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shall become fruitful; and on the contrary, fruitful places shall grow barren. The spiritual meaning is, the wild desert hearts of the elect Gentiles, shall in Christs time grow fruitful, that is, they shall be born again by the Holy Ghost: and on the contrary, the hearts of the wicked Jews, who by reason of their hypocrisy seem to be fruitful, shall be hardned and grow wild.]

18 *And in that day shall the deaf hear* [That is, understand] *the words of the book*: [to wit, of the holy Scripture, as *Psal.* 40. 8. *Heb.* 10. 7. See the 11 and 12 *verses.*] *and the eyes of the blind, being out of obscurity, and out of darkness*, [that is, being enlightned by the spirit of God,] *shall see.* [The curing of this deafness and blindness may in the first place have respect to the miracles of Christ upon the bodies of men, *Matth.* 11. 5. but it hath specially respect to the spiritual illumination or enlightning; the sense whereof is, that those that formerly were unfit and uncapable to hear the word of God, shall be made fit and capable, by the power of the holy Ghost, to understand the mysteries of salvation.]

19 *And the meek* [See *Psal.* 1 on *verse* 17.] *shall have joy upon joy* [Heb. *adde unto joy*] *in the LORD*: [that is, because of the saving knowledge of the Lord] *and the needy among men*, [that is, the poor in spirit, *Matth.* 5. 3.] *shall rejoyce in the holy one of Israel*, [that is, in God, whom the people of God do hallow and honour. See *Psal.* 71. on *verse.* 22.]

20 *When the tyrant shall have an end, and the scorner shall cease* [That is, when the wicked Jews shall be cut off. Others, *For the Tyrant shall have an end*, &c.] *and all that watch for iniquity* [that is, all that are diligent to commit iniquity] *shall be cut off.*

21 *Which make a man guilty* [Heb. *cause him to sin*, or, *make him a sinner*; that is, accuse him, as if he had committed a great offence] *for a word*, [not being able to endure that their sin should be seriously reproved. This was fulfiled in our blessed Saviour Christ and his Apostles] *and lay snares for him that reproveth (them) in the gate*: [that is, in judgement. See the Annotat. *Genes.* 34. 20. and 22. 17. Or, *in the gate*, that is, openly in the publick assembly. See Amos 5. 10. Others, *And lay snares for him in the gate that reproveth them*; that is, and seek his destruction by false accusations] *and which drive away the righteous into the desert.* [Where they can find no food nor relief, and where all things are dreadful and terrible. The meaning is, which by their false accusation cause the righteous to be condemned in judgement, and to be scattered to misery and calamity. Others, *for a thing of nought.*]

22 *Therefore thus saith the LORD, who redeemed Abraham*, [To wit, from idolatry. See *Genes.* 12. 1. *Jos.* 24. 2. 3.] *unto the house of Jacob*: [Or, *concerning the house of Jacob*; that is, concerning the posterity of Jacob: meaning the godly and religious Jews, or, the Church of God] *Jacob shall not now be (any more) ashamed*, [the Jews, being now turned unto God, and having amended their lives, or the Church in general, shall be no more ashamed] *neither shall his face now wax pale (any more)* [to wit, through shame or fear.]

23 *For when he* [To wit, Jacob; that is, Jacobs house, or the Church, as in the former verse] *shall see his children*, [which shall be born unto him by the preaching of the Gospel] *the work of mine hands* [the children whom I shall have begotten again, and as it were created anew by the Holy Ghost. See above *chap.* 19. 25. *Eph.* 2. 10. *Heb.* 2. 10.] *in the midst of him, they* [to wit, the posterity of Jacob] *shall hallow* [that is, laud and praise] *my name*: *and they shall hallow the holy one of Jacob*, [that is, the true God, whom Jacob praised and magnified] *and fear* [or, *reverence*; that is honour, glorify] *the God of Israel*, [That is, of the Israelites.]

24 *And they that erre in spirit shall come to understanding* [Heb. *shall know understanding*] *and the murmurers* [That murmur against God and his Prophets because of the ruling of the Gentiles. Compare *Matth.* 20. 11. *Luke.* 15. 28. *Rom.* 10. 19.] *shall receive doctrine.* [Or, *shall suffer themselves to be taught*, or, *instructed*. Heb. *shall learn instruction.* See *Job* 11. on *verse* 4.

CHAP. XXX.

The Lord threatneth the Jews that sought unto the Egyptians for help, verse 1. *and foretelleth that it shall be of no vertue*, 3, &c. *The Lord commandeth the Prophet to write his prophesy*, 8. *and he complaineth of his peoples rebellion*, 9. *Wherefore he threateneth them that Jerusalem should be laid waste*, 13, &c. *but promiseth to have mercy on the penitent*, 18. *and to give them faithful teachers*, 20. *whom they should hear*, 21. *casting away Idolatry*, 22. *A promise concerning the blessing of the fruits of the earth*, 23. *and of greater glory and joy*, 25. &c. *A prophesy concerning the dust of the Assyrians army, by the fierce anger of the Lord*, 27, &c. *And the joy of the people of God for it*, 29.

WO *to the children that revolt*, [Meaning the wicked and inconstant inhabitants of Jerusalem] *saith the LORD, to take counsel*, [to make a covenant with the King of Egypt (as *verse* 2.) against the King of Babel, after that this King had brought them under his power and dominion] *but not of me*; [having asked no counsel of me, but following their own mind and fancie] *and to cover (themselves) with a covering* [so he calleth the King of Egypts protection] *but not (of) my Spirit*: [that is, not by the inspiration of my Spirit] *to adde sin unto sin.* [Namely, the sin of affiance in the help of man to the sin of perjury, in revolting from the King of Babel. See *Eze.* chap. 17. verse. 13, 14, 15. or the sin of forsaking God, and putting confidence in men. Compare *Jerem.* 2, 13.]

2 *Which go to descend into Egypt, and inquire not at my mouth*: [To wit, neither by Prophets, nor by the high Priest] *for to strengthen themselves with the strength of Pharaoh, and to seek for refuge under the shadow* [that is, under the defence, or protection. In stead of this phrase, it is said *Ruth* chap. 2. verse 12. *under the wings*] *of Egypt.* [How the Kings of Juda sent their Ambassadours down into Egypt, to make a covenant with the King of Egypt, see *Jerem.* 2, 18. and 37. 7. *Ezech.* 17. 15.]

3 *For the strength of Pharaoh shall be shame unto you, and that refuge under the shadow of Egypt, confusion.*

4 *when his Princes* [To wit, the King of Judas Princes. See *Ezek.* 17. 15. Others, *their Princes*; to wit, the Princes of the people of the Jews *shall have been at Zoan, and his Ambassadours* [or, *messengers*] *shall have come neer unto Hanes.* [*Zoan* and *Hanes* were cities lying in Egypt, See the Annotat. *Numb.* 13. 22. *Psal.* 78. 12. *Hanes* is *Daphne*. See *Jerem.* 2. on *verse* 16. and 43. on *verse.* 7.]

5 *He* [To wit, God, or the King of Egypt] *shall make them all* [to wit, all those of Jerusalem, as well Ambassadours as subjects] *ashamed* [that is, despicable, or contemptible. Others, *he will make them all stinking*; to wit, the *Egyptians*. See *Jerem.* 37. 7. *by a people that cannot profit them, nor* (be) *an help nor an advantage* (unto them,) *but shall be a shame and also a reproach* (unto them.)

6 *The burden of the beasts of the South*: [That is, the prophesy against the Jews, concerning the Camels or other beasts that bear burdens; which they sent to *Egypt*, laden with gifts or presents, to crave aid or assistance of the King of *Egypt* against the *Chaldeans*, (of the south) that is, toward *Egypt*, so called, because it lieth southerly of the land of *Juda*] *into the land of trouble and anguish*, [So is *Egypt* called or described, because many troubles and anguith befell the Jews there in former time, and should yet befall those that seek for help and counsel there] *from whence is the strong Lion, and the old Lion, the Cockatrice and the fiery flying Dragon*: [Such mischievous, venemous, renting, devouring creatures are found in great abundance in *Egypt*. Some understand by those creatures, the Souldiers of *Egypt*, from whom the Jewes could expect nothing but mischiefe and destruction] *they*, [to wit, the Ambassadours of the *Jews*, that brought great presents to the King of *Egypt*] *shall carry their goods upon the back of their Colts, and their treasures upon the bunches of the Camels, unto a people* (that) *shall not profit* (them:) [that is, unto the *Egyptians*, as *vers.* 5.

7 *For Egypt shall help in vain, and to no purpose*; [That is, the help of the Egyptians shall be in vain, and to no purpose] *therefore have I cried concerning this*; *sitting still shall be their strength*; [to wit, the strength of the Jews. Compare below vers. 15. Hebr. *Rahab-hem scabet*, which words others do render thus: *Rahab is ceasing*, or, *Rahab shall cease* that is, Egypt shall sit still, or cease; that is, it shall afford no more help. See *Jerem.* 37. 7. Egypt is more then once by the Prophet called *Rahab*, as below chap. 51. 9. and Psal. 87. 4. See the Annotat. there.]

8 *Now (then) go thy ways, write* (it) *before thee on a Table, and note in a book*, [These words, and those that follow, are the words of the Lord unto the Prophet. *(Write*, &c.) To wit, for a witnesse against them. Compare this with Deut. 31. 19. and above chap. 8. 1. *(before them)* or by, or *among them*, to wit, the Citizens of Jerusalem] *that it may remain* [Heb. *be.* See Psal. 37. vers. 18.] *for the last day*, [or, *for the day*, or *time to come*] *for ever and ever.*

9 *For it is a rebellious people*; [That is, a people that ever and anon departeth from the Lord, and rebelleth against him] *they are lying Children, Children that will not hear the Law*, [or Doctrine] *of the Lord.*

10 *Which say unto the Seers*, [That is, unto the Prophets. See 1 Sam. 9. 9.] *See not* [that is, Prophesie not; as if they had said, Though God reveal somewhat unto you, yet publish it not, but conceal it, as if ye had neither seen nor heard it:] *and to the Viewers*, that is, Prophets] *View for us that which is right, Speak unto us soft things*: [as if they had said; but preach unto us that which is pleasant, and acceptable,] *view for us deceits*, [or workings.]

11 *Depart from the way*: [That is, from your Office and ruling,] *Get you gone from the path, cause the holy One of Israel to cease from us*: [That is, speak no more unto us of the Word and threatnings of the Lord.]

12 *Therefore thus saith the Holy One of Israel, because ye cast off this Word*: [That is, this Prophesie, that which I cause to be preached unto you by my Prophet, concerning the aid of the Egyptians, from which he dissuaded you,] *and trust in oppression*: [That is, in your wicked devices, which tend to the oppression of the poor and innocent. Others *in oppression*, to wit, of the Prophets, that counsel or advise you for the best. See Jerem. 20. 2. and 26. 11. and 37. 15, 16.] *and perverseness, and stay thereon*: [To wit, upon oppressions.]

13 *Therefore this offence shall be unto you like a falling breach bowed outward in a high wall, whose breaking shall come suddenly, in a moment*: [The meaning is, your sins shall be the cause of your sudden ruine, as a wall that is full of clefts or chinks, and that bendeth out, doth easily give in, and falleth downe: Compare *Psal.* 62. vers. 4. and the Annotat. there.]

14 *Yea he* [To wit, the Lord, or the Enemy [*shall break it*: [To wit, Jerusalem and the other Cities of Juda; yea, also the whole Nation of the Jewes, the Ecclesiasticall and the Civil State: [*as a Potters pot is broken*:] Heb. *According to the breaking of a Potters bottle*,] *in breaking to shivers he shall not spare*: [That is, it shall be quite broken to shivers, so that nought of it shall remain whole. Compare Jerem. 19. 11.] *So that of the bruising of it* [That is, of the broken pieces thereof] *there shall not be found a sherd, to take fire out of the hearth, or to take up water out of a ditch*, [or *trench, pit, poole.*

15 *For thus saith the Lord, the Holy One of Israel, by returning and rest*: [That is, if ye should return and cease, to wit, from your wicked lives, and purpose to go to seek help in Egypt, possessing your souls in patience, and hoping or trusting in God. See above, vers. 7.] *Should ye be saved* [or *be delivered*] *in quietness and in confidence* [To wit, in God] *should be your strength, but ye would not*: [That is, ye would not obey his counsel.]

16 *And ye say, no, but we will flee upon horses*: [To wit, when the Babylonians are too strong for us: Others, *we will flee*, &c. that is, we will run about hither and thither, so long till we find help,] *therefore shall ye flee* [to wit, because ye are thus rebellious; and speak thus. See the accomplishment 2 Kings 25. 4. Jerem. 39. 4. and 52. 7.] *and we will ride upon swift Horses*,) [or *upon light horses, that run apace*,] *therefore your Pursuers* [to wit, the Babylonians] *shall be swift (also.)*

17 *One thousand (shall flee) at the rebuke of one, at the rebuke of five shall ye (all) flee*: [Compare this with Levit. 26. 8. 36. Deut. 28. 25. and 32. 30.] *till ye be left as a Mast* [or, *Mast-tree, high pole, memorial, high exalted pillar or memorial, or high tree without boughs or leaves*] *upon the top of a mountain*, [The Prophet doth intimate hereby, that those that should be left, shouldbe sowen very thin, and should be as easie to be seen and told, as a ship-mast, or high pole upon a Mountain] *and as an Ensign upon an Hill.*

18 *And therefore will the Lord wait that he may be gracious unto you*: [These and the words that follow, are a comfort or consolation unto those whom the Lord should spare, or suffer to remain, *(the Lord will wait)* to wit, upon your repentance and amendment, *(that he may be gracious unto you,)* delivering you from your captivity,] *and therefore will be be exalted*, [To wit, by his judgements, whereby ye shall be brought to repentance and amendment,] *that he may have mercy upon you, for the Lord is a God of judgement*: [Who doth nothing rashly or inconsiderately, but all things justly, and upon good grounds; who knoweth to moderate and mitigate punishments; as Jerem. 10. 24. where it is said thus, *Correct me Lord, but with measure*, or, *judgement*: God punisheth them that deserve punishments, and sheweth mercy to them that repent and turn unto him [*blessed are all they that wait for him.*] Compare Psal. 2, 12. and 34. 9. Prov. 16. 20. Jerem. 17. 7.]

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19 *For the people* [To wit, the people of the Jews, after they shall be delivered out of the Babylonish captivity, which was a type of the spirituall redemption of the people of God by Christ,] *shall dwell in Zion at Jerusalem: thou shalt not weep at all,* [or, *thou shalt not weep any more so sore,* or, *so much,* Heb. *Thou shalt not weep with weeping*: to wit, with so much, or so sore weeping, as thou didst in times past, when thou wast carried into captivity. See *Psal.* 137.] *Surely he* [to wit, the Lord] *will be gracious unto thee;* [Heb. *he will by being gracious be gracious unto thee*] *at the voice of thy cry,* [that is, when thou shalt in thy captivity call or cry unto him for deliverance] *as soon as he shall hear it, shall he answer* [That is, hear] *thee.*

20 *The Lord shall indeed give you bread of distress, and waters of oppression; but thy Teachers shall not fly any more away as with wings,* [Or, *be winged*: That is, so swiftly or speedily as if they had wings. As came to passe in sundry former times, and especially from the time of the Prophet *Malachi* unto *John* Baptist, See *Mal. chap.* 4. *vers.* 4, 5. *Psal.* 74. 9.] *but thine eyes shall see thy Teachers.* Others, *shall see thy Teachers* (continually.) That is, have them alwayes or continually with you, beholding them with joy and delight, and hearing their Sermons with zeal and attention. (*The Lord shall (indeed) give you bread of distress, &c.*) That is, the Lord shall indeed suffer you to fall again into affliction and adversity, but he shall comfort and strengthen your souls with the spirituall food of his Word, and with the hearing of the Gospel; no teachers shall be wanting unto you, he will make that ye shall have alwayes some with you; to wit, after that Christ shall be come into the World, who himselfe in his own Person shall preach unto you, as also his Apostles and Disciples, whom he shall afterward send into all the World, to preach the Gospel unto all Nations, *Math.* 28. 19. Others, *The Lord shall give you bread* (in) *heavinesse*, or, *sorrow, and water* (in) *oppression*, &c. This was fulfilled in the time of the *Machabees*.]

21. *And their ears shall hear the word* (of him that) *is behind thee,* [That is, God shall as it were follow, or go after thee, and shall carry and lead thee by his Word and Spirit, as a Tutor or School-master letteth his Disciples or Scholars go before him, that he may mind them the better] *saying, this is the way,* [to wit, the way that leadeth to heaven] *walk in it, when ye shall turn aside to the right hand or to the left.* As if he had said, as soon as ye shall step aside from the right way, the Lord will with the staffe of his Word bring you back again into the right way. See *Psal.* 23.]

22 *And ye shall esteem as unclean* [Or, *despise* (it) *as a thing unclean,* and put it away from you] *the covering of thy silver carved images, and the covering of thy golden molten images: thou shalt cast them away as a menstruous cloth, and say unto each of them, away from thence* [or, *get thee gone.* Heb. *go forth.* The meaning is, thou shalt utterly abandon & forsake Idolatry, as repugnant to the true worship and service of God. (*The covering of thy silver carved Images*) that is, thy carved Images that are covered over with Silver or Gold. Heb. *of the carved Images of thy Silver*, that is, which are made of thy Silver. So presently again, of *thy Gold,* (*and the covering over of thy golden molten Images:*) That is, thy molten Images covered over, or clad, or adorned with Gold: The Hebrew word hath respect to the beautifull and glorious Ephod of the High Priest, whereof see *Exod.* 28. 6. &c.]

23 *Then shall he* [To wit, the Lord] *give rain unto thy seed,* [Heb. *he shall give the rain of thy seed*; to wit, that rain which thy seed hath need of, if it should come up well, and bear fruit] *wherewith thou hast sowed the Land,* [or, *when thou hast sowed the Land*] *and bread of the increase of the Land,* [others, *bread of the Lands getting,* or, *revenue*: that is, corn, that proceedeth or cometh forth out of the land or ground] *and the same shall be fat and unctuous,* [or, *oyly*] *thy Cattell shall in that day feed (in) large Pastures;*

24 *And the Oxen and the Asse-colts that till the Land, shall eat pure,* [or, *clean,* Heb. *leavened*: that is, pleasant, savoury] *fodder,* [or, *pure fodder,* or provender: to wit, without chaffe, or other uncleannesse, by reason of the great plenty of fruits that shall grow then] *which is stalked* [or, *shot, winnowed*] *with the shovell, and with the fan.*

25 *And there shall be upon all* [or every] *high mountain, and upon all* [or every] *exalted hill, little brooks and streams of waters,* [That is, God will so abundantly reflect with his transcendent mercy and blessing upon all things, that even those men shall be converted, and bear fruit, who were by nature hard, dry and barren, like the high mountains and hills. [Upon *all* [or every] *high hill, small brooke*] or, *water-springs, water-issues*: to wit, to water the high mountains and hils, and to make them fruitfull] *in the day of the great slaughter,* [To wit, after the *Babylonians* shall be slain by the *Persians* and *Medes*] *when the towers shall fall,* [To wit, the towers of the City of *Babel*; or, the mighty Princes and Tyrants that are in it.]

26 *And the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven-fold:* [Or, *seven times greater*: that is, your joy shall be exceeding great: First, when ye shall return again into your own Country, but especially when Christ shall appear or come in the flesh, then shall the light of his knowledge, and the glory which God shall give unto his Church be exceeding great and excellent. See above *chap.* 24. 23. and the Annotat. there] *as the light of,* [or *brightness,* or, *shining*] *of seven dayes:* [The meaning is, the brightness of the Sun shall be so great, as if seven Suns did shine all at once, or together, and as if the light of seven bright and clear dayes were all united together. Understand all this of the exceeding great spirituall light of knowledge in divine and spirituall things] *in the day when the LORD shall bind up the breach of his people, and heal the wound wherewith they are strucken.* [or, *which is strucken them,* Heb. *the wound of their striking,* or, *stroke*: that is, when the Lord shall deliver his people out of *Babel*, and shall bring them again into the land of *Juda*: but especially when he shall send Christ; the true Physician of the soul, who shall forgive their sins, and regenerate or beget them again by the holy Ghost.]

27 *Behold the Name of the LORD,* [That is, God himself, or his power and glory] *cometh from far,* [to wit, from Heaven, from whence God sent his Angel to slay the *Assyrians* in the Camp of *Sennacherib*] *his anger burneth,* [to wit, against the Enemies of his Church, and in particular against the *Assyrians*] *and the burden,* [or, *exaltation, lifting up*; to wit, of Gods anger. The Hebrew word is used for *lifting up, Judg.* 20. 40. and *Jerem.* 6. 1. and elsewhere] *is heavy: his lips are full of indignation, and his tongue* (is) *as a consuming fire.*

28 *And his beauty* [or, *blast*] *is an overrunning brook,* (which) *reacheth even to the neck*: [Heb. *divideth, &c.* To wit, into two parts, so that the uppermost part, to wit, the head, sticketh out, and the lowermost is under water] *to shake,* [or, *to winnow, to scatter, to sift*] *the heathen with a shaking* [or, *sieve, winnowing*] *of vanity,* [that is, untill they come to nought, or which shall bring them to nought, as a misleading bridle in the jaws of the Nations. Heb. *a bridle causing to erre, &c.* that is, scattering them abroad, so that they know not whither or where to goe; it is a comparison borrowed from beasts that are led by the bridle whither men list.]

29 *There shall be a song of praise among you,* [To wit, when the *Assyrians* shall be slain by the Angel of the Lord. See *Psal.* 42. 9.] *as in the night when the feast is hallowed;* [It seemeth that the Prophet hath respect unto the feast of unleavenned bread, which the Jewes kept in the night-time when they did eat the paschall lamb; at which feast they sung an hymne of praise, *Exod.* 12. 8. *Mat.* 26. 30. See *Psal.* 42. 5.] *and gladness of heart, as of one that walketh with piping, to come to the mountain of LORD,* [that is, to the Temple, wherein the Lord hath his habitation] *to the rock of Israel,* [that is, to the Lord Christ, on whom the people of Israel were to rely.]

30 *And the LORD shall cause his glorious voice to be heard,* [Heb. *the glory of his voice, &c.* That is, the thunder, and other outward tokens of his anger against the enemies of his Church. See *Psal.* 29. on *vers.* 3.] *and* (shall) *cause the letting down of his arm to be seen,* [to wit, when he shall let down his strong and mighty arm to smite the Assyrians: namely in the siege laid against the city of Libna, or in his marching up against Jerusalem. See 2 *Kings* 19. *vers.* 8, and 35.] *with indignation of wrath, and a flame of a consuming fire* (with) *arrowes, lightnings, and a flood,* [As above *chap.* 4. *vers.* 6.] *and hail-stones.*

31 *For through the voice of the LORD* [As vers. 30.] *shall Assur be beaten to shivers* (*who*) *smote with the rod.*

32 *And wheresoever* [To wit in the land of Juda] *that grounded* [to wit by God; which was appointed by the ordinance of God] *staff* [that is, the hostile invasion of the Assyrians] *shall have passed* [Heb. *all passage of the grounded staff*] (*whereupon the Lord shall have caused the same to rest,*) [or, *shall have laid it*] (*there*) *shall they be with tabrets and harps*: [the meaning is, after that the Angel shall have slain the Assyrians, they shall every where in the land of Juda praise the Lord with songs of praise: they shall be every where merry and joyfull because of this victory. See the like example, *Exod.* 15. 20. and 1 *Sam.* 18. 6. Others, *whereupon the Lord shall have laid that same with tabrets and with harps,* or *shall be with tabrets and with harps*] *for with shaking fightings shall he fight against them,* [to wit, against the Souldiers or army of the Assyrians. Others, *against it*; to wit, the staff. The Hebrew is as well the one as the other. Some render this 32. *verse* thus: *and it shall come to pass that every where where that grounded staff which the Lord shall cause to rest upon him (to wit the Assyrian) shall have passed* (or gone through) *with tabrets and with harps, he shall fight against that* (land) *with a fighting concussion.* The meaning is, If any land do receive that staff with tabrets and harps (that is, with joy and gladness) which ought rather to be received with grief and heavinesse, the Lord shall fight against it with fightings of shaking; that is, so that all shall shake and tremble with a great shaking.]

33 *For Tophet* [Heb. *Tophthe*, that is, *Topheth*, as *Jerem.* 7. 31. and 19. 6. See 2 *Kings* 23. the Annotat. on *vers.* 10.] *is prepared of yesterday,* [Understand here by *Topheth*, not onely the grave, but also hell fire, which is prepared for all the enemies of God, and persecutors of his Church] (*yea*) *it is also prepared for the King,* [understand here Sennacherib the King of Assyria] *he* [to wit, the Lord] *hath made it deep* (*and*) *large: the fire and wood of the burning pile thereof* [to wit, of Topheth] *is much, the breath of the LORD shall kindle it like a stream of Brimstone* [to wit, the burning pile, or the rod, or staff whereof mention is made *vers.* 31. or, understand it of *Tophet.*]

CHAP. XXXI.

A woe denounced against the Jewes that went to seek for help in Egypt, and sought not unto the Lord, vers. 1. The Lord promiseth that he will protect Jerusalem, 4 if they should turn unto him, 6. And that he will smite Assur, and put him to flight, 7.

WO *to them that go down into Egypt for help,* [This did those of Jerusalem (*for help*) to wit, against Sennacherib the King of Assyria. Compare 2 *Kings* 18. *vers.* 21, 24.] *and stay upon horses,* [meaning the strong horses of Egypt, as appeareth *vers.* 3.] *and trust in Charets, because there are many, and in horsemen, because they are very strong*: [Compare *Psal.* 20 8. *Jerem.* 17. 5] *and look not unto the holy One of Israel.* See above *chap.* 29. *vers.* 19.] *neither seek the LORD.* [to wit, by prayer, or ask not counsel of him.]

2 *Yet he* [To wit, the Lord *also is wise* [no less, but much more then you. As if the prophet had said, the Lord knoweth well enough how to execute his judgments and threatnings, although the Jewes do invent and devise all kind of means to escape. If they were wise, they would enquire and ask counsel of him] *and he causeth evil to come,* [that is, judgements and plagues upon the disobedient] *and draweth not back his words:* [but performeth whatever he threatneth] *but he will get him up against the house of the evil doers,* [that is, against the wicked and disobedient Jewes] *and against the help of them that work iniquity.* [Meaning the Egyptians that should come to help the Jewes.]

3 *For the Egyptians are men, and not God, and their horses are flesh and not spirit; and the LORD shall stretch out his hand* [Or, *turn to encline*] *his hand,* (so) *that the helper shall stumble, and he that is holpen shall fall down, and they shall come to nothing altogether.*

4 *For thus said the LORD unto me, like as a Lion, and a young lion roreth upon his prey, when a full multitude of shepherds* [Or, *a great number of shepherds,* Heb. *the fulness of shepherds*; that is, all the shepherds that are thereabouts] *is called together against him, he is not afraid of their voice, nor humbleth himself because of their multitude*: [or *because there is a great number of them.* Others, *because of the stir*] *so shall the LORD of hosts come down,* [to wit, from heaven] *to fight* [to wit, against the Assyrians] *for mount Zion,* [that is, for Jerusalem, or for his people. See the accomplishment, 2 *Kings* 19. 35. Others *upon mount Zion, and for the hill thereof,* [or, *upon the hill thereof.* Understand here by this hill mount Moria, whereon the temple stood: it was called the *hill of Zion*, because it was lower and less then mount Zion, whereon the city of David lay.]

5 *As birds flying,* [Others *as birds flie* (round about their nest) to wit, to defend it] *so will the LORD of Hosts defend Jerusalem.* Compare *Deut.* 32. 11, 12.] *defending he will also deliver it, passing through,* [or *passing over, leaping over.* In the Hebrew the same word is used, from whence Paschar, that is, passage, or passing over is derived: Understand then this, so he shall destroy the Assyrians in after-time, to wit, in one night, as he did the Egyptians in former time, *Exod.* 12. 12, *&c.*] *he will also help it out,* [or, he

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he will help them out : to wit, the citizens of Jerusalem.]

6 *Turn ye* [Or, *return*; to wit, the backsliders among the Jewes] *unto him* [to wit, unto the Lord, whom ye have greatly offended] *from whom the children of Israel have deeply* [that is, greatly, wide, far] *revolted* : [Heb. *that made the departure*, or, *revolting deep*.]

7 *For in that day* [To wit, when the Lord shall visit them by the Assyrians that shall come to fight against them] *shall they cast away every man his silver Idols, and his golden idols*, [because they will see and perceive that they are not able to help them. Heb. *the Idols of his silver, and the idols of his gold*, as above *chap.* 30. *vers.* 22.] *which your* (own) *hands had made unto you* (*for*) *a sin*.

8 *And Assur* [That is, the Assyrians] *shall fall by the sword, not of a man*, [but by the sword of the Angel. See 2 *Kings* 19. 35.] *and the sword not of a man shall devour him : and he shall flee from the sword*, [to wit, from the sword of the Angel. Heb. *from the face of the sword*] *and his young men shall melt away*. [Heb. *shall be for a melting*. That is, their hearts shall tremble and melt away in their bodies for anguish and fear. Some do render this eighth verse thus; Then shall *Assur fall by the sword not of a mighty man, and the sword not of a mean man, shall devour him: but he shall flee from the sword*, (that is, for fear of the sword) *and his young men shall be brought under tribute*.]

9 *And he* [To wit, the King of Assyria] *shall for fear pass through* (*toward*) *his rock*, [or, *to his rock*; that is, he shall flee toward his strong city Nineveh. See 2 *Kin*. 19.36. Others, *and their rock shall depart for fear*] *and his princes shall be afraid* [or, *fall down*, or *be destroyed*] *of the Banner* : [that is, of the token of the battel, which the Angel shall give them, or, of the Angel of the Lord, who shall pursue them as with a banner or standard that is set up] *saith the LORD who hath a fire at Zion, and a furnace at Jerusalem*. [That is, who dwelleth at Zion, and keepeth house at Jerusalem : and who consequently will not suffer the Assyrians to thrust him out of his dwelling.]

CHAP. XXXII.

A prophesy concerning the kingdome of Christ, vers. 1. *and a relation of the benefits which he shall bestow upon his Church*, 2 *&c. A threatning against the secure and carelsses women*, 9 *and against the whole land*, 12 *which shall be laid wast*, 14. *Therefore the Prophet speaketh again of the kingdome of Christ, and sheweth what he should work in the hearts of the elect by the holy Ghost*, 15, *&c. Threatnings against the wicked*. 19 *A speech made to the Teachers or Ministers of the new Testament*, 20.

BEhold, *a King shall reign in righteousness*,] By this King is meant Christ Jesus. But some do understand by this King, King Hezekiah, forasmuch as he was a type and figure of Christ. Compare *Psal*. 45. 7. *Zach*. 9. 9.] *and the Princes* [that is, the Ministers of this King in his spirituall kingdome] *shall rule according to judgement* [to wit, by the word of God.]

2 *And* (*that*) *man*, [To wit, Jesus Christ] *shall be* [to wit, unto believers] *as a covering against the wind* [that is, as a place where a man may hide & cover himself from the wind. The meaning is, the Messiah shall be the true refuge of all the elect. By *wind* in this place is meant the wind of spiritual temptation, and all manner of persecution. Compare *Math*. 7. 25, 27.] *and an hiding-place against the flood as waterbrooks in a dry place*, [that is, he shal bring strong comfort or consolation to the distressed, by the powerfull working of the holy Ghost. Compare these words with *Mat*. 5. 6. *Joh*. 4. 10, 14. and 7. 37, 38, 39. [*as the shadow of a heavy rock in a thirsty*. [or *weary land* : to wit, weary and faint for thirst. See *Psal*. 143. 6. *Prov*. 25. 25. above *chap*. 29. 8.]

3 *And the eyes of them that see*, [That is, the eyes of the faithful who shall be all enlightned of God, below *chap*. 54. 13. See also above *chap*. 29. 18. and 30.] *shall not look back*, [that is, shall not look elsewhere, nor look amiss. Understand withall, but they shall diligently look up to God. Others, *not be anointed* or *bedawbed*, or *dazle*, or *be dim*, or *dark*] *and the ears of them that hear shall hearken* [to wit, unto that which the Lord saith. See *Mat*. 7. 28. *Luke* 4. 22.]

4 *And the heart of the rash* [or *of the imprudent*, Heb. *of them that make haste*. So below *chap*. 35. *vers*. 4.] *shall understand knowledge : and the tongue of the stammerers shall be ready to speak distinctly* [Heb. *neatly*, to wit, words.]

5 *The fool shall no more be called liberal : neither shall the covetous be* (*any more*) *called bountiful* [or *giving liberally* or *bountifully*. The Hebrew word doth also sometimes signifie *rich*, as *Job* 34. 19. The meaning is, vices or evil deeds shall go no more under the name of virtues, but they shall by the preaching of the Gospel be discovered, and be sharpely reproved : evil shall be called evil, and good shall be called good.]

6 *For a fool speaketh folly*, [*But he will be a fool that &c.* and so in the sequel] *and his heart doth iniquity, to practise hypocrisy, and utter error* [that is, false doctrine, which leadeth a man aside from the way of salvation, and bringeth him into error] *against the LORD, to leave the soul of the hungry empty*, [that is, to hinder men from coming to the knowledge of the truth of God : Understanding by the soul of the hungry, all them that have an earnest desire and longing to know heavenly and soul-saving truth. Compare *Mat*. 5. 6. *Joh*. 6. 32. *&c.*] *and to cause the thirsty to lack drink* [Heb. *the drink of the thirsty* : that is, the drink which ought to be given to the thirsty, or which the thirsty hath need of or lacketh, or which he wisheth and desireth.]

7 *And a churls whole furniture is evil*: [The words of this verse are a description of the churl or miser. (*A churls whole furniture* &c.) or *working-tooles, working-instruments* are evil. That is, his counsels and devices, dealings, weight, measure, *&c.* are altogether hurtful. Coveteousness is the root of all evil, 1 *Tim*. 6. 10.] *he deviseth shameful devices*. See *Job* 21. the Annotat. on *vers*. 27.] *to mar the miserable with false speeches, and judgement when the poor speaketh*. [The meaning is, that the churl or covetous person regardeth not the words which the poor alledge in their own behalf and defence, but that he doth still as boldly wrest and pervert judgement. Others, *yea even when the poor speaketh that which is right*; that is, although he be in the right in that which he saith. Others, *when the needy speaketh with judgement*; that is, with reason and understanding.]

8 *But a liberal man* [As above *ver*. 5, 6.] *deviseth* [or, *acteth designes*, or *purposeth*, *intendeth*,] *liberalities, and standeth upon liberalities*. [that is, he is diligent to shew love and liberality to his neighbour].

9 *Rise up*, [To wit, to the honour of the word of God. See *Genes*. 49. 33. and *Jud*. 3. 20. or, *rise up*, to wit, out of the sleep of sin, namely, to prevent the sore plagues wherewith the Lord doth threaten you] *ye women at rest* [or, *careless, secure, presumptuous women*, which are at present voluptuous and wanton, feeling and suffering at present no evil or inconvenience at all. Some do understand by the women here, the cities that were in the land of Judah; and by the *daughters* (mentioned in the following words) the villages that is, the inhabitants of those cities and villages] *hear my voice : the daughters that are so secure, give ear unto my sayings*.

10 *Many dayes above a year shall ye*, [*Ye*, to wit, who are at present so quiet and carelesse] *be troubled*, [to wit, by reason of the fearfull plagues that God shall send upon you. (*Many dayes above a year*, &c.) That is, many years one after another, or many years together, to wit, seventy years; for so long did the *Babylonish* captivity last. Some extend it further, to wit, to the last destruction or desolation of the *Jews*. Compare *Hos*. 3. 4.] *ye* (*daughters*) *which are so secure, for the vintage shall fail, there shall come no gathering*. [This is that which God threatneth, *Levit*. 26. *ver*. 34. and 43. (*the vintage shall fail*,) that is, cease, shall not be. Heb. *is out*, or, *faileth* : that is, it shall surely fail. (*there shall come no gathering*.) The meaning is, the land shall be so wasted and destroyed, that there shall be nothing to be had or gathered from it.]

11 *Tremble ye* (*women*) *at rest*, [As above *vers*. 9.] *be troubled* (*ye daughters*) *that are so secure, strip ye*, [or, *put off your clothes* : to wit, your usuall gay apparell] *and make ye bare, and gird* (*sacks*) *about your loins*. [As if he had said, the time is now at hand that ye shall be fain to put off your gay and costly apparell, and instead thereof, shall be fain to put on sacks, or mourning garments. See above *chap*. 3. *vers*. 24.

12 *Men shall lament for the breasts*, [That is, because the Children have nothing to suck : the breasts of the Mothers being dried up by reason of the great hunger or famine. Some are of opinion, that here by *breasts* are to be understood the Fields and Vines (as it followeth in the Text) which are like to breasts, out of which food or nourishment for necessity is sucked or drawn : and then this is the sense or meaning, as the Children shall have no milk, so neither shall grown men have either meat or drink] *for the desierable fields, for the fruitfull vines*.

13 *Upon the Land of my people shall the thorn* (*and*) *the brier come up : yea upon all the houses of joy* : [That is, upon all places where the houses have stood, wherein they were wont to be joviall and merry: [or all those houses should be burnt down and destroyed by the Enemie. See 2 *Kings* 25. 9. & 2 *Chron*. 36. 19.] (*in the City that leapeth with joy*. [That is, *Jerusalem*. See above *chap*. 22. *vers*. 2.]

14. *For the Palace* [To wit, the Kings Palace] *shall be forsaken*, [or, *stand empty*] *the ship* [or, *the multitude of the City shall cease*, [or, *be left*] *Ophel*. [See 2 *Chron*. 27. 3. and the Annotat. there, and *chap*. 33. *vers*. 14. and *Nehem*. 3. 26. and 11. 21.] *and the watch-towers* [Heb. *watch-tower* : called, *Nehem*. 3. 26. *the tower sticking out*] *shall be for dens*, [that is, for places where no men, but snakes and toads shall dwell [*for ever*, [that is, a long while] *a joy of wild Asses, a pasture of Flocks*. [The meaning is, the wild Asses, which love to be in desert places, shall find good pasture there.]

15 *Untill the spirit* [To wit, the holy Ghost, whom the *Messias* will send unto us from the Father. See *Luke* 24. 49. *Joh*. 14. 26.] *be poured out* [Heb. *be made bare*. Because the bottom of a vessel is made bare when the water is poured out of it] *upon us from on high* : [That is, from Heaven] *then shall the wilderness become a fruitfull field*; [or *land*, *medow*. Heb. *become a Carmel*. See the Annotat. 2 *Kings* 19. 23. and *Jerem*. 2. on *vers*. 7. and above *chap*. 29. 17. The meaning is, that those that are by nature uselesse and unserviceable for any thing that is good, they shall be made usefull and serviceable, especially the Gentiles] *and the fruitfull field shall be counted for a Forrest*. [that is, the land of *Juda*, and the people of the *Jews*, which are here called the *fruitfull field*, because God called them, and did chuse and receive them for his own people before the *Gentiles*, and because the Law of God was and continued long among them; shall be as it were a desert, and barren, like a wildernesse or forrest. Compare above, *chap*. 29. 17.]

16 *And judgement shall dwell in the wilderness*, [That is, the *Gentiles* which were formerly like a wildernesse, they shall turn unto the Lord, and live according to his Laws and Commandments, being justified and sanctified] *and righteousness shall remain*, [or, *dwell*, or, *abide with the habitation*] *in the fruitfull field* : That is, in the Church of believers, both *Jewes* and *Gentiles*. See above *chap*. 29. on *vers*. 17.]

17 *And the worke* [Or, *the thing made*, or *formed* : that is, the fruit. See *Psal*. 1. 3.] *of righteousness shall be peace* : [To wit, peace of Conscience, *Rom*. 5. 1.] *and the working of righteousness*, [or, the *fruit of righteousness wrought out*] *shall be quietness and security for ever*.

18 *And my people shall dwell in an habitation of peace* [The Prophet doth in this eighteenth verse deliver in other words the very same matter whereof he had spoken in the 15, 16, & 17. verses. By *peace* in this place is to be understood the peace of Conscience which believers enjoy under the protection of their chief or supreme Shepherd the Messiah] *and in well secured dwellings, and in still quiet places* : or, *in quiet rest*, or, *in great stilness* (*and*) *quietness*.

19 *But it shall hail where they go down into the forrest*, [That is God will cause his judgements to come upon the forrest, that is, upon wild, savage, disobedient men. Compare *Josh*. 10. 11. *Ezek*. 38. 22. *Rev*. 8. 7. and 16. 21. Some take it thus; that the hail, that is, the Plague or judgement shall do as little harm as it it fell upon a forrest, where it can doe but little harm. Others render the words thus, *It shall hail in the descent*, or, *going down*, or, *in the lowermost* (*part*) *of the Forrest*. As if the Prophet should say, where a man was wont to be protected from the hail, there shall it (to wit, the hail) pierce through to the very bottome, or lowermost part of all. Others, *so that the Forrest shall fall down*. Compare *Deut*. 38. 52.] *and the City shall be low, in a low place*. [That is, rebellious *Jerusalem*, together with all disobedient and unthankfull persons shall be humbled and brought low. See above *vers*. 14. and compare *Math*. 11. 23.]

20 *Blessed are ye that sow besides all waters*, [Here the Prophet turneth himself to all faithfull Teachers and Ministers of the Word, and he compareth them to happy and fortunate Husbandmen, who tilling a watery or fruitfull field, look for a good crop in Harvest : as if he had said, Blessed and happy are ye that preach the Word of God with joy in the Church of God, which in Christs time shall be gathered in all places of the world, and which shall bring forth much fruit, as a field that lyeth by the water side. Compare further, *Psal*. 72. on *ver*. 16. & *Luke* 8. 11. Some understand by the *waters*, all kind of Nations, (as elsewhere besides) to whom the Gospel in the time of the New Testament should be preached] *that send forth thither the Ox and the Asse* : [that is, ye that till the fruitfull field, forasmuch as ye may certainly

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certainly look for much profit and benefit from thence: for in the land of *Juda* the Oxen and the Asses did draw the Plough, and did Husbandry-work, or tilled the ground: and understand here by *the foot of the Asse and the Ox*, the Asse and the Ox themselves.]

CHAP. XXXIII.

The destruction of Sennacherib *and his Camp or Army is foretold,* verſ. 1, 3. 4. *A prayer of the Godly.* 2 *Joy in* Zion *for the overthrow of the Assyrians,* 5 *The miserable condition of Jerusalem before the Lord smote* Sennacherib, 7, 8, 9. *The Lord ariseth for the help of his people,* 10 *and derideth the Assyrians, and stirreth up every one to admire and wonder at their destruction,* 13 *teaching what ought to be done for the obtaining of Gods blessing.* 15 *A further promise of victory and peace,* 17, *&c. especially in the time of the Messiah,* 20 *A jeering speech of God to the Assyrians,* 23 *and a comfortable speech to the godly,* 24.

VVO *unto thee thou waster,* [To wit, thou Sennacherib King of the Assyrians: but it is spoken also to all persecutors of the Church of God] *thou that wast not wasted, and thou that dealest unfaithfully where one hath not dealt unfaithfully against thee: when thou shalt have finished the wasting,* [when thou shalt be come to the end which God hath appointed: that is, when thou shalt have filled up thy measure, and when the judgments wherewith God will visit his people, shall have an end] *thou shalt be wasted:* [to wit, first thy Army shall be wasted and destroyed by the Angel. Secondly, thou thy self shalt be destroyed by thine own sons. See 2 *King.* 19. 35, &c. Lastly, thy City Nineve shall be wasted or destroyed by the Chaldeans] *when thou shalt have made an end of dealing unfaithfully, one shall deal unfaithfully against thee.* [It seemeth that this is to be understood of Sennacheribs sons, who murdered him in his Idolatrous Temple, 2 *King.* 19. 37.]

2 *LORD be gracious unto us,* [To wit, thy holy Church: or, *unto us,* we that are thy people] *we have waited for thee:* [to wit, that thou shouldest help and deliver us] *be* (thou) *their arm* [to wit, the arm of the godly Jewes. The meaning is, be thou the Defender and Protector of thy people against the Assyrians] *every morning,* [Heb. *in the mornings:* that is, every morning, continually, alwaies, as *Psal.* 90. 14. See the Annotat. *Psal.* 73. on *verſ.* 14. Or, when they call upon thee at the time of the morning sacrifice] *besides our preservation in the time of trouble.*

3 *At the sound of the tumult* [To wit, when the Angel shall fall upon them. See 2 *King.* 19. 35.] *shall the Nations flee away:* [to wit, the souldiery in the Army of the King of Assyria, which consisted of divers people and nations] *at thine exaltation* [when thou O Lord, shall set thy self as it were upon thy judgment-seat, and shalt execute judgment upon the enemies of thy people] *shall the Heathen be scattered.*

4 *Then shall your spoil be gathered, as the Caterpillers are gathered:* [This is a speech made to the Assyrians. The meaning is, the Assyrians shall be slain by the Angel of the Lord, and be spoiled and plundered by the Jews. (*your spoil,* &c.) That is, the spoil or prey which the Assyrians plundered and took away from other Nations, the same shall be again taken away from you. (*as the Caterpillers are gathered:*) Heb. *with a gathering of the Caterpiller*] *they shall skip to and fro upon it, as the Grasshoppers do skip to and fro* [*upon it;* to wit, upon your spoil or prey; that is, upon the spoil or prey which shall be taken away from you. Upon it shall they skip and leap to and fro, and dance often upon it, with joy, again and again and with gladnesse, and with shouting.]

5 *The LORD is exalted, for he dwelleth* (on) *high:* [That is, in heaven] *he hath filled Zion with judgment and righteousness.* [Or, *he shall fill Zion,* &c. To wit, after the destruction of the Assyrians in *Hezekiahs* time.]

6 *And it shall come to passe, that the stability of thy times, the strength of* (*thy*) *preservations* shall be wisdom and *knowledge:* [Here the Prophet turneth or directeth his speech unto King *Hezekiah.* Others conceive that it is a speech made or directed to the Church of God. As if the Prophet had said, that which shall cause the Church to stand fast and immoveable, shall be the knowledge of the loving kindnesse and favour of God. (*the stability of thy times*) That is, of thy reign O *Hezekiah;* or, O Church of God: (*the strength of* (*thy*) *preservations*) or, (thy) *saving strength,* or, *the strength of* (thy) *manifold salvation* (*shall be*) or, *is,*] *the fear of the LORD shall be* [or, *is*] *his treasure.* [To wit, King Hezekiahs treasure. As if he had said, because he feareth the Lord, therefore he will blesse him with riches. See 2 *King.* 20. 13. and 2 *Chron.* 32. verſ. 27, 28, 29. Others, *his,* or *her* treasure; to wit, the treasure of the Church of God. If these words be applied to King Hezekiah, then they shew likewise what and how great and excellent that wisdome of King Hezekiah was, of which we may read 2 *Kings* 19. 1, 14. and *chap.* 18. *verſe* 4, 5, 6.]

7 *Behold their strongest ones* [To wit, Sennacheribs, and his Princes *strongest ones,* or most valiant men. Or, *their Ambassadors, messengers:* to wit, those whom Sennacherib sent to King Hezekiah, and to the inhabitants of Jerusalem. 2 *King.* 18. *ver.* 17, 18, *&c.*] *cry without,* [to wit, the city of Jerusalem, as appeareth, 2 *Kings* 18. *ver.* 17, 18, *&c.*] *the messengers of peace* [to wit, those men whom Hezekiah had sent unto Sennacherib, to ask or beg peace of him, 2 *Kings* 18. 14.] *weep bitterly.*

8 *The high waies* [To wit, in the land of Juda] *are wasted,* [to wit, by the Assyrians] *he that goeth through the paths ceaseth:* [the meaning is, no man dare journey or travel in the land of Juda on the common roads or high-waies, because of the invasion of the Assyrians. Compare *Judg.* 5. 6. and the Annot. there] *he* [to wit, Sennacherib] *disanulleth the covenant,* [to wit, which he had made, promising to march away when Hezekiah should have paid him the sum of money which he had laid upon him as a tax or tribute. See 2 *Kings* 18. 14, *&c.*] *he despiseth the cities,* [to wit, the cities in Juda] *he regardeth no man.*

9 *The land* [To wit, the land of Juda, which is laid wast by the Assyrians, *mourneth, it languisheth,*] *Libanon* [the name of a mountain, and by this as by other places after named, lying on the borders of the land, is signified that the whole land was wasted and destroyed] *is ashamed,* [to wit, because it is bereaved of its fair high Cedar trees, which are hewn down by the Assyrians, wherewith it was formerly beautified and adorned] *it withereth:* or, *it was hewn down*] *Sharon is become like a wildernesse;* [Sharon was a land or country where good wheat was wont to grow. See 1 *Chron.* 27. 20. but it was pitifully wasted when the prophet wrote this.] *both Basan* [in Basan was good pasture. See *Deut.* 32. 14. *Psal.* 22. 13. This mountain lay not in the tribe of Juda, but in the halfe-tribe of Manasseh, *Jos.* 13. 30.] *and Carmel* [here was also good pasture ground, 1 *Sam.* 25. 2.] *are shaken*] or *cast off;* to wit, their fruits. Others, *brayeth;* that is, roreth or crieth like an ass, that is, roreth terribly, because the beasts that were wont to feed there, were now driven away and plundred.]

10 *Now will I arise* [or *get me up;* to wit, against the Assyrians] *saith the LORD, now will I be exalted,* [to wit, by slaying the Assyrians] *now will I be lifted up.*

11 *Ye conceive straw, ye shall bring forth stubble,* [The Lord speaketh this to the Assyrians. As if he had said, ye indeed intend some great matter, to wit, to take and destroy Jerusalem: but your design shall not prosper, ye your selves shall be confounded and destroyed (*ye shall bring forth stubble*) your enterprises shall prevail as little, as if they were made of straw and stubble] *your spirit* (*as*) *fire shall devour you.* [that is, your high mind shall move me to destroy you; to wit, by my destroying Angel. See 2 *Kings* 18. 19, *&c.* and *chap.* 19. *verſ.* 9, *&c.*]

12 *And the nations shall be* (*as*) *the burning of lime:* [to wit, the souldiers in the camp of the Assyrian, shall be destroyed as lime is burnt in the lime-kil. See 2 *Kings* 19. 35. Others, *shall be laid in lime-kils,* namely to be burned in lime] (*as*) *thorns cut down shall they* be burnt with *fire.*

13 *Heare ye that are far off what I have done: and ye that are near, acknowledge my might.* [This is a preface to that which followeth here, namely an exhortation unto strange and forrein nations to honour the true God because of the destruction of the Assyrians. (*heare ye that are afar off what I have done:*) to wit, how wonderfully I have destroyed the Assyrians by an Angel, (*& ye that are near acknowledge my might*) that is, observe and exalt my great power.]

14 *The sinners at Zion* [That is, the wicked among the Jewes, that have despised all admonitions (*at Zion*) that is, at Jerusalem] *were afraid,* [to wit, when I did visit them by the Assyrians, who were not afraid when I did threaten them by the prophet Isaiah. See 2. *Kings* 18. 37. and 19. 14.] *trembling hath surprised the hypocrites:* (*they say*) *who is there among us that dwel with a consuming fire?* [that is, with God when he is provoked to anger. See *Deut.* 4. 24. and 9. 3. *Heb.* 12. 29. Some take these words as being spoken by the prophet. Compare *Psal.* 15. 1.] *who is there among us that can dwel with an everlasting burning?*

15 *He that walketh in righteousnesses, and he that speaketh equities:* [In these and the following words the prophet, or God by the prophet, maketh answer to the foregoing qestion of the wicked Jewes. And he sheweth that they have no cause to complain of Gods rigour and severity, but rather of their own wicked life, whereby they give God just cause to punish them. Compare *Psal.* 15. 2. and 24. 3.] *he that rejecteth the gain of oppressions,* [that is, unjust or unrighteous gain, which men take to help to wrong and oppress their neighbour] *he that shaketh out his hands that they hold no bribes,* [to wit, which are given to them as a judge, for to make a good cause bad] *he that stoppeth his ear, that he heareth no bloodguiltinesses*] that is, he abide not in or nigh the counsellers of shedding innocent blood. See *Psal.* 51. on *verſ.* 16] *and shutteth his eyes that they behold not evil:* [to wit, with pleasure and delight. See *Psal.* 22. on *verſe* 18.]

16 *He shall dwel on high,* [That is, sure and safe, out of danger, under the protection of the most High. Compare *Psal.* 91. 1.] *the strong holds of rocks shall be his high place of defence: his bread* [that is, the bread which he needeth, or desireth to have] *is given him;* [the meaning is, he shall want nothing] *his waters are sure.* [that is, the Lord will surely provide drink for him, or furnish him with drink.]

17 *Thine eyes shall see the King in his beauty:* [Here the Prophet speaketh to those whom he described, *verſe* 15. to wit, the godly among the Jewes, (*thine eyes shall see*) or, *behold* with joy, (*the King*) some understand here King Hezekiah: others, the Lord Christ (*in his beauty;*) to wit, after the glorious victory and conquest over the Assyrians: for before, when the Assyrians were fallen into the land, he was in a sad and doleful condition. See 2. *Chron.* 32. 23, 27.] *they shall see a land lying far off.* [Heb. *the land of farnesses.* The meaning is, *they,* to wit, the citizens of Jerusalem, shall no more be forced to be straitly shut up, and as it were to abide prisoners within their own city, but they shall have their liberty to go and travel withersoever they list throughout the whole land.]

18 *Thine heart shall meditate terrour,* [Here the prophet speaketh to all the godly Jewes in particular, (*thine heart shall meditate terrour,*) or, *it shall endite of that terrour;* to wit, of those terrours wherewith thou wast surprised because of the Assyrians, and from which thou shalt be wonderfully delivered by the power and grace of God] (*saying,*) *where is the scribe? where is the pay-master? where is he that counteth the towers?* [these are the words of the Jewes, defying the Assyrians after they had gotten the victory. As if they had said, where are now all those great masters and officers of King Sennacherib? they are now all consumed and destroyed, we care now no more for them, they cannot hinder nor hurt us. Some take these as words spoken by the Jews in this manner, to wit, as if when the Assyrians came against them, they had through astonishment and for want of counsel asked where are now the Officers and Trustees that should heed our safety and protection, and take care and order concerning all things? (*where is the scribe?*) to wit, clerk of the muster, or secretary of the army, to wit, of King Sennacheribs army (*where is the pay-master?*) or, *the receiver, treasurer, cash-keeper,* or *keeper of the treasure.* Heb. *the weigher,* or *he that weigheth,* to wit the money; that is, he that payeth the Souldiers their wages or Salary. Concerning the weighing of money see *Geneſ.* 23. on *verſ.* 16. (*where is he that counteth the towers?*) that is, the Surveyor or Engeneer, whose office is to count and ordain how many towers, strongholds, forts, or bulwarks ought to be made for the maintaining of a siege against a city, or to defend a city besieged.

19 *Thou shalt not see* (*any more*) *that surly people,* [For the Angel of the Lord shall partly slay them, and partly put them to flight. See 2 *Kings* 19. 35, 36. (*that surly people,*) or, *cruel people,* or, *barbarous people.* Heb. *strengthned, hardned people.* See *Judg.* 14. on *verſ.* 14. and *Psal.* 114. 1. *Deut.* 28. 50.] *the people that is so deep of speech* [Heb. *of lip,* as *Geneſ.* 11. 1. that is, a people that hath an unknown language] *that a man cannot hear it,* [that is, cannot understand it. See *Geneſ.* 11. 7.] *of a ridiculous tongue,* [See above *chap.* 28. on *verſ.* 11. Others, *of a stammering tongue*] *which a man cannot understand.*

20 *Look upon Zion,* [Here the prophet speaketh still to the godly Jews] *the city of our meeting together:* [to wit, Jerusalem, where the people of God were wont, especially on the solemn feast-daies, to assemble and meet together] *thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be cast down,* [understand here the Christian Church

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which ſhould for ever abide firm and unmoveable, although it ſhould be ſo ſorely aſſaulted by her enemies. The earthly Jeruſalem was waſted and deſtroyed by the Romans. Compare *Pſal.* 46. 6. and 125. *verſ.* 1, 2.] *whoſe ſtakes ſhall not be plucked out* [Heb. *ſhall not remove*] *in eternity*, [that is, never] *and of whoſe cords none ſhall be broken.*

21 *But the LORD ſhall be there glorious with us*, [Of the word *glorious* ſee *Pſal.* 8. on verſe 2.] *it* [to wit Jeruſalem, meaning the ſpiritual Jeruſalem, that is, the Church of the elect] *ſhall be a place of rivers* [or, *broad*. Heb. *wide in hands*; that is, wide in compaſs, as *Gen.* 34. 21. *Judg.* 18. 10. *Pſal.* 10. 4, 27. See the Annot. there] *ſtreames: no rowing boats ſhall paſs through it, neither ſhall any goodly ſhip.* [Or, *galley*] *paſs over it* [The meaning of this verſe is, the Church ſhall be like a city that is compaſſed about with wide ditches or hedges, ſo that no enemies ſhall be able to prevail againſt it, but all the elect ſhall be ſure and ſafe in it.]

22 *For the LORD is our Judge, the LORD is our Law-giver: the LORD is our King, he will preſerve* [Or, *deliver*, or, *ſave*] *us.*

23 *Thy cords are grown ſlack, they ſhall not be able to hold their maſt ſtraight, ſtiff, they ſhall not ſtretch out the ſail*, [The Prophet ſpeaketh here to the Aſſyrians, as if they were all of them in one ſhip ready to be caſt away. As if he had ſaid, O ye Aſſyrians, all your ſtrength and purpoſe againſt the Church and people of God is vain and to no purpoſe; as men cannot ſail, and advance when the tacklings and ſails for want of wind cannot ſtand ſtiff out or be ſpread abroad, or are broken by ſtorm and tempeſt. (*The cords*, or tacklings, *are grown ſlack*) or, *are looſed, ſlackned.* (*They*) to wit, the enemies, or the tacklings. (*ſhall not be able to hold their maſt* ſtraight *ſtiff*) or, *hold it ſtraight up, bolt upright*, (*they ſhall not ſtretch out the ſail*) or, *ſpread abroad the flag*, or *Enſigne*] *then* [to wit, when the enemies that would deſtroy the Church of God, ſhall be ſmitten and confounded by the Lord] *ſhall the prey of a plentiful ſpoil be divided*, [others, *then ſhall there be divided unto a great ſpoil.* The meaning is, the citizens of the Chriſtian Church (to wit, the faithful, or believers) ſhall greatly rejoyce. Compare this with above *chap.* 9. verſe 2.] (*even*) *the lame ſhall ſpoil the ſpoil.* [The meaning is, the caſe ſhall be ſo with the enemies of Gods Church, that even the weakeſt and feebleſt ſhall be ſtrong enough to ſpoil and plunder them. See *Pſal.* 18. on *verſe* 13.]

24 *And no inhabitant* [To wit, of the city of Jeruſalem; that is, of the Chriſtian Church] *ſhall ſay, I am ſick*, [or, *weak*, or, *feeble, crazie*: for the Lord healeth all our infirmities, and he forgiveth us all our offences,] as is ſhewed in the following words] (*for*) *the people that dwell therein ſhall have forgiveneſs of iniquity.* [Heb. *ſhall be unburdened of iniquity.* God will unburden them, that is, God will forgive them their ſins; and therefore he maketh them ſtrong and couragious. See *Pſal.* 32. the Aunotat. on *verſe* 1.]

CHAP. XXXIV.

The deſtruction of the enemies of the Church of God verſe 2. under the name of Edomites, 5. Whoſe land ſhall be ſo waſted and deſtroyed, as that it ſhould be no more inhabited by men, but by wilde, terrible creatures, 10. And this deſolation or deſtruction ſhould in every particular be fully accompliſhed, 16 and laſt for ever, 17.

C*Ome neer ye heathen, to hear, and hearken ye nations: let the earth hear, and the fulneſs thereof*; [That is, all that is therein. See *Pſal.* 24. on *verſe.* 1.] *the world, and all that cometh forth of it*, [Or, *all that ſprouteth forth of it.* Heb. *all the ſproutings forth thereof.*]

2 *For the indignation of the LORD is over* [Or, *againſt*, or, *upon*] *all the heathen*; [To wit, that perſecute the people of God; as for example, the Edomites, Moabites; Philiſtines, Syrians, Aſſyrians, Chaldeans, and Babylonians, by whom are alſo underſtood all enemies of the Church of God] *and* (his) *wrath over* [or, *againſt*, or, *upon all their army*: *he hath banned them* [that is, he hath decreed to ban them: and ſo preſently again. See *Deut.* 2. on *verſe* 34.] *he hath delivered them to the ſlaughter.*

3 *And their ſlain ſhall be caſt away*, [For a prey unto wilde beaſts: they ſhall not be buried] *and their ſtink ſhall come up out of their carcaſes: and the mountains ſhall melt* [or, *floate away*, or *drop*] *with their blood.* [That is, becauſe of their blood. The Prophet deſcribeth in this and in the next following verſes in allegoricall or borrowed terms the overthrow of the enemies of the people of God, which indeed firſt happened to the Aſſyrians, Babylonians, and other nations, who had miſerably perſecuted and hurt the Iſraelites: but it ſhall be firſt perfectly accompliſhed, when Jeſus Chriſt, as ſupreme Judge, ſhall judge the whole world.]

4 *And all the hoſt of the heavens ſhall conſume away*, [That is, melt, fade away, wither away, the meaning is, Men ſhall be ſo aſtonied and amazed at the execution of theſe judgements of God, as if the hoſt of heaven, to wit, the Sun, Moon, and Stars ſhould periſh, or be turned upſide down. See *Revel.* 6. 13, 14.] *and the heaven ſhall be rolled together as a book*, [this muſt be underſtood according to the cuſtome which was formerly in uſe among the Jews and other Nations, who wrote upon long leaves of parchment, and then rolled them up together in a ſcroll, See *Iſa.* 8. 1.] *and all their hoſt* [to wit, the hoſt of the heavens] *ſhall fall down, as a leaf falleth off from the vine, and as* (*a fig*) *falleth from the fig-tree.*

5 *For my ſword is made drunk* [To wit, with the blood of the ſlain] *in heaven*: [the meaning is, I will ſlay many in my juſt wrath, according to the decree that is made in heaven. Theſe are the words of God: and the prophet doth deſcribe here and *verſ.* 6, 7, &c. the ruine and deſtruction of the enemies of Gods Church] *behold it ſhall come down to judgement* [that is, to puniſhment, to vengeance] *upon Edom*, [the Edomites were the nigheſt kindred of the Iſraelites. They had alſo and ſtill kept and uſed among them the ſacrament of circumciſion: but notwithſtanding they were their greateſt enemies and perſecutors; and they are a type and figure of all the enemies of the Church of God, who indeed boaſt and brag that they are deſcended and born of the Church, and uſe the ſame Sacraments as the Church, doth but indeed and in truth hate the true believers] *and upon the people which I have banned.* [Heb. *the people of my ban.*]

6 *The ſword of the LORD is full of blood, it is made fat with greaſe, with the blood of lambs and goats*, [A compariſon taken from the ſlay-offerings of the old Teſtament. (*of lambs &c.*) that is, of men that are ſmall and mean in condition. Or, *lambs* ſignifie young men; *goats*, the aged, [*of the greaſe of the kidnyes of rams: for the LORD hath a ſlay-offering* [or, *a ſlaughter.* The Hebrew word which doth often ſignify a ſlay-offering, is alſo frequently taken for ſlaughter, as *Geneſ.* 31. 54. and 1 *Sam.* 28. 24. and 1 *Kings* 19.

21.] *at Bozra*, [this was the Metropolis or chief city in the land of the Edomites: and it was a type and figure of the city of Rome. Compare herewith *Revel.* 18. 2. Of Bozra in Moab ſee *Jerem.* 48. *verſ.* 24.] *and a great ſlaughter in the land of the Edomites.*

7 *And the Unicorns* [That is, the mighty and high exalted ones, who exceed all others in cruelty, in perſecuting thoſe that are godly] *ſhall come down* [to wit, to ſlaughter] *with them*, [to wit, with the lambs and goats, *verſ.* 6.] *and the Bulls with the Bullocks*, [See *Pſal.* 22. on *verſ.* 13.] *and their land* [to wit, the land of the Edomites, whereof mention is made above *verſ.* 6.] *ſhall be throughly drunken with blood*, [to wit, with the blood of the ſlain Unicorns, Bullocks, and Buls. Compare herewith *Revel.* 19. 21.] *and their duſt* [that is, their ground, or earth] *ſhall be made fat with greaſe*, [to wit, with the greaſe or fatneſs that ſhall flow forth from them that are ſlain.]

8 *For it ſhall be the day of the Lords vengeance*, [Wherein the Lord wil avenge the innocent blood of his people] *a year of recompences for the controverſie of Zion.* [that is, becauſe of Zion, that is, of the church of God, which was grievouſly perſecuted by her enemies.]

9 *And the brooks thereof*, [To wit, of the city of Bozra, or, of the Edomites, and enemies of the Church of God,] *ſhall be turned into pitch*, [in theſe and the following words is ſhewed, that the land ſhall be utterly waſted and deſtroyed, ſo that it ſhall be made like unto the land of Sodom and Gomorrah] *and the duſt thereof into brimſtone*: See *Job* 18. the Annotat. on *verſ.* 15.] *yea the earth thereof ſhall become burning pitch.*

10 *It* [To wit, the burning pitch: or the burning land, which ſhall become as pitch] *ſhall not be quenched night nor day.* [Compare herewith *Revel.* 18. 2. and 19. 3.] *the ſmoke thereof* [to wit, of the city of Bozra] *ſhall go up for ever, it ſhall be deſolate from generation to generation, none ſhall paſs through it for ever and ever.*

11 *But the Bittern and the Owl ſhall poſſeſs it hereditarily, and the ſcreech-owl and the raven ſhall dwell in it*; [The meaning is, their land ſhall be utterly waſted and deſtroyed, that nothing but wild and terrible creatures ſhall dwell in it. See above *chap.* 14. 23. where alſo mention is made of theſe and the like frightfull creatures, as alſo *Levit.* 11. 17. Compare alſo *Iſa.* 13. 21, 22. *Zeph.* 2. 14. *Revel.* 18. 2.] *for he* [to wit the Lord] *ſhall draw over it a line of deſolation*, [that is, he ſhall meaſure it for deſtruction. See 2 *Kings* 21. 13. and the Annotat. there] *and a plummet of emptineſs* [Heb. *ſtones of emptineſs*; that is, a meaſuring line, whereon a ſtone hangeth. *Zach.* 4. 10. is mentioned *a ſtone of tin*, that is, a meaſuring line whereon a tin weight doth hang. And a *plummet of deſolation*, or *of emptineſs*; that is, for a token that it ſhall be made empty and deſolate.]

12 *They* [To wit, the remaining Edomites, or the inhabitants of the city of Bozra] *ſhall call the nobles* [Heb. *white ones*; that is, thoſe that weare white pure garments, as Princes, and the great ones of the Land were wont to do. See 1 *Kings* 21. the Annotat. on *ver.* 8. and *Nehem. chap.* 2. on *ver.* 16.] *thereof* [to wit of the land of Edom] (*to the kingdome*, [that is, to the government of the land] *but they are not there, but all her Princes ſhall be nothing*, [that is, they ſhall all be confounded and put to ſhame, therefore none ſhall be able to afford them either help or counſel.]

13 *And thornes ſhall come up* [That is, grow] *in her palaces, nettles and thiſtles in her ſtrong holds: and it* [to wit, Bozra] *ſhall be a habitation of dragons, an hall for the young ones of Oſtriges.* [See *Job chap.* 30. on *verſ.* 29.]

14 *And the wild beaſts of the wilderneſs ſhall meet the wild beaſts of the Iſlands* [See of theſe and the like frightfull creatures, above *chap.* 13. on *verſ.* 21] *ſhall cry to his fellow: alſo the night-creature* [Heb. *Lilith*] *ſhall ſet her ſelf down there, and it ſhall find a reſting-place for her ſelf.*

15 *There ſhall the wild blackbird* [Heb. *Kippoz.* It cannot be certainly known what kind of fowl this is] *make her neſt and lay*, [to wit, her eggs. Others, *bring forth*; to wit, the eggs which ſhe hath in her body] *and gather young ones*, [Heb. *ſplit* or *cleave*, to wit, the egg-ſhels, that the chickins or young ones may come forth] *and gather* (them) *under her ſhadow*: [that is, under her wings] *there ſhall the vultures alſo be gathered together one with another.* [Heb. *the woman with her ſhe-mate*, or *friend.*]

16 *Seek in the book of the Lord*, [Heb. *out of the book &c.* That is, in, or, out of the book of theſe propheſies, which I do write by the Lords command or appointment] *and read: there ſhall not one of theſe* [to wit, *things*, or *aforementioned wild creatures*] *fail*, (neither) *the one nor the other* [Heb. *the woman with her ſhe-mate*, or *friend*, as above *verſ.* 15.] *ſhall be miſſed: for my mouth it ſelf hath commanded it*, [the Lord ſheweth this], *and his* [to wit, the Lords] *Spirit* [the prophet ſpeaketh this. Others *the mouth* (of the LORD) *it ſelf ſhall bring them together* [to wit, the above-mentioned beaſts and fowls.]

17 *For he himſelf hath caſt the lot for them*, [To wit, for thoſe beaſts and fowls] *and his hand hath divided it* [to wit, the land of the Edomites. Others, the city of Bozra] *unto them by line: they ſhall poſſeſs it hereditarily for ever, from generation to generation, ſhall they dwel in it* [the meaning is, after that the Lord himſelf ſhall have given and divided the land of the Edomites, and of other his enemies unto the wild and dreadfull beaſts for their habitation or dwelling place, they ſhall for ever abide & continue in it, ſo that it ſhal alwaies be and remain a curſed and deſolate land: in like manner ſhall the curſe of God for ever be and abide upon the enemies of his Church.]

CHAP. XXXV.

The great joy of all creatures with the Church of God, for the redemption by Chriſt, verſe 1 *&c. An exhortation to Churches or miniſters, to comfort poor dejected ſouls herewith. 3 The miracles which the Meſſiah ſhuld do. 5 A further relation of the proſperity and peace of the people of God*, 8.

T*HE deſert and the dry places ſhall be glad hereat; and the wilderneſs ſhall rejoyce and flouriſh like a roſe.* [All creatures ſhall rejoyce at this, that the Lord ſhall have executed his righteous judgements upon the enemies of his people. Moreover underſtand here by the *deſert* or *wilderneſs* the faithful, or the Church of God, who were before (like a wilderneſs) very withered and barren; but by the grace of God ſhould be glorified, exalted, and made fruitful. Compare above *chap.* 32. 15, 16. and heare the ſequel, (*and the dry places*) Heb. *the drineſs*, or *the dry*; that is, the dry ſolitary places, or lands, (*ſhall be glad*, or *joyful hereat*) or *at theſe* (things) to wit, that the enemies of the people of God ſhall be ſo puniſhed and deſtroyed, as was ſhewed in the 34. chapter.]

2 *It* [To wit, the deſert or wilderneſs, underſtanding by the deſert or wilderneſs, the faithful, as was noted on *ver.* 1.] *ſhall flouriſh pleaſantly* [Heb. *it ſhall*

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flourishing flourish, or *blossoming blossom*] *and rejoyce, yea, (with) rejoycing and shouting, the glory of Libanon is given unto it, the ornament of Carmel and Sharon*: [that is, the Church of God is made beautifull, glorious, and fruitfull as Libanus, Carmel, and Sharon were wont to be; of which mountains see above *chap.* 8. 9.] *they shall see the glory of the LORD, the ornament of our God.*

3 *Strengthen the slack hands, and confirm the shaking knees* [That is, comfort and strengthen one another with the consideration or meditation of this grace of God which he hath shewed unto his Church. Or it is a speech directed unto Ministers, See *Heb.* 12. 12. (*confirm the shaking knees*) Weak, staggering, waveting knees.]

4 *Say to the right in heart*, [See above *chap.* 32. *ver.* 4.] *Be strong, fear not, behold, your God* [to wit, Jesus Christ manifest in the flesh] *will come (to) vengeance* [to punish the enemies of his Church] *(with) the recompence of God he will come*, [others take it thus, *behold, your God, the vengeance shall come, the recompence of God, he shall come &c.*] *and deliver* [or, *preserve, save*] *you.*

5 *Then the eyes of the blind shall be made open, and the ears of the deafe shall be opened* [*Then* &c. to wit, when Christ shall be come, above *chap.* 29. 18. and below *chap.* 42. 7. Christ did not onely bestow the the blessings and benefits that are mentioned in this and some other following verses, on the bodies of many weak diseased creatures, but also in a spirituall manner on the souls of men, in that he enlightned and regenerated his by his holy spirit, so declaring and manifesting his divine power and omnipotency. See *Mat.* 9. 27. and 11. 5. and 12. 22. and 20. 30. and 21. 14. *Mar.* 7. 32. *Joh.* 9. 6.]

6 *Then shall the cripple leap as an hart* [See *Mat.* 11. 5. and 15. 30. and 21. 14. *Joh.* 5. *ver.* 8, 9. *Acts* 3. 2. and 8. 7. and 14. 8.] *and the tongue of the dumb shall shout*: [See *Mat.* 9. 32. and 12. 22. and 15. 30.] *for in the wilderness shall waters burst out*, [Heb. *be split.* The meaning is, the rocks and the earth or ground shall split open, that waters may flow forth. By these *waters* must be understood the preaching of the Gospel, and the gifts of the holy Ghost, which in the time of Christ shall be abundantly poured out upon all sorts of men, even upon the Gentiles, who were in times past as a wilderness, and as a dry and barren heath. See *Joh.* 7. 38, 39.] *and brooks in the desert.*

7 *And the dry land shall become a standing water, and the thirsty land springing veines of waters: in the habitation of Dragons, where they lay*, [Heb. *their lying down*] *shall be grasse with reed and rushes.* [The meaning is, the Church of believers shall be watered with the Holy Ghost, which shall grow and flourish, as reeds and rushes do grow and flourish in moist and watry places. Others, *shall be the Court of the reed and of the rush.* The meaning is, the land which had no other use or benefit then to serve dragons to lie down and to have their habitation there, the same shall be turned into a pleasant field, and it shall be as a court full of reeds and full of rushes.]

8 *And there shall be an exalted path, and a way which shall be called the holy way*: [The meaning is, the Christian Church shall be no wilde barren wilderness, but in it shall be shewed the true way to salvation, by faith in Jesus Christ, who cleanseth us from all our sins, and giveth us the holy Ghost, that reneweth and regenerateth us unto a new and godly life] *the uncleane* [to wit, he that lieth or continueth still in his sins. See *Revel.* 22. 15.] *shall not pass through it, but it* [to wit, that way] *shall be for these*: [to wit for them that are holy, as the way is holy; that is, for the true members of the Christian Church, who are redeemed or ransomed of the Lord, *verse* 10.] *he that walketh* [travelleth, goeth, or, shall go] *(this) way*, [to wit, *in* this holy way] *even fools*, [that is, those that know or understand nothing in divine matters, or simple Christians] *shall not erre.* [Because they shall have a sure and even path, in which the Lord shall lead them.]

9 *No Lion shall be there*, [That is, no Devil shall draw away or seduce the faithfull from the way of salvation, though he go continually round about us, like a roaring Lion seeking to devour us. See *Joh.* 10. 28. and 1 *Pet.* 5. 8.] *neither shall any tearing beast* [properly *no breaker in*, or, *breaker through of beasts*] *come upon it, nor be found there, but the redeemed shall walk (in it).*

10 *But the ransomed of the LORD* [Understand here first those that should be delivered out of the Babylonish captivity: but especially those that were redeemed and ransomed of the Lord; that is, delivered or redeemed both in soul and body, by the blood of Jesus Christ] *shall return*, [that is, they shall be converted unto the Lord] *and come (to) Zion* [to wit, into the congregation of believers, first here on earth, and then in heaven. Below *chap.* 51. 11. *Rev.* 22. 14.] *with shouting: and everlasting joy shall be upon their head: they shall obtain* [or, *embrace, lay hold on joy and gladness, and sorrow and sighing shall flee away.* [Compare *Revel.* 21. 4.]

CHAP. XXXVI.

Sennacherib invadeth Juda, vers. 1. *He sendeth Rabshakeh, who seeketh to draw Hezekiah and the people by blasphemous speeches to despair and distrust God, and to revolt to Sennacherib*, 2, *&c. Compare* 2 *Kings* 18. *from the* 13. *verse to the end, and* 2 *Chron.* 32. 1. &c.

AND *it came to pass in the fourteenth year of King Hezekiah, that Sennacherib King of Assyria marched up against all the defenced cities of Juda, and took them.* [To wit, some of them. This six & thirtieth chapter, as also the three next following, are inserted here by the Prophet, not onely to give light to the foregoing chapters, but also to draw an inducement thence to speak of the Kingdom of Christ, whereof something is spoken in the foregoing chapters in borrowed terms: and all this by occasion of the glory of King Hezekiah, who was in all things a type and figure of the Kingdom of Christ.]

2 *And the King of Assyria sent Rabshakeh from Lachish* [A city lying in the tribe of Juda, which the King of Assyria besieged at that time, Compare below *chap.* 37. 8. and 2 *Chron.* 32. 9.] *to Jerusalem, unto King Hezekiah, with an heavy hast, and he stood by the conduit of the upper pool*, [See 2 *Kings* 18. 17. and above *chap.* 7. on *verse* 3.] *in the high way of the fullers field.* [Or, *in the street of the fullers field.* See 2 *Kings.* 18. 17.]

3 *Then went forth unto him Eliakim the son of Hilkiah the steward, and Shebna the scribe.* [See the Annotat. 1 *Kings* 4. on *verse.* 3.] *and Joah the son of Asaph, the Chancellour.*

4 *And Rabshakeh said unto them, Say now to Hezekiah, Thus saith the great King, the King of Assyria, what confidence is this wherewith thou trustest?*

5 *I might say, (but it is a word of the lips) there is counsell and strength for war: now on whom dost thou trust*

trust, that thou rebellest against me?

6 *Lo, thou trustest on that broken staff of reed, on Egypt*, [Compare *Ezek.* 27. 6, 7.] *whereon if any one lean, it will go into his hand and pierce it thorow*: [Rabshakeh doth King Hezekiah great wrong, in judging and speaking thus of him: for he trusted and relied on the Lord] *so is Pharaoh King of Egypt to all them that trust in him.*

7 *But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Juda and to Jerusalem*, [That is, to the inhabitants of Juda and Jerusalem] *ye shall bow down* [to wit, for to worship] *before this altar?*

8 *Now then, lay a wager, I pray thee, with my Lord the King of Assyria*, [Or, *put in security.* Others, *pawn thy self unto my Lord, or set thy self for a pawn, or pledge, unto my Lord*, as *Nehem.* 5. 3. that thou wilt be under his dominion: if thou be not able to produce as many riders as I shall deliver horses unto thee, as followeth in the next] *and I will give thee two thousand horses, if thou for thy* (part) *shalt be able to give riders upon them.*

9 *How shouldest thou then turn away the face of one Prince, of the meanest of my Lords servants? but thou trustest on Egypt for chariots, and for horsmen.*

10 *And now, am I come up without the LORD*, [That is, without the command or appointment of the Lord] *against this land, to destroy it? the Lord said unto me, march up against that land, and destroy it*: [See 2 *Kings* 18. on *verse* 25.]

11 *Then said Eliakim and Sebna, and Joah unto Rabshakeh, Speak, I pray, unto thy servants in the Syrian language, for we understand it (well)*: [Heb. *we hear it*, as above *chap.* 33. *verse* 19.] *and talk not with us in the Jews language, before the ears of the people that are on the wall.* [They desire this, being afraid that Rabshakeh by his railing and reviling speeches might perswade and stir up the people to mutiny.]

12 *But Rabshakeh said, hath my Lord sent me to thy Lord and to thee, to speak these words? is it not to the men that sit upon the wall, that there shall eat their* (own) *dung, and drink their* (own) *piss with you?* [That is, to tell them, that they shall be brought to that extreme want and necessity, when Sennacherib shall besiege the city of Jerusalem, as that they shall be forced to eat their own dung, &c. See 2 *Kings chap.* 18. the Annotat. on *verse* 27.]

13 *So Rabshakeh stood, and cried with a loud voice*, [Heb. *with a great voice*] *in the Jews language, and said, Hear the words of the great King, the King of Assyria.*

14 *Thus saith the King, Let not Hezekiah deceive you, for he shall not be able to deliver you*:

15 *Moreover, let not Hezekiah make you to trust in the LORD, saying, the Lord will surely deliver us*, [Heb. *delivering the Lord will deliver us*] *this city shall not be given into the hand of the King of Assyria.*

16 *Hearken not to Hezekiah, for thus saith the King of Assyria, deal with me by a present*, [Heb. *by a blessing*, that is, by a gift or present. See 2 *Kings* 18. on *verse* 31.] *and come out to me*, [the meaning is, on this condition will I suffer you to come out to me] *and eat* (ye) *every one (of) his vine, and every one (of) his fig-tree, and drink* (ye) *every one the water of his* (own) *well.*

17 *untill I come, and fetch* [Heb. *take.* See *Genes.* 12. 15. *Jerem.* 37. 17. with the Annotat.] *you into a land as your land is* [That is, a land that is as fruitful as your own land] *a land of corn and of new wine, a land of bread, and of vineyards.*

18 *Let not Hezekiah seduce you saying, the LORD will deliver us: have the Gods of the nations every one delivered his land out of the hand of the King of Assyria?*

19 *Where are the Gods of Hamath*, [See of this city, *Numb.* 13. 21.] *and Arphad? where are the Gods of Sepharvaim? have they also delivered Samaria* [See of this city 1 *Kings* 16. 24.] *out of mine hand?*

20 *Which are they among all the Gods of these lands that have delivered their land out of mine hand, that the LORD should deliver Jerusalem out of mine hand?*

21 *But they* [To wit, the men whom Hezekiah had sent to treat with the King of Assyrias General, and the people. See 2 *Kings* 18. 36.] *held their peace, and answered him not a word: for the Kings commandment was, saying, ye shall not answer him.*

22 *Then came Eliakim the son of Hilkiah, the Steward, and Sebna the scribe, and Joah the son of Asaph the chancellour, to Hezekiah with* (their) *clothes rent, and they told him the words of Rabshakeh* [which they had rent themselves, in token of their trouble and perplexity, as also in token of their grief, by reason of the blasphemous words which Rabshakeh had uttered. Concerning this custome of rending the garments, see *Gen.* 37. *ver.* 29.]

CHAP. XXXVII.

Hezekiah mourneth and sendeth to the Prophet Isaiah, to request his prayer unto God for them, vers. 1, *&c. Isaiah comforteth and strengtheneth King Hezekiah with the word of God*, 6. *Sennacherib, hearing that the King of the Ethiopians come to fight against him, sendeth messengers again to Hezekiah with blasphemous letters*, 9, *&c. Whereupon Hezekiah maketh a most earnest and fervent prayer in the house of the Lord*, 14. *and receiveth a very comfortable answer from God by the Prophet Isaiah*, 21. *The angel of God smiteth the Assyrians*, 36. *Sennacherib is slain at Nineve by his own sons*, 37, 38. Compare 2 *Kings chap.* 19.

AND *it came to pass, when King Hezekiah heard (it)* [To wit, the words which Rabshakeh had spoken *that he rent his clothes.* [See above *chap.* 36. 22. and 2 *Kings* 19. 1.] *and covered himself with a sack, and went into the house of the Lord*, [to wit, to offer up there his prayer unto the Lord.]

2 *After that he sent Eliakim the steward, and Sebna the Scribe, and the eldest of the Priests, covered with sacks, unto Isaiah the Prophet the son of Amoz.*

3 *And they said unto him, Thus saith Hezekiah, this day is a day of distress, and of rebuke, and of blasphemies*: [That is, this is the time wherein I and my people are come into great distress, fearing the besieging and wasting of this city, (*This is a day of distress, and of rebuke,*) to wit, wherein the Assyrians do greatly revile us, and do most abominably reproch and revile us, (*and of blasphemies:*) wherein the Assyrians do most hainously revile and blaspheme the Lord] *for the children are come to the birth*, [Heb. *unto the breach.* See the like phrase, *Hos.* 13. 13.] *and there is no strength to bring forth.* [That is, we are in extreme danger, out of which we are not able to deliver our selves.]

4 *It may be the LORD thy God will hear the words of Rabshake* [That is, take notice of them, take them into consideration: and therefore it is to be hoped, that he will plague and punish the Assyrians for their blasphemous words] *whom his Lord the King of Assyria hath sent to defie the living God, and to reproch (him) with words which the Lord thy God hath heard: lift up then a prayer for the remnant that is found.* [*For the remnant*; to wit, of this people of God. The ten tribes were already carried

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carried away to Aſſyria: there were alſo ſome ſtrong Cities in Juda already taken by the Aſſyrians, yet ſome few were left.]

5 And the ſervants of Hezekiah came unto Iſaiah.

6 And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your Lord, thus ſaith the LORD; Be not afraid of the words; [Heb. of the face of the words] that thou haſt heard, wherewith the Miniſters [Heb. lads, youths, that is, the ſervants, the Miniſters. Thus Joſhua is called Moſes lad or boy, though he was come to age long before, See Exod. 33.11. and Eccleſ. 21.5.]

7 Behold I will give a ſpirit into him, that he ſhall hear a rumour, and return into his (own) land: and I will fell him by the ſword [to wit, by the ſword of his ſons. See below verſ. 38. in his (own) land.

8 So Rabſhakeh returned, and he found the King of Aſſyria fighting againſt Libna: [See of this City the Annotat. 2 Kings 8. on verſ. 22.] for he had heard that he was departed from Lachiſh. [Where Rabſhakeh left the King, and from whence he had ſent him to Jeruſalem. See above chap. 36. verſ. 2. And ſee further of Lachiſh, 2 King. 14. 19.]

9 Now when he [To wit, the King of Aſſyria] heard ſay concerning Tirhakah the King of Cuſh, he is come forth to fight againſt thee. [See above verſ. 7.] when he heard it, he ſent (again) meſſengers to Hezekiah, ſaying: [And giving them withall letters along with them of the ſame ſubſtance. See verſ. 14.]

10 Thus ſhall ye ſpeak to Hezekiah King of Juda, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the King of Aſſyria.

11 Behold thou haſt heard what the Kings of Aſſyria have done to all lands, burning them, [That is, utterly deſtroying them. See Deut. 2. on verſ. 34. and ſhouldeſt thou be delivered?

12 Have the gods of the nations which my fathers [That is, anceſtors, or predeceſſors] deſtroyed, delivered them; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telaſſar?

13 Where is the King of Hamath? [See of Hamath Numb. 13. 21.] and the King of Arphad? and the King of the City of Shepharvaim, Henah and Ivah? [of Ivah ſee the Annotat. 2 King. 17. 24.

14 Now when Hezekiah had received the letters from the hand of the meſſengers, [To wit, the letter which the meſſengers of the King of Aſſyria brought unto him, wherein the very ſame matter or ſubſtance was written which his own Ambaſſadors had already told him by word of mouth] and had read them, he went up into the houſe of the LORD, and Hezekiah ſpread them before the face of the LORD.

15 And Hezekiah prayed unto the LORD, ſaying:

16 O LORD of hoſts, thou God of Iſrael, that dwelleſt between the Cherubims: [See Exod. 25. 22. Numb. 7. 89. 2 Sam. 6. 2. 2 King. 19. 15. Pſal. 80. 2. and the Annotat. there] thou thy ſelf, thou alone art the God of all the Kingdomes of the Earth, thou haſt made the Heavens and the Earth.

17 O LORD incline thine ear, and hear: LORD open thine eyes and ſee: and hear all the words of Sennacherib, who ſent to defie the living God. [To wit, both by Rabſhakeh, and by his letters.]

18. Of a truth, LORD, the Kings of Aſſyria have laid waſte all lands, together with their Country: [2 Kings 19. 17. its ſaid, have laid waſte the Heathen and their land.]

19 And have caſt their gods into the fire; for they were no gods, but the work of mens hands, wood and ſtone, therefore they have deſtroyed them.

20 Now then, LORD our God deliver us out of his hand, then all the Kingdoms of the earth ſhall know that thou only art the LORD,

21. Then Iſaiah the ſon of Amoz ſent unto Hezekiah, to ſay, Thus ſaith the LORD the God of Iſrael, That which thou haſt prayed againſt Sennacherib King of Aſſyria (have I heard). [This is here inſerted from 2 Kings 19. 20.]

22 This is the word which the LORD hath ſpoken concerning him: the Virgin, the daughter of Zion [That is, the inhabitants of the city of Jeruſalem, whom the ſtrangers had not yet defiled. See 2 King. 13 on verſe 21.] hath deſpiſed thee, ſhe laugheth thee to ſcorn, the daughter of Jeruſalem ſhaketh (her) head at thee. [In token of contempt. See Pſal. 22. 8.]

23 Whom haſt thou defied and blaſphemed? and againſt whom haſt thou exalted (Thy) voice? and lifted up thine eyes on high? againſt the holy One of Iſrael.

24 By means of thy ſervants [2 Kings 19. 23. It is ſaid, of the meſſengers] haſt thou defied the Lord, and ſaid, By the multitude of my charets I am aſcended up to the top of the mountains, to the ſides of Libanon: and I will hew down high cedar trees, and his choice firtrees, and will come to his uttermoſt height, into the forreſt of his fair field.

25 I have digged [To wit, wells] and drunk the waters: [It is ſaid 2 Kings 19. 24. ſtrong waters. See the Annotat. there] and with the ſoles of my feet have I dried up all the rivers of the beſieged places.

26 Haſt thou not heard, that I have done it long ago? [To wit, the oppreſſion of the nations, which thou now aſcribeſt unto thy ſelf] and have formed it of ancient dayes? [That is, have of old time decreed to do it. Compare 2 Tim. 1. 9, 10.] now I have made it come to paſs, that thou ſhouldeſt be to deſtroy fenced cities into deſolate heaps. [That is, I have brought it ſo to paſs, that I ſhould uſe thee for to deſtroy, &c.]

27 Therefore their inhabitants were handleſs. [Heb. ſhort-handed: that is, they had no power to reſiſt thee, being as if their hands had been cut off] they were diſmayed and confounded: they were (as) the graſs of the field, and the green graſs-plants, (as) the hay of the houſe-tops, [That is, which groweth upon the houſe-tops] and (as) corn blaſted, before it ſtand upright. [That is, as corn which is parched and burnt, before it ſhooteth in the ear, or before it be grown up. Heb. burning.]

28 But I know thy ſitting, and thy going out, and thy coming in, and thy rage againſt me. [That is, O Sennacherib, I know all thy deſignes and enterpriſes.]

29 Becauſe of thy raging againſt me, and that thy ſtirring is come up before mine ears: therefore I will put my hook in thy noſe, and my bit in thy lips, and I will cauſe thee to return back by the ſame way by which thou cameſt. [I will put my hook, &c. A ſpeech borrowed from fiſhers, intimating, that God can bridle, rule and reſtrain the moſt wicked and moſt diſſolute enemies of his Church, that they ſhall not be able to execute their wicked deſign or purpoſe.]

30 And let that be a token unto thee, [To wit, of that which I ſaid even now] that they ſhall eat (in) this year that which grew of it ſelf, [Becauſe they were not able to manure and till their land by reaſon of the incampings and marchings of the Aſſyrians in and thorow the land of Juda] and in the ſecond year, that which again ſprouteth out of the ſame: [That is, the fruits that ſhall grow this year again of themſelves. Hence ſome do gather that this was a Sabbatical or reſting year, wherein the Iſraelites did not till their ground. See Levit. 25. 5, 20.] but in the third year ſow, and reap, and plant vineyards, and eat the fruits thereof.

31 For the eſcaped that is left of the houſe of Juda ſhall again take root downward, and it ſhall bear fruit upward.

out of Jeruſalem ſhall the remnant go forth, [The remnant of the Jews ſhall go forth to their own land, and to other places, which they had not done before, for fear of the Aſſyrians] and the eſcaped out of mount Zion: The zeal of the LORD of hoſts ſhall do this. [See 2 Kings 19. 31. above chap. 9. 6.]

33 Therefore thus ſaith the LORD of the King of Aſſyria: he ſhall not come into this city, nor ſhoot an arrow into it, neither ſhall he come before it with ſhield, nor caſt a wall againſt it. [Hence may be gathered, that Sennacherib came not before Jeruſalem, to beſiege that city.]

34 By the way that he came, by the ſame ſhall he return: but he ſhall not come into this city, ſaith the LORD.

35 For I will defend this city, to deliver it, for mine (own) ſake, and for my ſervant Davids ſake. [That is, becauſe of the promiſe which I made unto David. See 1 Kings 11. on verſ. 12, 13. Compare 2 Kings 20. 6.]

36 Then the Angel of the LORD went forth, [To wit, out of heaven] and ſmote in the camp of Aſſyria an hundred and fourſcore and five thouſand: [See 2 Kings 19. 35. with the Annotat.] and when they gat them up early in the morning, behold they were all dead bodies. [Heb. dead dead bodies: for the Hebrew word pegez alone ſignifieth a dead body, and there is yet the adjective dead added to it: it is as we ſhould ſay, a dead carcaſe.]

37 So Sennacherib King of Aſſyria departed, and went his way and returned, and he abode at Nenive. [This was in thoſe times the cheif city, or place of reſidence for the Kings of Aſſyria, where they dwelt and kept their Court.]

38 Now it came to paſs, when he bowed himſelf down in the houſe of Niſroch his God, that Adramelech and Sharezer his ſons ſmote him with the ſword, [To wit, before 55. dayes were expired after that his camp was ſmitten by the Angel, as ſome do gather from Tob. 1. 24.] but they eſcaped into the land of Ararat: [That is, into great Armenia. See Geneſ. 8. 4.] and Ezar-haddon his ſon became King in his ſtead. [This Ezar-haddon is otherwiſe called Aſnapper, Ezra 4. 10. He is alſo otherwiſe called Sardanapalus, as ſome conceive; but this opinion is uncertain.]

CHAP. XXXVIII.

Hezekiah being very ſick, is told by the Prophet Jſaiah that he ſhall die, verſ. 1. But upon his mournful prayer he obtaineth a lengthning of fifteen years, which God confirmeth by a ſpecial miracle, 4, &c. Hezekiahs prayer and ſong of praiſe unto God, 9, &c. Compare 2 Kings chap. 20. and 2 Chron. 32. 24.

IN thoſe dayes was Hezekiah ſick unto death: and the Prophet Jſaiah the ſon of Amoz came unto him, and ſaid unto him: Thus ſaith the LORD, give command unto thine houſe, for thou ſhalt die, and not live. [That which is related here, happened ſhortly after that the camp of the Aſſyrians was ſmitten of God by the Angel.]

2 Then Hezekiah turned his face about toward the wall, and he prayed unto the Lord, [His prayer followeth here preſently in verſ. 3. See 2 Kings 20. 1, &c.]

3 And he ſaid, O LORD, remember, I beſeech thee, that I have walked before thy face in truth, and with a perfect heart, and (have) done that which is good in thine eyes: [This is as it were a teſtimony of a good conſcience, reſting and relying onely on the mercy of God, without any preſumption of a mans own righteouſneſs. See below verſ. 17. and Eccleſ. 48. 25, 26. See alſo 2 Kings 18. 3, &c.] and Hezekiah wept very ſore. [Heb. wept a great weeping.]

4 Then came the word of the Lord to Iſaiah, ſaying:

5 Go thy waies, and ſay to Hezekiah, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears; behold I will add unto thy dayes [That is unto the dayes of thy life] fifteen years.

6 And I will deliver thee out of the hand of the King of Aſſyria, together with this city, and I will defend this city. [The Lord promiſeth to this King, beſides the lengthning out of his life, alſo reſt and peace in his kingdome, and defence againſt the mighty Aſſyrians, which might again have raiſed an army to fight againſt him, and to beſige Jeruſalem.]

7 And this ſhall be a token unto thee from the Lord, that the Lord will do the word, [Or this thing] that he he hath ſpoken.

8 Behold, I will cauſe the ſhadow of the degrees that is gone down with the ſun in the degrees of (the ſun-diall of Ahaz,) to return ten degrees backward: ſo the ſun turned back ten degrees, in the degrees which was gone down. [See the Annot. fitting this eighth verſe, 2 Kings 20. verſ. 9, 10, 11.]

9 (This) is the writing of Hezekiah King of Juda, when he had been ſick, and was recovered of his ſickneſs, [Heb. was made alive, as verſ. 21.]

10 I ſaid, [That is, I thought and pondered with my ſelf thus] becauſe of the cutting off of my daies, [or in the cutting off of my daies; that is, when my daies were cut off or ſhortned: or when it was told me, that my daies ſhould be quickly cut off; that is, that I ſhould die quickly. It is a ſimilitude borrowed from weavers, that having woven off their web, they do then cut it off] I ſhal go to the gates of the grave, [that is, I muſt die quickly] I am deprived of the reſidue of my years, [that is, the remainder of my years is taken away from me; or they cauſe me to want the remainder or the reſidue of my daies, that is, that which is lacking of my years; to wit, of thoſe years which by the courſe of nature I might yet live, or ought yet to live, as I perſwaded my ſelf.]

11 I ſaid, I ſhall not ſee the LORD (any more,) [That is, appear no more before the Lord in the ſanctuary, and be preſent at divine ſervice, which was performed when the godly went together in the Temple] the LORD in the land of the living: [that is, in this world, or in this life. See this phraſe alſo Job 28. 13. Pſal. 27. 13. with the Annotat. as alſo Pſal. 142. 6. and below chap. 53. 8.] I ſhall behold men no more with the inhabitants of this world, [that is, among them that dwell in the world, among men that are now alive. See Pſal. 27. 13. and 116. 9.]

12 The time of my life [Or my life-time, Others, mine habitation, my abiding time. Heb. dor. See Pſal. 27. 13. and 116. 9] is departed, [or pulled away] and carried away, as a ſhepherds hut: [which abideth not firm and conſtant in one place, but is removed from one place to another, as occaſion ſerveth. See Job 27. 18.] I have cut off, [or, clipt off, torn off, broken off] my life, the meaning is, I have by my ſins given the Lord cauſe to cut off my life before natures time be come] as a weaver (his web): [to wit, when he hath woven it off] he, [to wit, the Lord. Here is a change of perſon; for he ſpeaketh ſometimes of God in the third perſon, and ſometimes to God in the ſecond perſon] will cut me off, (as) from the thrum, [this word ſignifieth alſo with the Hebrews an hair-lace, Cant. 7. 5. See the Annotat. there. Others, as a thin thred] from day to night [that is, quickly, in a ſhort time, before the day be ſpent, and the evening be come. So alſo verſ. 13.] ſhalt thou (O Lord) have brought me to an end, [or, weave me off, and then cut me off, as verſ. 13.]

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13 *I propounded to me*; [To wit, in my thoughts; that is, I thought: Others, *I reckoned*] *till morning*, [To wit, I may live: or that I might live till morning. Some take that which followeth thus; (but) *he brake all my bones like a lion*] *like a lion ſo will he* [to wit, God: or *it*, to wit, the ſickneſs, or the miſery. See Job 10. 16.] *break all my bones*. Others, *I reckoned till morning, that he as a lion would break all my bones*. Or thus, *I ſet my ſelf before him till morning, as a lion that he ſhould break all my bones*, &c. See of the word *bones*, Job 7. on ver. 15.] *from day to night* [that is, yet this day before night come] *ſhalt thou have brought me* [that is, my life, mine age, or years] *to an end*.

14 *Like a Crane* (or) *a ſwallow ſo did I chatter, I did mourn* [Or *ſigh*, *groan*] *as a Dove: mine eyes did lift up themſelves on high*, [to wit, toward heaven; or unto God, whom I called upon. Others, *were conſumed*, or *pluckt out*: that is, the powers of mine eyes were waſted and deſtroyed. Or *they fail*; to wit, with looking toward heaven] *I am oppreſſed*, [Heb. *oppreſſion is unto me*; to wit, by this ſickneſs of mine, which doth ſo violently oppreſs me, as that I ſhall not be able to finiſh my courſe, unleſs thou Lord have mercy on me] *be thou my ſurety*, [that is, ſet thy ſelf between me and my ſickneſs, as a ſurety ſetteth himſelf between the creditor and the debtor, to free and ſecure him from being caſt into priſon. See Pſal. 119. verſ. 122. Others, *be pleaſant unto me*. Others, *weave me off*, that is, ſtretch out my life, untill I grow old and feeble, and die through natural weakneſs and infirmity, and cut not off the thred of my life, until it be run to an end. A phraſe borrowed of weavers.]

15 *What ſhall I ſay? as he ſaid it to me, ſo hath he done it*: [That is, how ſhall I be able to praiſe God ſufficiently for his great mercy? he hath indeed cauſed death to be denounced unto me, but when I prayed unto him, hath graciouſly granted me life again. Others, *what I ſpake that he ſaid unto me*; to wit, by the prophet Iſaiah ver. 5. The meaning is, when I prayed unto the Lord that he would be my ſurety, or that he would weave me off (ver. 14.) that is, he would ſuffer me to live yet ſome years longer, he preſently yielded, and granted my requeſt] *I will now go on gently*, [or *ſoftly*. See Pſal. 42. on verſ. 5. Some conceive that it ſignifieth a ſoft progreſs; or going on, as when a mother leadeth her babe or young child forward and that the meaning here is this, my former diſtreſs ſhall make me walk more warily and circumſpectly for time to come. So on the contrary, *raſhneſs* is put for *heedleſneſs* and *imprudence*, above chap. 32. 4.] *all my years*, [that is, all my life time] *becauſe of the bitterneſs of my ſoul*,] becauſe I have endured the deadly and bitter pangs of that painfull diſeaſe.]

16 *LORD, by theſe things* [Or, *in*, or *through theſe things*; or (as ſome) *words*; that is, through thy loving kindneſs, promiſes, and the ratification and ſealing of thy promiſes and mercies] *men live, and in all theſe* (things) *is the life of my Spirit*: [that is, of my ſoul; *and the life of my ſoul* that is, a merry & quiet life] *for thou haſt made me whole, and cured me*, [or *refreſhed me and made me alive*. Heb. *making me alive* or *keeping me alive*, which according to the nature of the Hebrew language, is as much as, *thou haſt kept me alive*, or *cured me*; that is, thou haſt reſtored nto me my former ſtrength, which I had utterly loſt in that grievous fit of ſickneſs. Others render this dark verſe thus, *they ſhall live, for whom* (or toward whom) *the Lord is*, that is, whoſe protector the Lord is, *and all that are therein*, (or, *uand all that are in thoſe things*; which is, that live in ſuch a condition, that they have God with them) *they ſhall obtain the ſame life which my Spirit now hath*. That this may appear, *make me whole, and cure me*.]

17 *Behold, in peace bitterneſs was bitter unto me*, [To wit, after that thou hadſt given me peace, namely, by deſtroying the Aſſyrians, a bitterneſs happened unto me, to wit, this grievous ſickneſs. Others, *upon peace*; that is, immediately after that I had peace. Others *for peace*, that is, that it might be for the beſt, a bitter bitterneſs came upon me, to wit, that ſore malady] *but thou haſt ſweetly embraced my ſoul, that it came not into the pit of conſumption*: [that is, into the grave, wherein the dead body is eaten up and conſumed by worms. Others, *but it hath pleaſed thee* (to deliver) *my ſoul*, that is, me, *from the pit of conſumption*] *for thou haſt caſt all my ſins* [whereby I have deſerved this ſickneſs, and other judgements beſides. If he had not ſinned, he ſhould have had no ſickneſs, nor have died. For death and all adhering miſeries have their original from ſin. Therefore ſaith our Saviour Chriſt, *ſon, thy ſins are forgiven thee, ariſe*, &c.] *behind thy back*, [that is, thou haſt forgiven them unto me, ſo that they ſhall come no more before thine eyes.]

18 *For the grave ſhall not praiſe*, [That is, the dead that are in the grave cannot declare and ſet forth thy praiſe here in this world among the living. See Pſal. 6. 6. and 30. 10. and 88. 11. and 115. 17, &c.] *death* [that is, the dead. Others, *hell*, that is, thoſe that are in hell, or, in the grave] *ſhall* (*not*) *celebrate thee: they that go down into the pit, ſhall not hope* [or, *wait*, or, *truſt*] *in thy truth*.

19 *The living, the living, he ſhall praiſe thee, as I* (*do*) *this day; the father to the children ſhall make known thy truth*. [or, *cauſe them to have knowledge of thy truth*. The Hebrew prarticle *el* is alſo taken for *eth*. And *thy truth*, that is, that thou haſt made me whole, as thou hadſt promiſed me.]

20 *The LORD was* (*ready*) *to deliver me*: [Or *is come to deliver me*, or *will deliver me* or, *hath delivered me*] *therefore we will play upon my ſtringed inſtrument, all the dayes of our life, in the houſe of the LORD*.

21 *Now Iſaiah had ſaid, let them take a lump of figs, and make* (*it*) *for a plaiſter upon the ſwelling*, [or *upon the voil*, or *ſore*, to wit of King Hezekiah] *and he ſhall recover*. See 2 Kings 20. 7.]

22 *And Hezekiah had ſaid, what ſhall be the token that I ſhall go up to the houſe of the Lord?* [He asked this not out of unbelief or diſtruſt of Gods promiſes, but that his faith might be ſtrengthned thereby, in regard that promiſe did ſeem utterly to thwart the threatning of God, ver. 1 (*that I ſhall go up*, &c.) that is, that I ſhall recover and go into the houſe of the Lord, to bleſs and praiſe him in the midſt of his congregation for my recovery. This happened the third day, according to the promiſe of God by Iſaiah, 2 Kings 20. 5.]

CHAP. XXXIX.

The King of Babel ſendeth Ambaſſadours with letters and with a preſent to Hezekiah, verſe 1. *who ſheweth them all his treaſures*, 2. *About which Iſaiah ſpeaketh unto him, and foretelleth him of the Babyloniſh captivity*, 3, &c. *Compare 2 Kings 20. from* verſe 12.]

A*T that time Merodach Baladan* [2 Kings 20. 12. He is called *Berodach*, or *Bredach*] *the ſon of Baladan, King of Babel, ſent letters and a preſent to Hezekiah: for he had heard, that he had been ſick, and was* (*again*) *grown ſtrong*. [This hiſtory is here brought in from 2 Kings 20. ver. 12.]

2 *And Hezekiah was glad of them, and he ſhewed them the houſe of his treaſures*. [It is ſaid 2 Kings 20. 12. *all the houſe of his treaſures*.] *the ſilver, and the gold, and the ſpices, and the beſt oyl, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not*.

3 *Then came Iſaiah the Prophet unto King* Hezekiah, *and ſaid unto him, What ſaid thoſe men?* [By the inſpiration of God the Prophet knew well enough what thoſe men had ſaid. But he asketh it that he might hear it from *Hezekiahs* own mouth, and from thence take occaſion to declare the word of the Lord unto him. Thus did *Nathan* likewiſe deal with *David* 2 Sam. 12. 1.] *and from whence are they come unto thee? and Hezekiah ſaid, they are come from a far land unto me, from Babel*.

4 *And he ſaid, what have they ſeen in thine houſe? and Hezekiah ſaid, all that is in my houſe have they ſeen, there is nothing in my treaſures that I have not ſhewed them*.

5 *Then ſaid Iſaiah to Hezekiah: hear the word of the LORD of Hoſts*.

6 *Behold the daies come, that all that is in thine houſe, and that which thy fathers have laid up in ſtore for a treaſure until this day, ſhall be carried away to Babel, there ſhall be nothing left, ſaith the LORD*.

7 *Moreover, of thy ſons that ſhall iſſue from thee, which thou ſhall beget, ſhall they take: that they may be Courtiers*, [Heb. *eunuchs*, or *gelded ones*. See Geneſ. 37. the Annotat. on ver. 36.] *in the palace of the King of Babel*.

8 *But Hezekiah ſaid to Iſaiah; the word of the LORD which thou haſt ſpoken, is good: he ſaid alſo, yet let there be peace and truth*: [Or, *ſure proſperity*, or *faithfulneſs*; that is, ſure, ſtable, conſtant peace] *in my daies*.

CHAP. XL.

A Propheſie of the coming of Chriſt, and of the Preaching of the Goſpel, ver. 1 *by Iohn Baptiſt, and the Apoſtles*, 3, &c. *The power and efficacy of the word of God*, 4, &c. *What the Miniſters of the word ſhould preach*, 6, &c. *The power and wiſdome of God in governing of the world*; 12 *Whoſe Image neither can nor may be made*. 18 *The folly of Idolaters*. 19 *The vanity of all the great ones of this world*. 23 *Reproof of them that complain that God neither can nor will protect them*, 26.

C*omfort, comfort my people, wil your God*, [To wit, Chriſt, true God manifeſt in the fleſh] *ſay*. [To wit, to the Apoſtles, and to all them whom he ſhall ſend forth to preach the Goſpel.]

2 *Speak* [To wit, in the time of Chriſts appearance or coming in the fleſh.] *to the heart*, [that is, friendly and comfortably. See Geneſ. 34. on ver. 3.] *of Jeruſalem*, [that is, of the Citizens of Jeruſalem, & of the Church of God in general.] *& cry unto her*, [or, *preach unto her*] *that her combate is accompliſhed*. [So he calleth all kind of miſery and trouble wherewith they were to combate or encounter, *combate*, when God viſited them therewith. In particular hereby may be underſtood the grievous wars wherewith the people of the Jews were for many years viſited before Chriſts time; and underſtand further eſpecially the enmity between God and us, which is taken away by Chriſt the Mediatour. Others, *her appointed time*. See the Annotat. Iob 7. on verſ. 1.] *that her iniquity* [that is, all her ſins.] *is reconciled*, [Heb. *is become acceptable*, or, *well pleaſing*; namely unto God: that is, penitent ſinners are received into grace and favour by the ſatisfaction of our Lord Jeſus Chriſt, and the remiſſion of their ſins. Compare above chap. 27. 9.] *that ſhe hath received of the LORDS hand double* [that is, abundantly, ſufficiently. Compare Jer. 16. 18. and 17. 18. alſo below chap. 61. 7.] *for all her ſins*. [Or, *for ſhe hath received of the LORDS hand double for all her ſins*. When God chaſteneth his people, and they then do humble themſelves under his correcting hand, his bowels of mercy (as the Scripture ſpeaketh of God after the manner of men) are preſently troubled for them, and he repenteth him that he hath ſmitten them ſorely. See Jer. 16. 18.

3 *A voyce of one crying* [Or, *of the Preacher*: to wit, of John the Baptiſt. See Mal. 3. Mat. 3. 3. Mark 3. Luke 3. 4. Joh. 1. 23.] *in the wilderneſs*: [to wit, at the time of Chriſts coming.] *prepare the way of the LORD*, [that is, put away all wickedneſs and corruption out of your hearts, and ſeek for pardon of ſins in and by Chriſt, that he may come in unto you, and dwell in your hearts, by faith] *make ſtreight in the deſert* [So he calleth the ſinful world, or the wickedneſs of men in it. Or theſe words may relate to the place where John the Baptiſt preached.] *a path* [Or, *high way*, *ſtreet*] *for our God*.

4 *All valleys ſhall be exalted, and all mountains and hills ſhall be made low; and that which is crooked ſhal be made ſtreight, & that which is knobby, a valley*. [That is, he will make all things ſtreight and even, & ſmooth. The hearts of the Elect ſhal be converted unto God; to wit, by the preaching of John the Baptiſt. See Luke 1. 16. 7.] *all mountains and hills ſhall be made low*: [that is, proud and hyppocritical perſons ſhall be humbled, and be brought to the knowledg of their ſins.] *that which is crooked ſhall be made ſtraight*, [that is, craftineſs and wickedneſs ſhall be turned into ſimplicity and uprightneſs.] *and that which is knobby*,] or *crooked*, [*ſhall be made a valley*, [that is, an even or a plain country.]

5 *And the glory of the LORD*, [That is, the great mercy and goodneſs of the Lord toward his people, and the glory of his truth, performing that which he had formerly promiſed,] *ſhall be revealed*: [To wit, in the perſon of the Meſſiah, by his incarnation, and divine miracles: Joh 1. 14. 1 Tim. 3. 16.] *and all fleſh* [that is, all the Elect of what ſtate or condition ſoever they be: as below chap 60. ver. 23.] *ſhall ſee* [that is believe and confeſs.] *that the mouth of the LORD hath ſpoken it*. [that is, that the Lord is true in all his promiſes. Or thus; *and all fleſh ſhall ſee it together, for the mouth of the Lord hath ſpoken it*. Or thus, *All fleſh ſhall ſee together, that the mouth of the Lord* [to wit, the mouth of Chriſt] *ſpeaketh*: to wit, teaching in the land of Juda. See ver. 9]

6 *A voyce* [To wit, the voice of God, that inſtructeth the Prophets, Apoſtles, Evangeliſts, and all faithful Teachers in the doctrine of truth, which they are to hold forth unto men.] *ſaith, Cry*: [or *preach*. So ſtraightway again] *and he*, [to wit, every one of Gods miniſters] *ſaith, What ſhall I cry? All fleſh*, [that is, all men, ſuch as they are by nature. Pſal. 102. 12. and 103. 15. See alſo Pſal. 46. on ver. 5. and Jam. 1. 10. 1 Pet. 1. 24.] *is graſs*, [as fading and as periſhing as graſs, and of no value at all; ſo that they muſt ſeek their ſalvation without themſelves, or out of themſelves. Compare Iob 14. 2. Pſal. 90. 5, 6. and 102. 12. and 103. 15. Jam.

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Jam. 1. 10. 1 *Pet.* 1. 14.] *and all the goodliness thereof,* [that is, all the good its able to effect touching this temporal life and the managing of it. See 1 *Pet.* 1. 24.] (*s*) *as a flower of the field.*

7 *The grass withereth, the flower falleth off when the Spirit of the* LORD *bloweth upon it: verily the people is grass.* Not only the common heap of sinful people, but also the people of God, even they aregrass.

8 *The grass withereth, the flower falleth off: but the word of our God standeth for ever.* [For it is *an incorruptible* seed, whereby we are born again unto life eternal, 1 *Pet.* 1. 23, 25.]

9 *O Zion, thou publisher of good tidings,* [Others render these words thus, *O thou (soul) that bringest good tidings unto Zion;* Or, *O thou preacher,* or *publisher of good tidings unto Zion:* and so in the following clause. Understand here by *good tidings,* salvation by Christ.] *get thee up into an high mountain: O Jerusalem, thou publisher of good tidings;* [*O Zion,* &c. *O Jerusalem,* &c. Where the Apostles should be endued with power from on high, and from whence the Gospel should go forth, to be disperſed or spread abroad throughout the whole world. See above *chap.* 2. 3. *Mich.* 4. 2. *Acts* 2. and 8.] *lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Juda, Behold (here) is your God.* [to wit, Jesus Christ. See *Acts chap.* 2. 3. 4. 5.]

10 *Behold the Lord* LORD [To wit, Christ] *shall come against the strong one,* [these and the words that follow are now the words of the Prophet. By the *Strong one* is meant here the Devil of hell, *Mat.* 12. 29. *Joh.* 12. 31. *Coloss.* 2. 15. *Heb.* 2. 14. 1 *Joh.* 3. 8. Others *with a strong* (hand) *and his arm shall rule:* [Others *shall rule over him;* to wit, over Satan, that is, Christ shall conquer the devil, (thus *ruling* is taken for *conquering,* below *chap.* 41. 2.) he shall strip him of his armor, and bereave him of his power. Compare *Luke* 11. 2. *Joh.* 12. 31. *Coloss.* 2. 15. *Heb.* 2. 14.] *behold his reward is with him,* [*his reward*; that is, the punishment which he shall give to that strong one and his adherents; to wit, unto Satan and wicked men, to them he shall give eternal damnation, and a glorious recompence or reward unto his elect. Compare *Rom.* 2. 6. *Revel.* 22. 12. [*and his wages* [*Heb. his work*], that is, the wages or reward which he shall give unto men according to their works. Compare *Jerem.* 22. 13. with the Annot. *is before his face.*

11 *He shall feed* [That is, teach and instruct by the preaching of his word] *his flock,* [that is, his sheep, the faithful. See *Ezek.* 34. 23, 24. and *Joh.* 10. 11.] *like a shepherd, he shall gather the little lambs in his arms, and carry (them) in his bosom,* [that is, he shall friendly entertain and comfort such as are humble and dejected in spirit, *Mat.* 11. 28.] *he shall gently lead them that give suck,* [Or *that are with young.* Compare below *chap.* 49. 10.]

12 *Who hath measured the waters with his fist?* [Or *with his hollow hand*] *and taken the measure of the heavens with the span? and hath comprehended the dust of the earth with a triental?* [See of this sort of measure Annotat. *Psal.* 80. on *ver.* 6.] *and weighed the mountains in scales, and the hills in a balance?* [As if he had said, hath not Jesus Christ, as an Almighty God, done it? whose Power, Wisdom, and Majesty are infinite and incomprehensible.]

13 *Who hath directed* [Or *measured off,* or *weighed off*; that is, perfectly known] *the Spirit of the* LORD? *and (who) hath (as) his counsellour instructed him?* [Or *taught him.* Heb. *given him knowledg,* or *made him knowing.* Compare *Rom.* 11. 34. and 1 *Cor.* 2. 16.]

14 *With whom took he counsel, that should give him understanding,* [Or *that should make him understanding,*] *and should teach him concerning the path of judgment? and should teach him knowledge, and should make known unto him the way of manifold understanding?* [Heb. *of understanding.* As if he had said, Who dare boast that he hath shewed God the way that he must walk in and keep, for to govern his creatures wisely and justly?]

15 *Behold the nations are counted* [To wit, of God, and being compared with him] *as a drop of a bucket,* [to wit, as a drop that hangeth on a bucket full of water, or, as a smal drop of water that tarrieth in the paile or bucket after the water is poured out] *and as a smal dust of the balance,* [that is, that remaineth in the balance; to wit, when powder, or beaten spice, or some such thing hath been weighed in it] *behold he casteth away* [or *heaveth, lifteth up*: to wit, to cast them away] *the Isles as thin dust.*

16 *and Libanon* [That is, the trees of *Libanon*] *is not sufficient to burn:* [that is, would not be able to afford wood enough; to wit, when they should honour God according to his dignity and highness with a sufficient number of burnt-offerings, *(to burn:)* Others *to burn* (the burnt-offering:) [*and the beasts thereof,* [that is, the beasts of *Libanon*, that is, the beasts that feed in mount *Libanon*] *are not sufficient for a burnt-offering.*

17 *All nations before him are as nothing:* [To wit, being compared to the Great and Almighty God, *Dan.* 4. 35.] *and they are counted to him less then nothing, and vanity.* [Or *waste.* See *Genes.* 1. the Annotat. on *ver.* 2.]

18 *To whom then will ye liken God? or what likeness will ye apply unto him?* [To wit, in regard he is such a great and mighty God, and so full of Majesty. Compare below *chap.* 46. 5. *Act.* 17. 29.]

19 *The workman* [The Hebrew word signifieth properly a handy-craftsman, that worketh in copper, or in iron, or in wood. Here it signifieth a Founder; for there followeth immediately, that the Goldsmith gildeth it over. In *ver.* 20. it signifieth a Carver or an ingraver in wood or stone, that maketh images either of wood or stone [*casteth an image* [The hebrew word signifieth properly a carved or graven image. But it is taken here for a cast or molten image] *& the goldsmith* [The Hebrew word rendred here *goldsmith* signifieth properly a Founder or melter] *covereth it over with gold,* [Heb. *stretcheth it out,* or *spreadeth it out* with gold. *In Genes.* 1. 6. the same Hebrew word is used. The meaning here is, the Goldsmith first spreadeth out the gold; to wit, when he beateth it out into thin plates or sheets, and then he overlayeth the Image, or covereth it over therewith] *and casteth silver chains (for it)* [Heb. *he casteth* or *melteth silver chains*: To wit, to make the Image fast therewith, that it may not fall down; or to adorn or beautifie it therewith.

20 *He that is (so) impoverished that he hath nothing to offer, he chooseth out a tree (that) will not rot:* [The meaning is, he that is so poor that he hath no copper to bring to the Founder, nor gold, nor silver to bring to the Goldsmith, to make an Image of: that is, he that is so poor as that he cannot spare much for to have a costly image made. Others, *he that is poor, he chooseth out a tree that will not rot for an oblation.* Others, *is one in danger, an oblation,* or *offering*; to wit, he voweth. How doth he pay it? he chooseth out a tree that wil not rot, and that he offereth instead of gold or silver] *he seeketh unto him a wise workman to prepare an Image (that) shall not wag.* [Or *that cannot move it self,* or *is not moved.*]

21 *Know ye not? hear ye not, is it not told you from the beginning?* [Heb. *from the head:* That is, from the very time that the foundation of the earth was laid. Some likwise take the words following thus: *have ye not understood it from the foundations of the earth? have ye not heeded the foundations of the earth?* [As if he had said, ye people of Israel, to whom God revealed himself from the beginning, and to whom he gave his Law, should not ye know and understand, that Images are nothing but vanity, and that God neither can nor may be represented by an Image, & that there is no other God then the only eternal, true God, who hath created all things, and still preserveth, guideth, and governeth the same by his wisdom.]

22 *It is he* [To wit, God [*that sitteth above upon the globe, and the inhabitants th reof are as grashoppers* [to wit, being compared with God. See this similitude also *Numb.* 13. 33.] *it is he that stretcheth out the heavens as a thin cloth, and spreadeth them out as a tent,* [*them*; to wit, the heavens. See *Job* 9, 18. *Psal.* 104. 1. below *chap.* 44. 24.] *to dwell in:*

23 *That bringeth,* [Heb. *giveth.* Compare *Psal.* 2. 2.] *the Princes to nothing: he maketh the Judges of the earth as vanity,* [that is, he maketh them to be as nothing before him: Or, he maketh them to perish quickly and come to nothing.]

24 *Yea they* [To wit, the Rulers and Judges of the earth] *are not planted,* [they cannot or shall not be or subsist, if God should be pleased to shew his power on them] *yea they are not sown, yea their stock that is cut off taketh not root in the earth: also when he shall blow upon them shall they wither, and a whirlwind shall take them away as stubble,* [that is, as if they were stubble.]

25 *To whom then will ye liken me, that I should be like him? saith the holy One.* [To wit, God.]

26 *Lift up your eyes on high, and behold, who hath created these things,* [To wit, the things that are on high, to wit, the Heaven, and all that is in it, and on it] *that bringeth forth* [Or, *bringeth out*] *their host by number,* [that is, the Stars, which he hath placed each in their several rankes and orders, and as an army causeth every one to appear in their turns, and they are all obedient to him. See *Psal.* 147. 4.] *that calleth them all by name, by reason of the greatness of (his) power, and (because) he is strong in might, there is not one missing:* [to wit, of all those souldiers in his army; that is, of all the Stars.]

27 *Why sayest thou (then) O Jacob,* [O my people, my Church] *and speakest, O Israel, My way,* [That is, my condition, namely, in what misery I am] *is hid from the* LORD, [As if he had said, the Lord knoweth not how it fareth with me, in regard he doth not deliver me out of my misery] *and my judgment passeth over from my God,* [that is, God doth not execute judgment for me upon mine enemies that persecute me wrongfully.]

28 *Knowest thou it not? hast thou not heard, that the everlasting God, the* LORD, *the Creator of the ends of the earth groweth neither weary nor faint?* [To wit, of governing the world, and his Church in it] *there is no searching of his understanding.* [See *Psal.* 147. 5.]

29 *He giveth power to the weary one, and he multiplieth strength to him that hath no powers.*

30 *The youths* [That is, the young and nimble persons, that rely upon their youth and strength [*shall grow weary and faint, and the young men shall surely fall:*

31 *But they that wait upon the* LORD, *shall renew* [Heb. *alter* or *change*; To wit, by the working of the holy Ghost that dwelleth in them. See *chap.* 41. 1. (*their*) *strength, they shall mount up with wings*] *as the Eagles.* [This fowl lifteth it self up in the air higher then any other bird doth. See *Iob* 39. 30. *Psal.* 103. 5. *Jerem.* 49. 16. *Obad. ver.* 4.] *they shall run and not grow weary, they shall walk and not grow faint.*

CHAP. XLI.

The Lord summoneth all Idolaters to judgment; ver. 1 *He speaketh also concerning Abraham, with whom God made a covenant, and to whom he gave signal victories,* 2 *whereat the heathen were amazed, but* 5 *notwithstanding went on in their Idolatry.* 6 *A friendly and comfortable speech of God to the godly Israelites,* 8 *with a promise that he would deliver them,* 10 *destroying their enemies,* 11 *and blessing the faithful.* 17 *Gods speech unto Idolaters.* 21 *Redemption for the Messias sake,* 25.

KEEp silence before me ye Islands, and let the nations renew their strength: let them come near, then let them speak: let us come near together to judgment. [These are the words of God. (*Keep silence before me ye Islands,* &c.) That is, ye inhabitants of the Islands; that is, ye that dwell afar off, on that side of the Sea, (see *Genes.* 10. on *ver.* 5. and *Psal.* 72. on *ver.* 10.) keep silence and hearken with diligent, attention what I the Lord shall say unto you. In which words God summoneth all Idolaters as it were before the Judgment-seat, to convince them of their folly in seeking and craving help of Idols, (*and let the nations renew (their) strength:*) The meaning is, let them do their best to defend themselves against me, they shall find at last that they shall not be able to stand it out, or to prevail against me.]

2 *Who raised up the righteous man* [To wit, Abraham, who was justified by faith, and whose righteousness is highly commended and extolled by Moses. See *Gen.* 15. 6. and 18. 19. and 22. 16. Heb. *raised up that righteousness.* See of such kind of phrase, *Iob* 35. on *ver.* 13. (*raised up*) that is, exhorted and stirred him up to go to another country] *from the rising?* [Meaning the rising of the Sun, namely from Ur the land of the Chaldeans. See *Genes.* 11. 31. and 12. 1. *Jos.* 24. 2. [*called him on his foot?* [that is, that he should follow and serve him on the foot; that is, forthwith without delay] *gave the heathen before his face,* [that is, who gave him the victory over the heathen that had plundered Sodom and Gomorrah? See *Genes.* 14. 14. [*and made him rule (over) kings?* that is, gave him victory, to wit, over those four Kings of whom mention is made, *Genes. chap.* 14.] *gave them as dust to his sword, as driven stubble to his bow?* [that is, made them to be as easie to be cut asunder by his sword, as if they had been dust, &c. Others, *and made their swords* (to wit, the sword of those Kings) *as dust, and their bows as stubble,* that is driven (*by the wind*)]

3 *That he pursued them, and passed through (in) peace, by the path (which) he had not gone with his feet?* [Others, had *never gone,* or, *never came.* Some apply this verse and the former to Cyrus, as a Type of Christ: some onely unto Christ.]

4 *who hath wrought and done (this), calling the generations from the beginning?* [Or (*who*) *calleth,* &c. that is, who causeth men to succeed one another, one generation to follow after another successively, so that the world is never without inhabitants (*from the beginning*) Heb. *from the head*; to wit, from the beginning of the world] *I the Lord that am the first, and with the last, I am the same,* [others, *and among the*

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last I am the same. This foruth verse may be likewise rendred thus, *who hath wrought and made (and) called the ages that have been from the beginning ? I the Lord that am the first, and which shall be hereafter, I the same.*]

5 *The Isles saw it, and they feared*; [The meaning is, the inhabitants of the Islands seeing and experiencing the power which God at all times shewed for the defence of his Church, were terrified and amazed, and did in some measure demean themselves as if they would be subject and obedient unto the true God: but in stead of composing themselves uprightly to serve the true God onely, they became vain in their own imaginations, making notwithstanding Idols, and giving the glory of the true God unto their Idols] *the ends of the earth*, [that is, those that dwelt in the uttermost ends of the world] *trembled: they drew neer and came on.*

6 *The one helped the other*, [To wit, in the advancing and promoting of Idolatry. Heb. *the man holp his companion* or *fellow*] *and said to his companion*, [Heb. *brother*] *be strong*, [as if they had said, be couragious, fall on, let us assist one another manfully, to wit, in making, setting up, and adorning of Idols.]

7 *And the workman strengthened the goldsmith*: [That is, encouraged him, exhorting and stirring him up to finish and perfect the work *(the goldsmith)* Heb. properly the *melter*] *he that smooth eth with the hammer, him that beateth upon the anvil*, [that is, he that beateth or knocketh upon the gold that lieth upon the anvil, to be beaten to a plate. Others, *with the beating upon the anvil*] *saying of the sodering, It is good: then he fasteneth it*, [to wit, the image] *with nailes, that it should not wag.*

8 *But thou Israel*, [That is, ye my people of Israel] *my servant, thou Jacob*, [that, is the posterity of Jacob] *whom I have chosen*: [See *Deut.* 7. 6. and 10. 15. and 14. 2. *Psal.* 135. 4. below *chap.* 43. 1. and 44. 1.] *the seed of Abraham* [that is, the children of Abraham] *my love*: [that is, who loved me, 2 *Chron.* 20. 7. or, *my friend*, that is, whom I loved. See *Jam.* 2. 23.]

9 *Thou whom I took hold on*, [That is, whom I took hold on, and led forth] *from the ends of the earth*, [that is, from countries that lie afar off; to wit, from *Chaldea*, when ye that are now alive were in the loins of Abraham] *and called thee from the chiefest men thereof*, [or *chiefest men*, to wit, of the earth, that is, from the most honourable, richest, and most excellent persons of the world. See *Exod.* 24. on *verf.* 11. Others, *before the chiefest men thereof*: as if he had said, I preferred thee before the chiefest and greatest men of the earth] *and said unto thee, thou art my servant, I have chosen thee, and have not cast thee away.*

10 *Fear not, for I am with thee, be not dismaied*, [Or, be not astonished, be not disheartened, faint not, be not affrightned, melt not, to wit, like wax; fear not, be not afraid: all these and sundry interpretations more are given upon this word] *for I am thy God, I strengthen thee, also I uphold thee with the right hand of my righteousness*, [or *with my righteous right hand*, that is, by my divine power, which exerciseth justice, punishing the wicked, and defending the godly.]

11 *Behold, all they that were incensed* [Or, *were kindled*; to wit, with anger] *against thee, they shall be ashamed and confounded* [compare *Exod.* 23. 22. below *chap.* 60. 12. *Zach.* 12. 3.] *they shall be as nothing, and those men that strive with thee*, [Heb. *the men of thy strife*; that is, the men that strive with thee. So *ver.* 12. *the men of thy contention*, that is, the men that contend with thee] *shall perish.*

12 *Thou shalt seek them, but shalt not find them; the men that contend with thee shall be as nothing, and those men that war with thee*, (shall be) *as a thing of nought.*

13 *For I the LORD thy God take hold of thy right hand, who say unto thee, Fear not, I help thee.*

14 *Fear not thou worm Jacob*, [That is, the people that are defcended from Jacob, but are now as despicable in the eyes of your enemies, as a little worm. See *Psal.* 22. 7.] *the people of Israel*: [*or the men of Israel*] *I help thee, saith the Lord, and thy redeemer is the holy One of Israel.*

15 *Behold, I have made thee a sharp* [Or *edged*, that is, that is able to cut sharply,] *new threshing-sledge, that hath sharp pegs*: [Heb. *that is a Lord*, or possessor *of mouths*, that is, which is well stored or furnished as it were with mouths, that is, with sharp pegs or pricks, to bite or hurt, and wound. The meaning is, I have given thee such power and ability, that thou shalt tread and bruise in pieces all them that lift themselves up against thee. See 2 *Cor.* 10. 4, 5.] *thou shalt thresh the mountains, and grind (them) to powder, and thou shalt make the hils as chaff.* [that is, the high, great, exalted and honourable ones in the land, that shall oppose and fight against thee, shalt thou destroy: or, I will do it in thy name and for thy sake. Compare *Rev.* 17. 14. and *chap.* 19. *verse* 15, 7. and *chap.* 20. *verf* 8, 9.]

16 *Thou shalt fan them, and the wind shall take them away, and the whirlwind shall scatter them; but thou shalt rejoyce in the Lord*, [That is, because of the Lord, to wit, because he doth so graciously acknowledge and accept you for his own] *thou shalt glory in the holy One of Israel*, [that is, in him whom the Israelites do acknowledge, honour and fear as their holy God.]

17 *The miserable and needy* [To wit, those that are poor in spirit, and those that hunger and thirst after righteousnes; that is, those that feeling and acknowledging their own spiritual poverty, withall know that there is no righteousnes to be had in themselves, and therefore hunger and thirst after the righteousnes of God: to these the Lord promiseth that he will refresh and satisfie them, as followeth in the latter part of the verse] *seek water*, [that is, help, comfort, refreshing in their necessity and distres] *but there is none* [to be found either in themselves, or in other men, be they Scribes or Pharisees, or whatsoever they may be called] *their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.*

18 *I will open rivers on the high places, and fountaines in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.* [See the Annotat. *Psal.* 107. on *ver.* 35. Understand here by the *rivers, fountains*, &c. a very great plenty of spiritual blessings. See the Annotat. *Job chap.* 20. *verf.* 17. The meaning is, I will refresh them by the preaching of the Gospel, and the power and efficacy of the holy Ghost, comforting them against the accusations of their consciences. See above *chap.* 35. 7. and below *chap.* 34. 3. and *Joh.* 4. 10. and 7. 37.]

19 *I will set in the wilderness the Cedar-tree, the Shittah-tree*, [This is a kind of Cedar-tree which is not known in these countries. See the Annotat. *Exod.* 25. on *ver.* 5. of this wood was the Ark of the covenant made, and also the holy table, *Exod.* 25. 10. and 23.] *and the myrtle-tree and the oyly-tree: I will set in the desert the fir-tree, the beech-tree*, [or, *rosin-tree*] *and the box-tree*, [Others, *the white popler-tree.*

Some

Some conceive that hereby are to be understood all trees that give a great shadow. The Hebrew word that is used here in the text, is onely found in this place, and below *chap.* 60. 13.] *together.* [The meaning of this verse is, I will fill and adorn, or beautifie my Church, which was heretofore like a wilderness, with many faithful and godly persons, who shall be in it like fair, beautiful, and fruitful trees.]

20 *That they may see, and know, and consider* [Or *lay to heart*] *and understand together, that the hand of the LORD hath done it, and that the holy One of Israel hath created it*, [to wit, that he hath wonderfully preserved, and adorned or beautified his Church.]

21 *Produce your cause, saith the Lord, bring forth your strong arguments*, [Heb. *strengths, firmeneſs*, that is, proofs, demonstrations, arguments, reasons, grounds, to wit, to shew and to make it appear, that your idols are true Gods or Gods indeed, and that ye do well in honouring or worshipping them] *saith the King of Jacob*, [that is, of the people that descended from Jacob. In this verse the Lord speaketh again to Idolaters, and he challengeth or summoneth them before his tribunal. (See below *chap.* 45. 20. and *chap.* 48. 14.) to wit, to shew them the vanity of their superstitions, and so to make the godly to loath and abhorr such abominations.]

22 *Let them be brought forth and tell us* [To wit, me the Lord, and the faithful that adhere unto me] *the things that shall happen*: [*let them &c.* To wit, your false Gods, and those that adhere unto them, let them come forth; and shew that they are Gods, which shall happen, if they make it appear that they know things to come and past] *shew*, [here the Lord converted his speech unto the false Gods, as also *ver.* 23, 24.] *those former things what they were*, [that is, what hath happened in times past. Others, *the first things what they shall be*; to wit, in time to come.] *that we may lay it to heart*, [Heb. *lay*, or *set our heart*, to wit thereon, that we daily mind it with our heart] *and know the end of it*, [that is, that we may know what will follow upon it.] *or cause us to hear things to come*, [that is, declare unto us future things, or things to come.]

23 *Shew the things that shall come* (to pass) *hereafter, that we may know that ye are gods; yea, do good, and do evil*, [The meaning is, make your power to appear, do good to them that honour you, or do evil to them that despise you. Thus doth he flout and mock at the idols which have neither life nor power, and consequently can do neither good nor evil to any] *that we may stand amazed and look on it*, [or, *consider it*] together.

24 *Behold, ye are lesse then nothing, and your work is worse then an adder*: [Or, *then* (the work) *of an adder*, or, *of a cockatrice.* Or thus: *your work is of an adder*, that is, of the Devil. Others, *lest then a thing of nought*] *he is an abomination that chooseth you*, [to wit, to honour and worship you as gods. Others, *that which they shall choose of you*,] is an *abomination.*]

25 *I raise up (one) from the North, and he shall come from the rising of the sun*, [To wit, I the Father, *raised up one*, to wit, my Son Jesus Christ, *who shall come from the north &c.* that is, whose dominion shall reach from one end of the world to another. Compare this with *Matth. chap.* 8. *ver.* 11. Under these two parts of the world must here be understood all the parts of the world. Others, *I raise up a* (people) to wit, that people, my Church, which shall be gathered from all the corners of the world at the time of the coming of the Messiah, by whom the kingdome of sin and Satan shall be utterly abolished and destroyed. Some apply it unto Cyrus as a type and figure of the Lord Christ] *he shall call upon my name; and he shall come (upon) supriours* [to wit, to confound them. See 2 *Cor.* 10. *ver.* 4, 5, 6. *(upon superiours)* or, *rulers*, both ecclesiastical and civil, to wit, against all those that shall oppose the Lord Jesus Christ] *as (upon) clay, and as a potter treadeth mire*, [that is, clay. Understand withal *shall he tread them down, and put them to shame.*]

26 *Who* [To wit, among all the Idols] *hath declared (somewhat) from the beginning*, [Heb. *from the head*: that is, of such things as were done in the beginning of the world] *that we may know it, or before time* [Heb. from the *faces*, that is, beforetime, or, from the beginning] *that we may say he is righteous?* [or, (thou art) *righteous*, that is, thou hast justly given thy self out to be a God; or hast justly assumed the name and title of God. *(he is righteous)* or *true*, because righteousnes requireth truth. Others render the first words of this verse thus, *who shall declare the former things? we shall understand; and that which was before time? we shall say he is true*] *but there is none* [to wit, among the false gods, or among men,] *that declareth it; also none that causeth (somewhat) to be heard, also none* [to wit, among the idols] *that heareth your words.* [For the idols have ears, but hear not. See *Psal.* 135. 16.]

27 *(I) the first (say) to Zion*, [That is, I that am God can say to Zion, to wit, I the Lord, but idols cannot] *behold, behold them (there)*: [to wit, those things which I said before] *and to Jerusalem will I give a bringer of glad tidings*, [or, *an Evangelist*, a preacher of the Gospel, speaking of the grace and mercy of God towards penitent sinners. And understand this principally of Christ; and further by that which went before, that this promise shall be as certainly accomplished and fulfilled, as if it were already before our eyes. Compare below *chap.* 42. *ver.* 9. Others render the words thus: *I the first will give unto Zion and Jerusalem a glad messenger, behold them there.* The true God did immediately before challenge all the idols of the heathen, to foretel things to come, glorying that none of them all were able to do it: but I saith (God now) I will be the first that shall give unto Zion and Jerusalem one that bringing glad tidings, shall say, behold them there: those things which God hath foretold, are now there present and are done before our eyes *(I will give unto Jerusalem a glad messenger)* understand withall, from the immediate foregoing clause, *and behold he is there.*]

28 *For I looked*, [To wit, for a man that should be able to help and save my people] *and there was none; even among these*, [or *also none of these*; to wit, that belong to my people] *but there was no counsellour*, [to wit, that was able to give good counsel to wounded or dejected consciences. The counsellor that was able to do this aright, was Christ. See above *chap.* 9. *ver.* 6.] *that I should ask them, and they give me an answer.*

29 *Behold, they are altogether* [To wit, all those idols] *vanity, their works are a thing of nought, their molten images* [understand under these also images of gold and of stone] *are wind, and a vain thing.* [Others, *their sprinklings are wind*, &c.]

CHAP

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CHAP. XLII.

A prophesy concerning the coming of Messiah, and what his office is; ver. 1. *how he shall demean himself in it* 2. *The assistance which the Lord shall give him*, 5. *who is a jealous God*, 8 *and knoweth all things aforehand*. 9 *An exhortation to thanksgiving for benefits received*; 10 *that also the converted Gentiles should do it*, 11 *in regard the Lord will overpower and subdue all their enemies*. 13 *A further prophesy concerning the calling of the Gentiles*, 16 *and the punishment of Idolaters*. 17 *A lamentation for the obstinacy and hardness of the Jews, both of the people and the Priests*, 19 *and their miserable condition*, 22 *and obstinacy or hardness*, 25.

BEhold *my servant*, [God the father speaketh this of his son Christ, whom he calleth his *servant*, in regard that Christ, as our mediator, took upon him the form of a servant. Compare below *chap.* 53. 11. *Mat.* 12. 11. *Phil.* 2. *ver.* 6, 7, 8.] *whom I uphold*, [that is, whom I strengthen, so as he faint not under the intolerable burden of my wrath, which he must feel and endure a while, to blot out and make atonement for your sins, for which he hath delivered up himself] *mine elect (in whom) my soul delighteth*: [Compare *Mat.* 3. 13. and 17. 5. *Ezek.* 1. 6.] *I have given my Spirit upon him*, [to wit, the gifts of the holy Ghost, which he hath need of to execute the office of mediator. See above *chap.* 11. 2. *Mat.* 3. 16. *Joh.* 3. 34.] *he shall bring forth judgement* [to wit, out of the bosome of the father, *Joh.* 1. 18. This he shall do partly in his own person, partly by his Apostles, and other teachers or ministers of the Gospel] *to the Gentiles* [or *to the nations*, as well Jews as Gentiles. See *Rom.* 1. 16. The meaning is, he shall propound and offer unto the Gentiles (or, unto all nations, both Jews and Gentiles) the true doctrine concerning the salvation of mankind by the preaching of the Gospel, and shall thereby bring them to obedience of himself, and to their own everlasting salvation.] See *Mat.* 12. 19.

2 *He shall not cry, call, clamour, nor lift up (his voice)*, *nor cause his voice to be heard in the street*, [The meaning is, he will not boast or brag much, nor make a great noise with much tumult, as the princes of this world do: neither will he make any outward pomp or stir, but he will demean himself quietly, discreetly, and humbly, bearing graciously with all the infirmities and imperfections of his elect. See *Mat. chap.* 12. *ver.* 18, 19, 20. *Luke* 17. 20.]

3 *The bruised reed shall he not break, and the smoking flax wick*, [That is, the wick, that is almost burne out in the lamp, giving hereby any shining or light at all, but onely yet smoking] *he shall not quench it*, [that is, he shall bear with the infirmities of poor sinners, and will refresh their dejected or wounded consciences, and comfort them with the promise of the forgiveness of their sins. See *Psal.* 34. 19. *Mat.* 11. 28.] *he shall bring forth judgement in truth*, [that is, uprightly, faithfully: for *truth* signifieth here fidelity or faithfulness, *(he shall bring forth, &c.)* or, *execute*, and consequently *overcome*, or *conquer*: as truth and judgement do overcome or conquer at last. See *Mat.* 12. 20.]

4 *He shall not be darkened*, [But he shall give light and shine cleer and bright. Christs light is opposed to the smoking and smothering flax, and his power to the bruised reed. Others, *he shall not faint*, to wit, in the executing or performing of his office. *Mat.* 26. 39. and *Luke* 12. 50. The same is straightway said in other words. Some understand this *being darkened* and *broken* (the purchase that immediately followeth) of the death and passion of our Lord Jesus Christ, which should not come to pass before he had preached the Gospel according to his Fathers counsel] *neither shall he be broken*, [that is, he shall not faint under the heavy burden of his function] *till he shall have set judgement* [that is, doctrine, as straightway followeth] *in the earth*: [to wit, by the preaching of the Gospel throughout the whole world: which could not be done until Christ was dead, and was ascended unto his Father in heaven, and had sent the holy Ghost upon the Apostles. See *Joh* 16. 7.] *and the Isles shall wait for his doctrine*.] In these words the prophet doth shew the doctrine of the Gospel should not be alwaies shut up within the bounds of the land of Juda, *Gen.* 49. 10. *Matth.* 18. 19. *(his doctrine)* this is the same which he even now called *judgement*; namely the *Gospel*.]

5 *Thus saith God the LORD, he that created the heavens, and spread them abroad*, [Heb. *the spreaders abroad thereof*, or *those that spread them abroad*. See *Job* 36. on 29.] *he that stretched forth the earth*, [to wit, in a circle,] *and that which issueth out of it*, [Heb. *the issues thereof*, that is, all that buddeth forth and groweth out of the earth] *he that giveth breath unto the people (that) are upon it, and spirit to them that walk upon it*: [understand here by spirit the reasonable soul. See *Numb.* 16. on *ver.* 22.]

6 *I the Lord have called thee* [O my Son Jesus Christ, to wit, to be a mediatour] *in righteousness* [or *with righteousness*; that is, in due manner and form, for thou hast freely and willingly given thy self over to the office of a mediatour. See *Psal.* 40. 9. *Heb.* 10. 7. Or, *with righteousness*; that is, according to my promises, which I have often made unto my people by the Patriarchs and Prophets] *and I will hold (thee) by thine hand*: [that is, I will assist thee, by giving thee necessary strength and ability for the executing of thy office of Mediatour] *and I will keep thee*, [so that thou shalt not be oppressed before the appointed time, and also that thou shalt not faint in the exceeding great torment] *and I will give thee for a covenant of the people*, [that is, for a mediatour of the covenant, namely of the covenant of grace which I made with Abraham and his seed. This covenant thou shalt ratifie and confirm, to wit, so as that by thee my people shall be reconciled unto me, and consequently all nations shall be united in one covenant; not onely the Israelites, but also the Gentiles, as immediately followeth] *for a light of the Gentiles*, [that is, that thou maist enlighten them with the saving knowledge of God, and of their Saviour, whereby the elect of all nations shall be made to rejoyce. For as the light doth rejoyce and comfort the bodies of men, so doth the knowledge of Christ rejoyce the hearts and minds of the children of God inwardly. Compare above *chap.* 9. 1. and below *chap.* 49. 6. *Luke* 2. 32. *Acts* 13. 47. and 16. 34.]

7 *To open the blind eyes*: [To wit, by the preaching of the Gospel, and the enlightning of the holy Ghost. See *Act.* 13. 46, 47. and *chap.* 26. *ver.* 17, 18. *(the blind eyes)* to wit, the eyes of the understanding. See above *chap.* 35. 5.] *to bring out them that are bound from the prison*, [to wit, from the spirituall bondage of sin and of the Devil, so freeing and delivering the elect from the fear and terrour of hel. See below *chapter* 49. 9. and 61. 1. *Luke* 4. 18. *Heb.* 2. 14, and 15.] *(and) them that sit in darkness* [understand here the darkness of ignorance and idolatry] *by the way (which) they know not* [that is, by the way of heavenly and saving truth and piety] *I will cause them to go in the paths (which) they have not known*: *I will make darkness light before their face, and that which is crooked straight*. [Compare above *chap.* 40. 3, 4.] *these things will I do unto them, and I will not forsake them.*

17 *(But) they that rely on carved images, that say to the molten images, ye are our gods, they shall turn backwards, and with shame be made ashamed*. [That is, be utterly confounded. Compare *Psal.* 7. 7. above *chap.* 44. 11. and 45. 16.]

18 *Hear ye deaf, and look ye blind*, [Here the Lord speaketh unto the Jews, that were wilfully deaf and blind, not desiring to hear his word with attention, nor to consider his works and judgements] *that ye may see.*

19 *Who is blind but my servants?* [That is, the people of Israel, to whom I have revealed my will, and whom I have called to serve me according unto it; as above *chap.* 41. *vers.* 8. and straightway again in this verse] *and deaf as my messenger* [the Priests and Levites, by whom God made his will known unto his people] *(that)* I *sent?* [to wit, to teach and instruct my people] *who is blind as the perfect one?* [or *complete one*: that is, the people of Israel, to whom I have shewed many great mercies both spiritual and corporal, so that they wanted nothing: whence they ought to see and acknowledge how faithfully and surely I meant it toward them] *and blind as the LORDS servant?*

20 *Thou seest (indeed) many things*, [To wit, many wonderful works of God which he doth for thy good] *but thou keepest them not*: [Compare *Rom.* 2. 2. *&c.*] *(though) he* [to wit, the servant of the Lord, that is, the people of Israel] *open the ears, yet he heareth not* [that is, he mindeth it not. The meaning is, this people doth outwardly so demean and carry themselves, as if they had a mind to hear my word, but they mean it not in good earnest, they do not, nor are seriously affected with, take to heart the things that they hear. In the first member of this verse there is spoken to the second person, but in the second clause of the first person. This implieth some obscurity or darkness in the sense.]

21 *The LORD had a delight (in him)* [To wit, in his servant; that is, in his people, or *in them*; to wit, these men. Some apply it to the law and the execution of Gods judgements upon this sinful people] *for his righteousness sake*: [that is, by reason of his truth and faithfulness, namely, because he promised the Patriarchs and the Prophets that he would do good unto their seed. See *Psal.* 147. 19, 20.] *and he made (him) glorious.*

22 *But (now) it* [To wit, the people of Israel. Others, *he*, to wit, the Lords servant, as *vers.* 19.] *[is a robbed and spoiled people: they are all of them snared in holes, and hid in prison-houses*: [Others thus, *and the people is robbed and spoiled: all the young men sigh, or they sigh all of them in dens* or holes of the earth. The meaning is, God hath delivered this people into the hands of their enemies, because they considered not his grace and mercy] *they are become a prey, and there is none that delivereth them*: [Heb. *there is no deliverer*] *a spoil, and none saith, restore (them)*. [that is, there is none that defendeth or protecteth them, or that compelleth their enemies to restore back that which they took away from them.]

23 *Who among you giveth ear to this? (who) considereth and heareth what shall be hereafter?* [For the judgements and plagues of God, which do here in

norance. See above *chap.* 9. *vers.* 1.] *out of the prison-house.*

8 *I am the LORD*, [Heb. *Jehovah*, that is, the everlasting, essential, unchangeable God] *that is my name; and my glory will I give to no other, neither my praise to the carved images*. [Compare below *chap.* 48. 11.]

9 *Behold, the former things are come to pass; and new things do I declare: before they spring forth I cause you to hear them*. [The meaning is, whatsoever I declared unto my people in former time the same is fulfilled: now I declare unto them some new thing, which shall also assuredly come to pass, namely, the appearance or coming of the Messiah in the flesh, which shall be as exactly fulfilled in every point and circumstance thereof, as I have foretold it by my Prophets.]

10 *Sing unto the Lord a new song*, [That is, an excellent song. See *Psal.* 33. 3.] *his praise from the end of the earth*: [that is, ye that dwell in the utmost ends of the world, al men of whatsoever condition or nation ye are: for as much as the salvation which the Messiah bringeth concerneth all kind of people and nations, therefore all people and nations have just cause to rejoyce and to be glad in him] *ye that go to sea* [Heb. *that go over the sea*; to wit, in the ships that shall go up or sail upon the sea] *and all that is therein, the isles and the inhabitants thereof*. [ye men altogether that dwel in the isles, that lie round about in the sea. Heb. *the fulness thereof*, as *Psal.* 24. 1.]

11 *Let the wilderness and the cities thereof* [That is, the cities that lie in or neer unto it] *lift up (their voice) with the villages (which) Kedar inhabiteth*: [that is, the villages of the Kedarens; that is, the Arabians, so called from Kedar the son of Ishmael, *Genes.* 25. 13. *Psal.* 120. 5.] *let them shout that dwell in the rocks*. [Others, *that dwell at Sela*, which is the chief city of Arabia. See above *chap.* 16. *vers.* 1.] *(and) make a noise from the top of the mountains*. [Heb. *from the head of the mountains.*]

12 *Let them give glory unto the Lord, and declare his praise in the Islands.*

13 *The LORD* [To wit, Jesus Christ] *shall march forth as a champion*, [that is, he will make his divine power appear when he shall conquer the Devil and the world by his preaching, his death, his resurrection, ascention, sitting at the right hand of his father, and coming again to judgement] *he shall stir up zeal like a man of war, he shall shout, yea he shall make a great noise*: [some conceive that the Hebrew word signifieth *crying, roaring, or bellowing like the Elephants*] *he shall overpower his enemies.*

14 *I have of old held my peace*, [These are the words of God; as if he had said, this indeed hath been my custome and course of old, that I did let my and my churches enemies awhile alone] *I have been still (and) refrained my self*: [or should I *(longer) hold my peace? should I (still)* refrain my self?] *I will cry out like a travailing woman, I will waste, swallow them up altogether.*

15 *I will make waste mountains and hills, and I will cause all their grass to wither*, [That is, I will destroy the great & proud enemies of my Church, and I will remove all impediments that may hinder or hurt my believers from coming to me into heaven] *and I will make the rivers Islands, and (I will) dry up the pools.*

16 *And I will lead* [To wit, by my spirit and by the preaching of the Gospel] *the blind*, [that is, those that in former time knew not the true God, but erred and went astray from him and his doctrine, and stuck fast in great blindness of ignorance and

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this life befal impenitent sinners, they are but beginnings of their sorrowes, if they do not consider and repent in time, and with confession of their sins say, *who gave Jacob*, &c. *ver.* 24.]

24 *Who gave Jacob for a spoil, and Israel to the robbers?* [By *Jacob* and *Israel* is meant here the posterity of Jacob, the Israelites] *is it not the LORD? he against whom we have sinned?* [that is, it is certain that the Lord for our sins hath delivered us and our estates into their hands] *for they would not walk in his waies, they hearkened not unto his law.*

25 *Therefore he hath poured out upon them* [Heb. *upon him*, and so in the sequel, to wit, upon Jacob, or upon Israel, as appeareth by *vers.* 24.] *the fury of his anger*, [that is, his judgements. See the Annotat. *Psal.* 79. on *vers.* 6.] *and the strength of war*: [the army of the Assyrians, and other enemies] *and he hath set them on flame round about, but they perceived it not*; [that is, the Israelites regarded not the judgements of God, and the causes thereof] *and he set them on fire*, [that is, he destroyed them by many smarting miseries and calamities] *but they took it not to heart*, [that is, they regarded not the judgements of God, and the causes thereof, as in the former verse.]

CHAP. XLIII.

The Lord comforteth his people, promising to deliver and protect them, ver. 1, *&c. and to enlarge his Church from among the Gentiles: 5 and he proveth that the Gods of the Gentiles are vain, 9 but that he is alone the true and almighty God,* 10, *&c. who chose his people not because of their merits or deservings, but out of free grace,* 21, *&c.*

BUt now, thus saith the LORD thy creator, [That is, he that created thee, made thee to be his people, and regenerated thee by his holy spirit, calling thee to his knowledge according to his good pleasure, that thou mightest be unto him a chosen people dedicated to his glory. See *Eph.* 2. 2, 10.] *O Jacob*, [that is, my chosen people of Israel] *and thy former, O Israel* [the same that Jacob in the former clause] *fear not*, [though ye shall be constrained to be a while in captivity in Babylon, and in your enemies country] *for I have redeemed thee* [to wit, out of the power of the Devil by Christ; and I will redeem thee out of the Babylonish captivity] *I have called thee by thy name, thou art mine.*

2 *When thou shalt pass through the water I will be with thee; and through the Rivers, they shall not overflow thee*: [That is, when thou art in distress and danger I will deliver thee, and will alwaies be thy protector and defender. See 2 *Sam.* 22. the Annotat. on *ver.* 17. also *Psal.* 16. 12.] *when thou shalt pass through the fire*, [to wit, the fire of affliction and adversity, as *Job* 15. 30.] *thou shalt not be burnt, neither shall the fire kindle upon thee.*

3 *For I am the Lord thy God, the holy One of Israel*, [That is, that holy God whom the Israelites ought to honour and serve in a holy manner, as their own God] *thy saviour*: *I gave Egypt, Ethiopia, and Seba*, [that is, the Sabeans that descended from Seba, See *Genes.* 10. 7.] *(for) thy redemption-mony*, [or *for thy ransom*. See *Job* 21. on *ver.* 18.] *in thy stead*, [or *for thee*. See *Prov.* 11. 8. and the Annotat. there. The meaning is, I have spared thee, and have delivered up the Ethiopians, Egyptians, and Sabeans, as it were for thy ransome, or the price of thy redemption, and have suffered them to be destroyed instead of thee. See above *chap.* 20. 4, 5.]

4 *From that time that thou wast precious in mine eyes*, [To wit, from that time when I brought thee forth out of Egypt: (that thou *wast precious in mine eyes*,) [that is, that thou becamest my dear peculiar treasure. See *Exod.* 19. 5.] *thou hast been honoured, and I have loved thee*: [I have manifested my love toward thee by many and sundry mercies] *therefore have I given men*, [to wit, the Egyptians, Ethiopians, and Sabeans, *ver.* 3.] *in thy stead, and nations instead of thy soul.* [that is, for thy life.]

5 *Fear not, for I am with thee*: *I will bring* [Not onely according to the flesh out, of the Babylonish captivity; but also according to the Spirit, out of the prison of hell] *thy seed* [that is, thy posterity; to wit, in faith, whom I will call to the communion of my Church] *from the rising*, [that is, I will gather me a Church from all parts and corners of the earth,] *and I will gather* [See the former note upon the word *bring*] *from the going down.* [See also the former note upon the word rising.]

6 *I will say to the North, give up, & to the South, keep not back*: *bring my sons*, [That is, the faithful, or believers] *from far, and my daughters from the end of the earth.*

7 *Every one that is called by my name*, [That is, all the children of God; for children bear their fathers name] *and whom I have created for my honour*, [as above *ver.* 1. *whom I have formed, whom also I have made.* [Or, whom I have made excellent and honourable. See the Annotat. *Psal.* 100 on *ver.* 3.]

8 *Bring forth the blind people*, [That is, the people that are blind by nature, and cannot see into divine matters] *that have eyes*: [to wit, fleshly, or bodily eyes, but have not spiritual eyes that are enlightned by the holy Ghost] *and the deaf* [to wit, that by nature cannot hear nor understand the word and will of God] *that have ears* [to wit, bodily ears, but not spiritual ears.]

9 *Let all the heathen be gathered together, and let the nations be assembled*, [These are the words of God] *who among them*: [What God is there among them, and among all those that cleave and adhere unto Idols, that &c.] [*shall declare this*? [to wit, that which I foretel you concerning the deliverance from the Babylonish captivity, and consequently concerning spiritual redemption by Christ] *or let them* [to wit, the Idols of the heathen] *cause us to hear former things*, [that is, the things that are past, much less can they foretel things to come. See above *chap.* 41. *ver.* 22.. The Lord proveth by those words, that he alone is the true God.] *let them bring forth their witnesses*; [to wit, to prove and testifie that they have foretold future things] *that they may be justified*, [that is, that it may appear that they do really & truly bear the name of gods] *and (that) men may hear it, and say, It is truth* [to wit, that they are gods.]

10 *Ye are my witnesses, saith the LORD*, [To bear witness that I am a true God, because I have done and foretold such things which no Idols can do, nor foretel,] *and my servant whom I have chosen*, [to wit, the Prophet Isaiah, and other Prophets that have from my mouth published or declared such things before. Some understand here by his servant Jesus Christ, as above *cha.* 42. 1.] *that ye may know it, and believe me, and understand that I am he, (that) before me* (there) *was no God formed.* [Understand withal, as Idols are, that are formed or made by mens hands, not subsisting of or by themselves, as I the true God do subsist from eternity] *neither shall* (there) *be after me.* [The meaning is, I alone am the onely everlasting God. Compare above *chap.* 41. 4. and below *chap.* 44. 8. and 45. 21. *Hos.* 13. 4.]

11 *I am the LORD*, [To wit, the true God, who hath an eternal being of himself. See above *chap.* 42. 4. *Genes.* 2. on *ver.* 4.] *and before me there is no Saviour.*

12 *I have declared* [To wit, unto my people, that I would help them] *and I have delivered, and I have caused (it) to be heard, and* (there) *was no strange God among you*: [To wit, that declared, or did that which I have done, and declared among you] *and ye are my witnesses, saith the LORD, that I am God.*

13 *Also before the day was*, [That is, before that time when the first day was; that is, before the beginning of the world] *I am, and there is none that can deliver out of mine hand*: *I will work and what shall turn it?* [Or, *turn it away*: that is, who shall hinder me to do that which I have purposed to do. *Iob* 9. 12. and above, *chap.* 14. 27.]

14 *Thus saith the LORD your Redeemer, the holy One of Israel*: [*For your sake I have sent* [That is, I will surely send. [The Prophets do often speak of a thing that is yet to be done, as if it were already done] *to Babel*, [to wit, Cyrus with the Persians and Medes. These God sent to Babel, and caused that City to be destroyed, that the Jews might be delivered out of the Babylonish captivity] *and have caused them all to come down fugitives*, [Others *bars*; that is, the strength and power of the Chaldeans, that shut up and held fast the Jews, as it were with doores and barres,] *to wit, the Chaldeans, in the ships wherein they shouted* [Heb. *in the ships of their shout*, or, *cry.* So he calleth those great and goodly ships of the Chaldeans, wherewith they sailed on, and curbed *Euphrates, Tigris*, and other rivers: But afterward were fain to flee in and with them from the Persians and Medes, doubtless with a cry, and with weeping.]

15 *I am the LORD, your holy One: the Creatour of Israel*, [As vers. 1.] *your King.*

16 *Thus saith the LORD who made* [Heb. *gave*] *a way in the Sea*, [See *Exod. chap.* 14.] *and a path in the mighty waters.* [Understand the red Sea and Jordan. See *Exod.* 14. *Jos.* 3.]

17 *Who brought forth charets and horses, army and power*, [That is, who by his divine providence caused Pharaoh with the Egyptians to follow the Israelites with their charets and horses into the red Sea, where they were drowned, and perished altogether. See *Exod.* 14. 5, 4, &c. Others, *Who bringeth forth &c.* applying it unto God, by whose power all that oppose the deliverance which he shall please to give unto his people, shall be confounded and destroyed together] *they lay down together*, [to wit, the Egyptians. Others, *they shall lie down*; to wit, the Chaldeans and Babylonians,] *they shall not rise again*, [to wit, here in this temporal life] *they are quenched, they are gone out like a wick of flax.* [Compare above *chap.* 42. *ver.* 3.]

18 *Remember not the former (things) neither consider the old things.* [Intimating, that the Redemption by Christ, which was typified and represented by the deliverance from the Babylonish captivity, shall be so glorious and excellent, that the deliverance of the Israelites out of Egypt which was wrought in former time, should be no waies comparable to it. See *Jerem.* 16. 14. and 23. 7.]

19 *Behold I will make some new thing*, [That is, some rare notable thing; something that was never heard nor seen before] *now* [that is, shortly, or in a short time] *it shal spring forth*, [that is, be put in practise. A phrase borrowed from herbs & flowers that sprout or spring forth out of the earth,] *shal ye not know it?* [that is, assuredly ye shal know it] *yea I will make a way in the wilderness, & rivers in the desert.* [The meaning is, I will wonderfully preserve and deliver my Church, as I did in times past wonderfully lead my people thorow the wilderness, and gave them water out of a rock, *Exod.* 17. 6.]

20 *The beasts of the field shall honour me*, [As if he would say, All creatures, yea even the brute beasts, shall each of them according to their manner extoll and praise me for it. It is an improper and borrowed phrase, serving to set forth the exceeding great mercy and favour which God will shew unto his Elect in Christ] *the dragons and the young ostriges*: As above *chap.* 13. 21.] *for I will give waters in the wilderness, (and) rivers in the desert, to give drink to my people, to my chosen.*

21 *This people have I formed for my self, they shall shew forth my praise.* [See *Luk.* 1. 74, 75.]

22 *But thou hast not called upon me, O Jacob; when thou hast wearied thy self against me, O Israel.* [others, *but thou hast been weary of me O Israel.* The Lord doth intimate, that they had not deserved by their piety that he should deliver them, for they had not served him as they ought to have done. As if he had said, It hath not tended to mine honour, nor to my service, that ye have taken so much pains in killing so many sacrifices, observing very strictly the ceremonies of the law: as concerning the outward part of worship, ye have done this to make a fair shew, without faith, and consequently *against me*; that is, by or with transgressions against me, and to my grief or sorrow. See *ver.* 24. Others, *for my sake.* See above *chap.* 1. *ver.* 11. and 1 *Sam.* 15. 22.]

23 *Thou hast not brought me the small cattel* [To wit, sheep and goats] *of thy burnt-offerings, neither hast thou honoured me (with) thy slay-offerings*: [to wit, when thou hast killed many sacrifices, and so seemest to serve me; forasmuch as it was done without faith and hearty repentance.] *I have not caused thee to serve (me) with meat-offering*, [Heb. *mincha.* See *Levit. chap.* 2.] *neither have I wearied thee with frankincense*; [that is, in requiring many offerings of thee. See above *chap.* 1. 11. They were wont to use incense or frankincense in their offerings. See *Levit* 2.]

24 *Thou hast bought me no Calamus (or sweet cane)* [This was used in the incense. See *Jerem.* 6. 20.] *with money, neither hast thou watered me*, [Or, *moistned me, made me drunk*] *with the fat of thy slay-offerings*: [that is, rejoyced and filled me with joy and delight: as *Prov.* 5. 19. *Jerem.* 31. 14.] *but thou hast made me labour* [or, *made me trouble*, Heb. *made me to serve*; that is thou hast been burdensome to me; See above *chap.* 1. 13.] *with thy sins*, [that is, with thy hypocrisy, with the oppression of thy neighbour, &c. Compare above *chap.* 1. 15. *&c.*] *thou hast wearied me with thine iniquities.*

25 *I am he that blotteth out thy transgressions*, [Compare *Psal.* 51. 3.] *for mine (own) sake*, [not for your merits or deservings, but for my own honours sake, that I may be acknowledged to be a merciful and faithfull God. Compare *chap.* 3. 22. *&c.*] *and I remember not thy sins.*

26 *Put me in mind*, [Or *cause me to remember*; to wit, if thou thinkest that it is not so, but thinkest that thou hast dealt well with me: Is this thy conceit? then bring into my remembrance thy good deeds, or thy good works, which thou thinkest that I have forgotten. But it will be found that ye are poor wretched sinners, as your forefathers have been from the beginning] *let us plead together.* [Compare above *chap.* 1. 18.] *declare thou (thy reasons) that thou maist be justified.* [to wit, if thou carriest the cause against me.]

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27 Thy firſt Father hath ſinned: [To wit, Adam, by whom ſin was entailed upon you] and thy expounders [Meaning the Prieſts that were appointed to offer ſacrifices, to pray for the people, and to inſtruct the people out of the Law. Others, thy mediatours; that is, thoſe that as advocates and interceſſours ſet themſelves between me and you, to reconcile me unto you, as were formerly Moſes and Aaron, the high Prieſts, and other Prieſts and Levites] have tranſgreſſed againſt me.

28 Therefore wil I prophane the Rulers of the Sanctuary. [That is, the Prieſts. See Jerem. 35. on ver. 4. or, I might indeed prophane, &c. to wit, when I ſhould deal with you and with them according to your and their deſervings, and not according to my mercy and loving kindneſs]and give up Jacob to the ban, and Iſrael to reproches. [By Jacob and Iſrael here is meant the Jews, or the people of Iſrael.

CHAP. XLIV.

A further promiſe concerning ſpiritual mercies, ver. 1 &c. The Lord proveth that he is true God, 6 &c. but that Idols are vain, and of no value, as alſo their makers, 9 and thoſe that worſhip them. 17 Therefore God exhorteth the Jews to cleave onely unto him, 21 turning unto him: 22 and the other creatures are exhorted to praiſe the Lord. 23 The Lord ſpeaketh further of his power and works, 24 confirming his promiſes concerning their bodily and ſpiritual deliverance, 26.

But new hear, Jacob my ſervant, and Iſrael whom I have choſen.[By Jacob and Iſrael are meant here the Elect among the Jews. Compare above chap. 41. 8. and 43. 1. Jerem. 30. 10. and 46. 27.]

2 Thus ſaith the LORD thy maker,[See above chap. 43. on ver. 1.] and thy former from the womb, [as if he ſhould ſay, from that very time when thou waſt conceived in thy mothers womb: or, from the time that thou cameſt out of thy mothers belly into the world. See Judg. 13. on ver 5.] who helpeth thee: [that is, who is wont to help thee] Fear not, O Jacob my ſervant, and thou O Jeſurun [See the Annotat. Deut. 32. 15. where Moſes giveth this name to the people of God] whom I have choſen.

3 For I will pour water [That is, the holy Ghoſt, as is preſently expounded] upon the thirſty,[that is, upon them that thirſt after righteouſneſs, Math. 5. 6.] and ſtreams upon the dry ground: [this is the ſame that was ſaid immediately before. Compare above chap. 35. 7. Joel 2. 28. Joh. 7. 38. (upon the dry ground) that is, upon them that have neither ſaving knowledg, nor are able to perform any good work.]I will pour my Spirit upon thy ſeed, [that is, upon thy poſterity, ſons and daughters] and my bleſſing upon thy poſterity. [Or of-ſpring. See Iob 5. on ver. 25. See alſo above chap. 22. 24.]

4 And they ſhall ſpring forth between the graſs, [Or, as between the graſs] as the willows by the water-brooks.

5 This (man) ſhall ſay, I am the LORDS, and that (man) ſhall call himſelf by the name of Jacob: [The meaning is, both believing Jews and alſo believing Gentiles ſhall flock unto the Lord, acknowledging him for their Lord and maſter, and reſiding under him, as likewiſe appertaining to his Church. See Pſal. 87. 4. &c.] and another ſhall write (with) his hand, (I am) the Lords, and ſhall name himſelf with the name of Iſrael. [that is, an Iſraelite, a believer, a Chriſtian, as believers are called in the New Teſtament: They are in a ſpiritual manner Iſraelites, and Children of Abraham. See Rom. 4. 11, 12. and chap. 11. ver. 26. alſo Galat. 3. 19. and 6. 16.

6 Thus ſaith the LORD, the King of Iſrael, and his [To wit, Iſraels] Redeemer, the LORD of hoſts; I am the firſt, and I am the laſt,[God is without beginning and without end. See above chap. 41. 4. and below chap. 48. 12. Revel. 1. 17. and 22. 13.] and beſides me there is no God.

7 And who [What god among the gods of the heathen] like as I ſhall call, and declare it, [when God calleth a thing it is preſently there; by his word he can bring forth even that which is not yet, he giveth a being to all creatures by his word, he alſo upholdeth and governeth all things by his almighty providence, yea he alſo whenſoever he pleaſeth foretelleth things to come] and ſet it in order for me, [to wit, as I have created them at firſt, and diſperſed or ſpread them abroad in ſeverall countreys] ſince I appointed an everlaſting people? [to wit, a choſen people, which ſhall live with me for ever, and without intermiſſion be kept and preſerved by me, and be called by the preaching of my word] and let them [to wit, thoſe falſe gods] declare unto them [their miniſters or ſervants] things that are coming, and that ſhall come.

8 Fear not, neither be afraid, [Or be not diſmaid, O ye my people, but truſt in me] have I not cauſed thee to hear it from that time, [to wit, from that time that I appointed me an everlaſting people, ver. 7.] and declared (it) [to wit, that I am the onely everlaſting true God, as I at all times have made it appear] for ye are my witneſſes: [as chap. 43. 10] is there alſo a God beſides me? [Compare Deu. 4. 35, 39. and 32. 39. 1 Sam. 2. 2. below chap. 45. 21.] at leaſt there is no (other) Rock [that is, no other God under whoſe protection one may ſafely dwell and hide himſelf. See Deut. 32. 4.] I know none.

9 The framers of graven images [Underſtand under this name or notion all kinds of Idolatrous images] are all of them vanity and, deſireable things [that is, their faireſt and coſtlieſt ornaments, wherewith they are beautified and adorned. Or, underſtand here by deſireable things, their images which they eagerly deſire, and wherein they take delight] profit nothing: yea they themſelves [to wit, the Idols wherein Idolaters take delight] are their witneſſes: [to wit, the witneſſes of the Idolaters. That is, they convince them in their own conſciences that they are vanities, and things of nought, in regard they ſee not, neither underſtand, as followeth in the text. See Pſal. 115. 5.] they ſee not, neither do they know, therefore ſhall they [to wit, the Idolaters] be aſhamed. Or that they may be aſhamed. This cometh thus to paſs by Gods providence, that Idolaters might come to ſhame.]

10 Who formeth a God, and caſteth an image that is profitable for nothing? [This ſeemeth to be a queſtion propounded by Idolaters, which is anſwered in the next verſes. Or, they may be taken for the words of God, that derideth the folly and madneſs of Idolaters. (who formeth a God,) that is, an Idol, which in the opinion of Idolaters is a god, but is not ſo indeed and in truth] and caſteth an image,) See above chap. 40. ver. 19. (that is profitable for nothing?) or, that profiteth nothing: that is, which indeed and in truth is nothing but vanity.]

11 Behold, all their fellows [Or, their companions; To wit, the fellows or companions of Idolaters, or of thoſe that make unto themſelves images to repreſent God by them] ſhall be aſhamed, [See Pſal. 97. 7. above chap. 1. 29. and 42. 17. and below chap. 45. 16.] for the workmen are of men [Compare Heſt. 8. 6. or, and the workmen more then (other) men. Or thus; The workmen ſhall be men no more; that is, they ſhall be taken away from among men] let them all [to wit, all the Idolaters, as above chap. 43. 9.] gather themſelves together, let them ſtand up, they ſhal fear [to wit, when God ſhall viſit them, and ſhall deſtroy their Idols] they ſhall be aſhamed together.

12 The black-ſmith, (maketh an Ax, [Wherewith the Carpenter heweth down a tree: to make an Idol of it] and worketh in the burning cole, [Others, in the coles] & faſhioneth it with hammers, and worketh it with his ſtrong arm, [or, laboureth about it with the ſtrength of his arm. Heb. with the arm of his ſtrength] he alſo ſuffereth hunger until he groweth feeble: he drinketh no water until he waxeth faint. [or is weary. The meaning is, he is ſo eager, and ſo diligent in forging of his Idol, and he is ſo buſied about it, as that he ſuffereth hunger and want thereby (neglecting his other buſineſs) or, ſo as that he alloweth himſelf no time to eat or drink.]

13 The Carpenter [Heb. the graver, or digger of trees] ſtretcheth out the line, [To wit, upon the tree whereof he intendeth to make an Idol] he marketh it [to wit, the wood, or the tree; and ſo in the ſequel] out with the thred, [to wit, which is chalked over. Others with a coloured thred. Others, with red earth or, oaker] he maketh it (ſmooth) with planes, [or, he heweth or faſhioneth it with the ax] and marketh it out with the compaſs, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in the houſe. [or, that it may dwell in the houſe. That is, that it may be placed in the Idols temple; or elſe in a private houſe of a zealous Idolater.]

14 When he heweth him down Cedars, then he taketh a cypreſs-tree, or an oak, & he ſtrengtheneth himſelf among the trees of the foreſt: [Or, encourageth himſelf, or uſeth his ſtrength, &c. To wit, to hew down the trees. Or, he lets the trees grow ſtrong in the foreſt; to wit, ere he cutteth them down and uſeth them to build therewith] he planteth an elm-tree [or, aſh-tree] and the rain maketh (it) great.

15 Then it is for man to burn; [That is, then theſe trees ſerve for fuel] then he taketh thereof and warmeth himſelf by it, he alſo kindleth it, and baketh bread by it: moreover he maketh a god [that is, an Idol, an Image, which he eſteemeth and holdeth for his god] thereof, [to wit, of the tree, or of that piece of wood] and boweth himſelf (before it), he maketh a carved Image of it, and kneeleth down before it.

16 He burneth half thereof [To wit, the half part of the tree] in the fire, by (the other) half thereof he eateth fleſh; [The meaning is, he boileth or roſteth fleſh by it, which he intendeth to eat: Or, he ſitteth by the fire and eateth his meat] he roſteth a roſt, and he is ſatisfied: alſo he warmeth himſelf, and he ſaith, Ah, I am grown warm, [or, Aha, I have warmed me] I have ſeen the fire. [That is, I have felt the heat or warmth of the fire. So it is ſaid Joh. 8. 51. to ſee death, for to feel or taſte of death, &c.]

17 Now the reſidue thereof he maketh a god, his carved Image: he kneeleth down before it, and boweth himſelf and worſhippeth it, and ſaith, Deliver me, for thou art my god.

18 They [To wit, the Idolaters] know not, nor underſtand, for it [to wit, the Image, or the Idol] hath daubed their eyes, [to wit, with falſe opinions and belief, which do utterly blind their eyes. Others, for (God) hath ſhut their eyes, &c. as being an anſwer to the queſtion of thoſe that aſk with admiration or wondring, how it is poſſible that any man ſhould be ſo blind as to commit ſuch abominable Idolatry?]that they ſee not, (and) their hearts, that they underſtand not.

19 And none of (them) bringeth it into his heart, and there is neither knowledg nor underſtanding, [The meaning is, the hearts of Idolaters cleaveth ſo faſt unto their Idols, as that they ſeem to be diſtracted and out of their wits] that he ſhould ſay, I have burnt half of it [To wit, the half part of that tree whereof I have made this god] in the fire, yea I have alſo baked bread upon the coles thereof [Heb. upon his coles: That is, upon the coles that came from the wooden tree. See Iob 41. on ver. 12.] I have roſted fleſh (by it) and have eaten it: and ſhould I make the reſidue thereof an abomination? [that is, an Idol, which the true God loatheth and abhorreth] ſhould I kneel down before that which is come of a tree? [that is, before the block, or bough, or ſtock of a tree.]

20 He [To wit, the Idolater] nouriſheth himſelf with aſhes, [Or, he feedeth himſelf with aſhes; That is, he ſeeketh comfort and refreſhing in his Idols, but all in vain; it is all one as if he ſhould eat aſhes, to be ſatisfied therewith. See Job 13. on ver. 12. and Hoſ. 12. 2.] the deceived heart hath led him (aſide) [to wit, from the true God, ſervice or worſhip of God. Others, the heart is deceived, it hath led him away] ſo that he cannot deliver his ſoul, [to wit, from error and falſe worſhip] nor ſay, is there not a lie [or falſhood, or deceit; that is, a deceitful matter, or a deceitful thing] in my right hand? [that is, in this falſe god with whom I deal or converſe.]

21 Remember theſe things, O Jacob and Iſrael, for thou art my ſervant, [All men are created to honour and ſerve God, but God had eſpecially choſen Abraham and his ſeed, and given them his Law for this very purpoſe, Luk. 1. 74, 75.] I have found thee, thou art my ſervant, Iſrael, thou ſhalt not be forgotten of me. [Others; do not forget me, or, do not ſhew thy ſelf forgetful of me.]

22 I blot out thy tranſgreſſions as a miſt, and thy ſins as a cloud: [Compare Pſal. 51. 3. and above chap. 43. 25. That is, as I can make the thick clouds to vaniſh ſoon away, ſo will I alſo blot out your ſins] return unto me, for I have redeemed thee.

23 Sing with joy, ye heavens, for the LORD hath done it: [Or, becauſe the LORD hath done (it). To wit, becauſe he hath redeemed his people, as immediately followeth. In this verſe the Prophet converteth his ſpeech to the inſenſible creatures; as if he had ſaid, The work which the Lord ſhall work upon his people ſhall be ſo great, that even the inſenſible and unreaſonable creatures ſhall ſtand amazed at it. Compare Iſa. 35. 1.] ſhout ye nethermoſt parts of the earth: ye mountains make a great noiſe with joyful ſong, ye woods, and all (or, every) tree therein, for the LORD hath redeemed Jacob, and glorified himſelf in Iſrael.

24 Thus ſaith the LORD thy Redeemer, and he that formed thee from the womb: [See above ver. 2.] I am the LORD that doth [or, who do; and ſo in the ſequel of this verſe, and ver. 25, 26.] all things, that ſpreadeth out the heaven [See Iob 9. 8. Pſal. 104. 2] I alone, and that ſtretcheth out the earth by it ſelf. [See above chap. 40. 22. and 42. 5. below chap. 45. 12.]

25 That fruſtrateth the tokens of the inventers of lies [That is, of the Idolaters. Or, of the interpreters of tokens, prognoſticators, &c. to whoſe vain predictions the Babylonians and all heathens gave great heed] and maketh the diviners [See Prov. 16. on ver. 10.] mad: that cauſeth the wiſe [That is, thoſe that account themſelves to be wiſe. See Iob 5. on ver. 13.] to turn backward, [that is, that fruſtrateth

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or disappointeth their enterprises] *and (that) maketh their knowledge foolish*, [or *that turneth their art* or *skill into folly.*]

26 *That confirmeth the word of his servant*: [Which he spake by the mouth of his servant Isaiah; to wit, that he would cause the city of Babel to be taken by Cyrus, and would bring his people again into their own country] *and performeth the counsel* [to wit, his counsel concerning the bringing of his people back again from the Babylonish captivity] *of his messengers*: [which his messengers the Prophets have declared unto his people, and shall yet declare] *that saith unto Jerusalem, thou shalt be inhabited, and to the cities of Juda, ye shall be built again*, [here the Lord declareth himself, shewing of what counsel he spake even now, *(thou shalt be inhabited &c.)* to wit, after the redemption or deliverance from the Babylonish captivity, after that they had layen threescore and ten years most miserably in sackcloth and ashes] *and I wil raise up the desolate places thereof*, [to wit, the desolate and decayed places of the land of Juda]

27 *That saith to the deep, be dry: and I will dry up thy rivers*, [The meaning is, I am he that saith unto the deep, &c. That is, I will remove or take away all lets and hindrances that hinder the return of my people, being as great depths and rivers of waters, through which they might come to pass. Some are of opinion, that God hath respect here unto that which Cyrus did; as if he had said, I am he that will put it into the mind of King Cyrus, to cut off the River Euphrates from the city of Babel, and to turn it another way, that so he might enter into the city with his army]

28 *That saith of Cores*, [Otherwise called *Cyrus*, a famous King of Persia, who was born at least an hundred years after this prophesie] *he is my shepherd*, [that is, he is appointed by me to shew and behave himself as a shepherd (that is, as a gracious Prince) towards my people, especially to bring them out of the Babylonish captivity, and to settle them again in their own country. Compare *Dan.* 9. 25.] *and he shall perform all my pleasure*: [concerning the bringing of my people again from Babel into their own country,] *saying also to Jerusalem, be built, and (to) the Temple, be founded.*

CHAP. XLV.

A prophesy that King Cyrus should take the city of Babel, and should deliver the Jews out of captivity, vers. 1. *&c. reproof of those that murmur against God*, 9 *who is almighty.* 12 *He promiseth assistance unto Cyrus.* 13 *A prophesy concerning the conversion of the Gentiles*, 14 *A threatning against the image-makers*, 16 *and Idol-worshippers.* 20 *The Gentiles are called and invited to turn unto Christ.* 22 *The Lord foretelleth that he should be acknowledged and honoured by all nations*, 23.

THus *saith the Lord unto* [Or *of*] *his anointed*, [that is, to or of that King whom God had chosen, anointed, exalted to be King in Persia, and also in Babylon, that he might deliver the Jews out of the Babylonish captivity] *to* [or *of*] *Cores, whose right hand I do hold, to subdue nations* [the Chaldeans and other nations] *before his face, and I will loose the loins of Kings*: [that is, the girdle wherewith their loins are girt about *(of Kings)* that is, of the King of Babylon, together with other Kings and Princes that adhere to him. *I will loose their loins*) that is, I will make them weak and unable to resist Cyrus, by depriving them of all power and means to oppose him: See *Job* 12 on *ver.* 18.] *to open the doors before his face, and the gates shall not be shut*, [that is, he shall take all the cities and strong holds, especially the city of Babel; they shall not be able to hinder him from doing it]

2 *I will go before thy face*, [A speech of God] [*and I will make the crooked waies* [Heb. *the cornerd*, or *the crookednesses straight*]: [that is, I will by my power remove all that may ly in thy way, or may any waies oppose or hinder thee] *I will break in sunder the copper doors, and I will beat in pieces*, [or *cut down, hew down*] *the iron bars.*

3 *And I will give thee the treasures that are in darkness*, [Heb. *the treasures of darkness*; that is, the treasures that lie hid in the dark] *and the hidden riches* [Heb. *the treasures of hiding places*; that is, which are stopt up and lie hid in holes and corners] *that thou maist know that I am the LORD, which calleth (thee) by thy name*, [that is, which have called and appointed thee to this work] *the God of Israel*:

4 *For Jacob my servants sake, and Israel mine elect* (sake): [That is, that thou maist deliver the posterity of Jacob out of captivity, and suffer them to return to their own country] *yea I called thee by thy name, I surnamed thee*, [that is, I have perfectly known thee (as we use to say) both by name and surname] *though thou didst not know me* [or *when thou didst not know me*. So likewise *ver.* 5.]

5 *I am the Lord, and* (there is) *none more, there is no God besides me*: *I will gird thee*, [That is, I will give thee strength and ability to fight against the Babylonians. See above *chap.* 22. on *ver.* 21.] *though thou knowest me not*:

6 *That they may know from the rising of the sun, and from the going down* (thereof,) *that there is nothing without me*: [That is, that there is no God besides me, neither can any thing else be or subsist without me. For we are in God, we live and move in him Others, *that there is none without* or *besides me*] *I am the Lord, and* (there is) *none more.*

7 *I form the light*, [That is, I am he that causeth happiness and prosperity to happen unto men. *Light* for joy and prosperity. See *Esth. chap.* 8. *ver.* 16 and the Annotations there. See also *Job* 18. on *ver.* 6. and *Psalm* 27. on *verse* 1.] *and create darkness*, [that is, misery and calamity. See *Gen.* 15. the Annotat. on *ver.* 12.] *I make peace*, [Compare *Psal.* 46. 10.] *and create evil*, [that is, plague and punishments. See *Gen.* 19. on *ver.* 19. and *Amos* 3. on *ver.* 6. *Lament.* 3. 38.] *I the Lord do all these things.*

8 *Drop down, ye heavens from above, and let the clouds flow with righteousness: and let the earth open it self, and let all manner of salvation grow forth, and let righteousness spring forth together*: [That which God here commandeth heaven and earth, the same he promiseth likewise to give unto his people. To speak properly, neither the earth nor the heaven do understand that which God enjoyneth and commandeth them. God promiseth his people that he will abundantly bless and satisfie them with the joy of their deliverance from Babylon: *(and let the clouds flow with righteousness)* the deliverance from the Babylonish captivity is a work of the righteousness or justice of God, both in respect of his promise, and likewise in respect that it is just and right in the sight of God, that his people should receive comfort and refreshing, and the Babylonians judgement or punishment. And understand withal spiritual deliverance or redemption by Christ. And so it in that which followeth, *(and let all manner of salvation grow forth)* that is, the deliverance or redemption of my people, *(and let righteousness spring forth together)* Others, *and let them* (to wit, the clouds) *bring forth salvation, and let it* (to wit the earth) *cause them to spring forth together*] *I the Lord have created it*, [or *have created him*; to wit, Cores, that is, ordained him for that purpose; to wit, to deliver my people out of captivity.

9 *Wo unto him that striveth with his framer; as a potsherd (striveth) with earthen potsherds*: [Here the Lord rebuketh and reproveth them that did murmur because he suffered them to remain so long in captivity in Babylon, and on the contrary, suffered their enemies to be all the while at ease and merry: he setteth afore their eies his own power and soveraignty which he hath over his creatures; and he saith that this murmuring is as if a potsherd should strive and contend with the potter, which is not seemly: one potsherd may indeed strive and contend with another as with its equal, but for a man who is but like a potsherd in comparison, to strive with God, is most unseemly and absurd. The following words are likewise thus rendred by some, *let a potsherd* (strive) *with earthen potsherds*, or *as (if) a potsherd* (should strive) *with earthen potsherds (wo unto him that striveth with his framer,)* God in the beginning formed and created Adam, and all of us in him, out of earth] *shall also the clay say unto his former, what makest thou?* [Compare *Jerem.* 18. 6. *Rom.* 9. 20.] *or (shall) the work (say) he hath no hands?* [to wit, to make a thing well.]

10 *Wo unto him that saith unto* (his) *father, what begettest thou? and to the woman*, [To wit, to his fathers wife, that is, to his mother] *what bringest thou forth?*

11 *Thus saith the Lord, the holy One of Israel, and his former: they* [To wit, the wicked ones among the people, and in generall all unbelievers] *have asked me of things to come*: [they are the words of God. They did this with profane boldness and impudency, as desiring to make trial of my divine knowledge] *concerning my children*, [Others thus: *do ye aske me of things to come concerning have my children?*] *should ye give me a command concerning the work of mine hands?*

12 *I have made the earth, and I have created men upon it, I am he; mine hands have spread out the heavens, and I have given command to all their hosts*, [To wit, to the Sun, Moon, and Stars. See *Genes.* 2. 1. As if God had said, I cannot want power to deliver you out of Babel, in regard I am that Almighty God that have created heaven and earth out of nothing]

13 *I have raised him up* [To wit, *Cores* mine anointed, *ver.* 1 to wit, to deliver my people out of Babel] *in righteousness, and I will make all his paths straight*: [to wit, all the waies that he shall march against the Babylonians. The meaning is, I will prosper him, and give him good success in his enterprises] *he* [to wit, *Cores*. See *Dan.* 9. 25] *shall build my city*, [to wit Jerusalem, which I have chosen to my self to dwell therein. See above *chap.* 31. 9. See also 2 *Chron.* 36. 22. *Ezra* 1. 1. above *chap.* 44. 28.] *and he shall release my captives* [the Jews that are my people, notwithstanding they are prisoners in Babylon. Heb. *my captivity*, he shall *release them*, to wit, that they may go to Judea their own country] *not for price nor for gift*, [but freely, and for nought, out of bounty and liberality, for my sake, who will give him such a great victory against the Babylonians. See below *chap.* 52. 3.] *saith the LORD of hosts.*

14 *Thus saith the Lord, the labour of the Egyptians*, [That is, the riches which the Egyptians have gotten and gathered together by their labour] *and the merchandise of the Ethiopians, and of the Sabeans*, [that is, the money which they have gained and gotten by merchandise] *men of great length* [Heb. *men of measure*; that is, great strong men. See *Numb.* 13. *ver.* 32.] *shall come over unto thee*, [O Jerusalem; that is, unto thee my people, to wit, after they shall have embraced the Christian Religion] *and they* [to wit, those nations] *shall be thine, they shall follow thee, in fetters shall they come over*, [being conquered, not by sword, or spear, or by outward power, but being convinced in their own consciences by the power and efficacy of heavenly truth, and of the holy Ghost] *and they shall bow themselves before thee, they shall make supplicatian unto thee, (saying) surely God is in thee*, [Others, *God is onely with thee* or *in thee* O thou city of God. Understand hereby, first Jerusalem, and secondly, the Christian Church] *and there is no other God more.* [See above *ver.* 5.]

15 *Verily, thou art a God that keepeth himself secret*: [That is, who art invisible and incomprehensible, and to whom one cannot come, as dwelling in an unaccessible light: and who hast kept secret from the Gentiles the mystery of redemption, which the Messias should bring both to the Jews and Gentiles, and consequently who keepest thy self secret, and as it were hidden, forasmuch as thou sufferest thy Church to be tempted, not rising up nor shewing thy self for her deliverance before the appointed time] *the God of Israel, the Saviour.*

16 *They* [To wit, all the makers of images, and Idolaters] *shall be ashamed and also confounded all of them: they shall go away together with shame that make Idols*, [Heb. *torments, sorrowes, distresses*: such things do Idols bring unto those that worship them. Compare 1 *Sam.* 31. on *ver.* 9. and 2 *Sam.* 5. on *ver.* 21. Compare above *chap.* 44. *ver.* 11.

17 *(But) Israel* [That is, the true Church of God] *is delivered* [or *is saved*, that is, shall be saved] *by the Lord, (with) an everlasting deliverance.* [Heb. *with a deliverance*, or *salvation of eternities*] *ye* [to wit, the Israelites my people, all believers, whether they be Jewes or Gentiles] *shall not be ashamed nor confounded, unto all eternities world without end.* [Heb. *unto eternities of eternity.*

18 *For thus saith the Lord that created the heavens*, [Compare above *chap.* 42. 5.] *that God that formed the earth, and that made it: he established it, he created it not that it should be empty*, [Heb *emptiness*, or *vanity*] *(but) formed it that men should dwell in it*: [and also especially for that end and purpose, that he might gather unto himself a Church from among men upon earth, wherein he might be acknowledged and confessed] *I am the LORD, and* (there is) *none more.* So *ver.* 5. and 14.]

19 *I have not spoken in secret, in a dark place of the earth*: [That is, the promises which I have made unto you are clear and plain, therefore ye have no cause to doubt of them. Others conceive that the Prophet here hath respect to the promulgation or publishing of the law by Moses, *Exod.* 19.] *I said not unto the seed of Jacob, seek me in vain*: [Others, *seek me as if I were a thing of nought.* Heb. *(with) emptiness* or *vanity*] *I am the LORD that speaketh righteousness, that declareth right things*, [the word of God is the rule of all righteousness, and whatsoever he promiseth his people is sure and stable.

20 *Assemble your selves, and come, approch hither* [To wit, to the Church of God] *together ye that are escaped of the heathen*: [Heb *the escaped ones of the heathen*] *they know nothing that carry their wooden carved images*, [as is done in processions: Heb. *the wood of the carved image*] *and pray unto a God (that) cannot deliver.*

21 Declare

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21 *Declare it*, [Tell one another what ye have found or experienced concerning the great acts of God, and concerning his truth in his promiſes] *and up way hither*, [To wit, to the Church of God] *yea take counſel together*; [To wit, how ye ſhall bring one another to the Church of God] *who hath cauſed it to be heard from ancient time?* [To wit, from that time that the Lord revealed himſelf unto his Church: whether ye take it of the promulgation of the law, or whether it be meant of the Covenant which God made with Abraham, or with Adam the father of us all in Paradiſe] *(who) hath declared it*, [To wit, that which is mentioned in the former Annotation, nd likewiſe that Chriſt ſhould bring ſalvation unto believers, which was typified by the deliverance from the Babyloniſh captivity] *from that time?* [See above 41. 22, 26, 27. and 43. 9, 10.] *Am not I he, the LORD? and there is no God more beſides me, a juſt God, and a Saviour, there is none but I.* [Compare above *verſ.* 5, 14, 18.]

22 *Turn your ſelves towards me*, [Or, *look upon me*] *be ſaved, all the ends of the earth*: [That is, all ye that dwell in the ends of the earth] *for I am God*, and (there is) *none more.*

23 *I have ſworn by my ſelf, there is a word of righteouſneſſe gone out of my mouth*, [Or, *a word is gone out of my mouth (in) righteouſneſſe*: that is, in fidelity and faith; that is, a word that is ſure, firm, and unalterable, that ſhall not fail] *and it ſhall not return*: [that is, it ſhall not be revoked, or called back] *that unto me* [that is, to my honour and glory, *Rom.* 14. 11. *Pſal.* 2. 10.] *all* (or every) *knee ſhall bow*, [The meaning is, All people and nations ſhall by the Meſſias be called to the true knowledge of God, and many ſhall be effectually brought unto it] *all* (or every) *tongue ſhall ſwear (unto me).* [That is, all nations ſhall know and confeſſe me. That is honouring and confeſſing of God, when men in judgement do ſweare truly and ſincerely by his Name.]

24 *They ſhall ſay of me*, [To wit, every believer ſhall ſay of me] *Surely in the LORD are righteouſneſſes and ſtrength*: [That is, the Lord hath theſe goods or riches in himſelf, and he giveth them unto his elect. (*in the LORD are righteouſneſſes,*) Or, *all*, or, *perfect righteouſneſſe (and ſtrength:)* To wit, to preſerve his Church, and to ſave it in righteouſneſſe. Others; *Surely in the Lord (ſhall they ſay) have I righteouſneſſe and ſtrength*] *they ſhall come unto him*; [Or, *before him*: to wit, before his judgement-ſeat, to receive reward according to their works. *Rom.* 14. 11, 12, 13.] *but they ſhall be aſhamed, all that are incenſed againſt him.* [*They*: to wit, all wicked and ungodly men that murmure againſt him, and are incenſed or kindled with wrath, or *that riſe up againſt him.* Compare above *chap.* 41. 11.]

25 *(But) in the LORD* [To wit, by the Lord Jeſus Chriſt, who is our righteouſneſſe before God] *ſhall all the ſeed of Iſrael* [that is, all the children of Iſrael; to wit, the ſpirituall children of Iſrael: that is, believers both of Jewes and Gentiles. See above *chap.* 44. *verſ.* 5.] *be juſtified, and (ſhall) glory.*

CHAP. XLVI.

A Propheſy of the ruine of the Babylonians, and their Idols, verſ. 1, &c. *God putteth the Jewes in mind of his love and faithfulneſſe towards them, 3. And he exhorteth them to make no image of him, 5. Setting before their eyes the folly of Idolaters, 6. The Lord proveth by his works which he did formerly, and now of late for his Church, that he alone is the true God* 8, &c.

BEl [*Bel* is the name of the chiefeſt Idol of the Babylonians. See Dan. 1. 2. in the Annotat.] *is bended, Nebo* [This is alſo the name of an Idol among the Babylonians] *is bowed down*, [when the city of Babel was taken by the Perſians, then were alſo the Gods of the Babylonians deſtroyed, and as it were carried away captive to Perſia] *their Idols* [to wit, the Idols of the Babylonians. Heb. *their ſorrows*, becauſe Idols occaſion ſorrows to thoſe that ſerve and worſhip them] *are become for the beaſts and for the cattel*; [that is, they are laden upon beaſts and cattel, namely, that they might carry them into Perſia] *your packes loaden are a burden for the wearied beaſts.* [The meaning is, the burden-bearing beaſts which the Perſians ſhall make uſe of for the tranſportation and carrying away of your Idols, ſhall be ſo heavily loaden therewith, that they ſhall grow weary of them.]

2 *They are bowed down, they are bended*: [The meaning is, they, to wit, the Idols of Babel, were not able to hinder the Perſians from carrying away a great prey out of Babylon; yea they themſelves muſt alſo go into captivity: ſuch goodly powerfull Gods are they. Others underſtand it thus; The burden-bearing beaſts that carried the Images, were ſo extremely laden therewith, as that they went crooked and bowed down,] *they* [to wit, the Idols, or the Babylonians] *could not deliver the burden, but they themſelves* [Heb. *their ſoul*: that is, they themſelves. So below chap. 47. verſe 14.] *are gone into captivity.* [That is, they ſhall be carried away captive to Perſia.]

3 *Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael, ye which are born (of me) from the belly, and taken up from the womb.* [That is, for whom I continually take care, whoſe defence and protection I have alwaies been. See *Exod.* 19. 4. *Deut.* 1. 31. and 32. 11. *Pſal.* 22. 11. and 71. 6. (*which are born*, or, *carried of* or *by me from the belly,*) or, *from (the mothers) belly.* The meaning is, I have been troubled with you, as a mother is troubled with her child, and have defended you and provided for you from your firſt originall, (*and taken up from the womb.*) That is, as ſoon as ye were born]

4 *And unto old age will I be the ſame, yea unto hoarineſſe*, [That is, untill ye ſhall be grown old and gray] *will I carry (you)*: [As a mother or nurſe carrieth her young babe; that is, I will provide well for you] *I have done it, and I will take (you) up, and I will carry and deliver (you).*] To wit, out of the Babyloniſh captivity; or, out of all trouble.]

5 *To whom would ye liken me, and make (me) equal, and compare me, that we ſhould be like one another?* [Compare above *chap.* 40. 18, 25.]

6 *They* [To wit, Idolaters] *laviſh gold out of the bag*, [Or, *they waſte and ſpend it unprofitably.* The Hebrew word ſignifieth properly *to laviſh away money in great abundance*, as making no ſpare of it, or making no account of it: So that here is ſet forth the folly and madneſſe of Idolaters, and their ſenſleſneſſe] *and weigh ſilver with the balance*: [Or, *beam of the balance, equall weight and price*, or, *tongue of the balance*] *they hire a goldſmith*, [Heb. *a melter*, as above chap. 41. 7.] *and he maketh it a God*; [That is, an Idol] *they kneel down, alſo they bow themſelves (before it).*

7 They

7 *They take him upon the ſhoulder, they carry him, and ſet him in his place*, [Heb. *under himſelf.*] *there he ſtandeth, he removeth not from his place, yea if (any) cry unto him, he anſwereth not, he delivereth him not*: [To wit, the Idolater] *out of his diſtreſſe.*

8 *Remember this, and behave your ſelves valiantly*, [Or, *behave your ſelves manfully, be eſtabliſhed*, or, *grounded*: Take heed ye be not deceived, nor moved, or brought to ſerve and worſhip Idols through feare, or by the example of the Babylonians] *bring it again to mind, O ye tranſgreſſors.* [Or, *bring it again to mind unto tranſgreſſors.* (*O ye tranſgreſſours*) That forſake my covenant, and ſuffer your ſelves to be ſeduced by Idolaters.

9 *Remember the former things* [To wit, the mercies and miracles which I have formerly ſhewed unto you, or to my Church] *of ancient times*: [The ſentence might be fuller and more perfect thus: *which were done of ancient times*, or, long agoe] *that I am God, and there is no God more, and there is nothing like me*: [Compare above *chap.* 45. *verſ.* 5, 14, 18, 21, 22. and *chap.* 41. *verſ.* 22.]

10 *Which declare the end from the beginning, and from of all thoſe things which are not yet done*: [That is, I that foretell future things a great while before they are done, making it thereby appear that I alone am the true God] *Who ſay my counſel ſhall ſtand, and I will do all my pleaſure.* [Compare *Pſal.* 33. 11. *Prov.* 19. 21. and 21. 30. *Heb.* 6. 17.]

11 *Who call a covetous fowl* [Meaning *Cores*, who ſhall come as ſwiftly and ſpeedily from Perſia into Babylon, as if he were a bird of a ſwift flight, and flew] *from the Eaſt*, [to wit, from Perſia, which lyeth Eaſtward off from the Babylonians] *a man of my counſel* [that is, a man that ſhall perform and execute my counſel, ſhall waſte and deſtroy Babel, and ſhall deliver my people out of captivity] *from a farre Country; yea I have ſpoken (it), I will alſo cauſe it to come to paſſe, I have formed it*, [To wit in my mind, or in my ſecret counſel, I have purpoſed it, I have reſolved or intended it] *I will alſo doe it.*

12 *Hearken unto me, ye ſtiffe in heart*: [Or, *the ſtout, wilfull, ſtiffe-necked, obſtinate in heart*: the wicked perverſe Jewes] *ye that are far from righteouſneſſe.* [As if God had ſaid, ye that are altogether unworthy of my grace and favour, becauſe ye do not (as ye ought to doe) ſeriouſly mind goodneſſe, and true piety or godlineſſe]

13 *I bring* [Or, *I will bring*, or, *I have brought*: And ſo often by the Prophets, who by reaſon of the certainty of their Propheſies do oftentimes ſpeak of a thing that is to come, yet is to be done, as if it were already done and accompliſhed] *neer my righteouſneſſe*, [that is, the work of my righteouſneſſe; to wit, the deliverance of my people from captivity in Babylon, and conſequently their redemption by Chriſt from ſpirituall miſery and thraldome. See above *chap.* 45. *verſ.* 8.] *it ſhall not be farre off, and my ſalvation* [That is, the deliverance which I ſhall give unto my people, redeeming and delivering them out of Captivity] *ſhall not tarry; but I will give ſalvation in Zion, my glory unto Iſrael.* [That is, ſuch a deliverance whereby my people of Iſrael ſhall be greatly glorified. Others, (for) *my glory*; to wit, which ſhall be publiſhed and extolled by this glorious work of redemption. Others, *for Iſraels ſake which is my glory.*]

CHAP. XLVII.

A further Propheſy concerning the deſtruction of the Babylonian Monarchy, ver. 1, &c. *for their cruelty and unmercifulneſſe toward the people of God, 6. their pride, 7. and other ſins, 9. Their ſorceries and Enchantments ſhall not be able to deliver them, 12.*

COme down, [To wit, from thy royall ſeat; as if he had ſaid, thy royall ſeat, thy pomp, thy glory, ſhall be taken away from thee] *and ſit in the duſt* [Or, *ſet thy ſelf in the duſt*, as they are wont to do that mourn and grieve for ſome great evil or miſchiefe that hath befallen them. See *Job* 2. *verſe* 8, and 13. above *chap.* 26. 5.] *thou Virgin, daughter of Babel*, [*Thou Virgin*, ſo the Prophet calleth the kingdom of the Babylonians that then flouriſhed exceedingly, or in the higheſt degree; and becauſe hitherto it had not been conquered and ſubdued by any enemies; of which it was exceeding proud, being a type of the Babel of the New Teſtament, or of the kingdome of Antichriſt. (*daughter of Babel*) That is, the people of Babel. See 2 *Kings* 19. on *verſe* 21.] *ſit on the ground, there is no throne (more)* [Or *where no ſeat is*; To wit, no royall ſeat or throne] *thou daughter of the Chaldeans*; [That is, Babylon, which is inhabited by the Chaldeans] *thou ſhalt be no more called tender, nor voluptuous*, [the meaning is, thy pleaſure, wantonneſſe, and exceſſe ſhall ſoon be at an end, and be turned into a miſerable and ſad eſtate and condition. Heb. *thou ſhalt not adde that they ſhall call thee*, &c.]

2 *Take the mill, and grind meale*: [That is, put your hands to the handmills, &c. In theſe words the Lord threatneth & foretelleth the Babylonians that they ſhould be bond-men and bond-women unto the Perſians, being fain to do the great and hard labour of grinding corn with hand-mils. See *Exod.* 11. 5. *Judg.* 16. 21.] *uncover thy locks*, [to wit, as women uſed to do, who in token of griefe and ſorrow tare the haire off their head, and let it hang down over their face: or, *make bare thine haire*; to wit, as bond-women do] *make bare the ancles*, [or, *the legs*, *uncover thy ſhanks*, [that is, tuck up your ſelves high] *paſſe through the rivers.* [To wit, the rivers of Perſia: a threatning that they ſhould be carried away captive.]

3 *Thy ſhame* [Heb. *nakedneſſe*] *ſhall be diſcovered*, [Compare above *chap.* 3. 17. *Nahum* 3. 5.] *alſo thy filthineſſe ſhall be ſeen; I will take vengeance*,] that is, I will execute vengeance upon thee, thou daughter of Babel, becauſe thou haſt been ſo unmercifull towards my people, *verſ.* 6. *and I will not fall on (upon thee, as) a man.* [But as God. The meaning is, I will ſhew my power upon thee, ſo that thou ſhalt utterly periſh and be deſtroyed. Or, I will ſet upon thee not as a man, but as a Lion or Bear, or ſome other cruell devouring creature. So that from the greatneſſe and grievouſneſſe of the judgements which I ſhall bring upon you, it may eaſily be gathered, that it is more then an humane ſtrength or power that doth conquer or ſubdue you]

4 *Our redeemers name is LORD of hoſts, the holy One of Iſrael.* [Heb. *Our Redeemer, Lord of hoſts is his Name, &c.*]

5 *Sit ſilent, and get thee into darkneſſe, thou daughter of the Chaldeans*: [Hide thy ſelf, as deſolate men that can look for help and comfort no where. Or, be thou put in oblivion, as a thing of no value or eſteem] *for thou ſhalt no more be called the Queen*, [Or, *Lady, Regent, Soveraigne, Princeſſe*, Supreme commander, or Governeſſe. See *Jerem.* 13. the Annotat. on *verſ.* 18.] *of kingdoms.* [This was fulfilled when Cyrus brought the Babylonian Monarchy unto the Perſians.]

6 *I was very angry with my people, I prophaned mine inhe-*

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inheritance, [That is, my people of Israel. The meaning is, I suffered them to be destroyed and wasted, counting them no otherwise then profane, polluted, or an unhallowed thing, giving them over unto profane nations, as is intimated in the next words that follow] *and I gave them over into thine hand:* (but) *thou didst shew them no mercies, (yea even) upon the ancient didst thou make thy yoke very heavy.* [That is, thou hast grievously afflicted and oppressed them, and dealt cruelly with them. Aged persons were wont sometimes to be pitied and spared by their very enemies themselves; but this mercy was not to be found with the Babylonians]

7 *And thou saidst,* [To wit, in thine heart; that is, thou thoughtest, as *verse.* 10.] *I shall be a Queen* [see *verse.* 5.] *for ever:* [see *Rev.* 18.7.] *hitherto thou hast not laid these things to thine heart, thou hast not thought of the end thereof.* [To wit, what the end would be, after that I should have chastised my people in my just judgment. Heb. *of the last.*]

8 *Now then hear this, thou voluptuous one, that dwellest so securely,* [See *Prov.* 1. the Annotat. on *ver.* 33.] *that saiest in thine heart, I am, and none more then I:* [Or *I am he: and is there any more besides me?* or *I am he, yea I alone*] *I shall not sit a widow, nor know* [that is, experience] *the bereaving of children,* [that is, I shall not be bereaved of the King, who is as mine husband, nor of my citizens or subjects, which are as my children. The meaning is, I shall alwaies continue in the royal dignity or glory, it shall be never taken away from me]

9 *But both these things shall come upon thee in a moment in one day, the bereaving of children and widowhood:* [Compare below *chap.* 51. 19.] *they shall come upon thee perfectly,* [Heb. *in or according to their perfection*] *by reason of the multitude of thy sorceries, by reason of the multitude of thy inchantments,* [or *for the great abundance of thine inchantments.*]

10 *For thou hast trusted in thy wickedness, thou hast said, none seeth me: thy wisdome and thy knowledge* [That is, thy sorcery and Astrology, whereon the Chaldeans relied greatly, as if it had been the greatest wisdome and knowledge in the world. See *Dan.* 2. 2. and 5. 7.] *it hath made thee averse:* [to wit, from the right way, from doing any thing that is good] *and thou hast said in thine heart, I am, and none more then I.*

11 *Therefore there shall come upon thee an evil, thou shalt not know the morning thereof:* [That is, its rise, original, beginning. Thus he derideth the Babylonians that gave heed to the course of heaven; that is, to the rising and setting of the stars, to prognosticate somewhat from thence] *and there shall fall upon thee a destruction which thou shalt not be able to oppose:* [that is, out of which thou shalt not know how to rid and rescue and deliver thy self. Or *thou shalt not be able to mitigate it*] for *there shall come upon thee suddenly a tempestuous desolation,* (so) *that thou shalt not know it.*

12 *Stand now with thine inchantments, and with the multitude of thy sorceries, wherewith thou hast laboured from thy youth,* [Others, *wherewith thou hast wearied thy self, &c.*] *if perhaps thou mayest be able to make profit, if perhaps thou (mayst be able) to strengthen thy self.* [this is spoken in a jeering way to discover the vain hope of the Babylonians]

13 *Thou art grown weary in the multitude of thy counsels: let now them that observe the heaven, that gaze on the stars, that foretel according to the new Moons,* [Or *that prognosticate monethly,* or *according to the months.* Heb. *tel,* or certifie; making men believe that by looking on the stars they are able to foretel things to come] *stand up, and let them deliver thee from those things that shall come upon thee.*

14 *They shall be as stubble,* [Heb. *they were &c.* signifying the certainty of this Prophesy] *the fire shall burn them, they shall not be able to rescue themselves* [Heb. *their soul,* as above *chap.* 46. *ver.* 2.] *from the power* [Heb. *from the hand*] *of the flame:* [that is, of the hostile invasion and inrode of their enemies the Persians and Medes. And if they be not able to to deliver themselves, much less will they be able to deliver others from the miseries that shall come upon Babylon] *it shall not be a cole to warm (at) (nor) fire to sit down before it,* [the meaning is, that the flame mentioned in the former words, shall surely consume and destroy them, being no fire to warm at, but to consume and devour. Or as others, as stubble giveth no lasting hear nor warmth; so neither is there any help or lasting comfort to be sought or found by sorcery or star-gazing. Others, *it shall not be a cole unto their meat,* that is, to dress their meat with]

15 *Thus shall they be unto thee, with whom thou hast laboured,* [That is, with whom thou hast toiled and taken great pains such a long while, asking them about things to come so long, as that thou art grown weary of them at last: he meaneth the star-gazers] *thy dealers from thy youth* [with whom thou didst deal and trade daily. Meaning the Astrologers] *every one shall wander his* (own) *way,* [or *his* (own) *pace, his* (own) *going*] *none shall deliver thee.*

CHAP. XLVIII.

The Lord complaineth of the Jews hypocrisy, ver. 1 *obstinacy,* 3 *and contempt of his prophesies,* 5, *&c. yet he spareth them for his names sake,* 9 *that they may learn to know him aright.* 12 *He promiseth his blessing unto* Cores, 14 *and exhorteth the Jews to the keeping of his commandments, with a promise of his blessing, and with a promise of a happy deliverance out of Babel.* 20 *The condition of the wicked,* 22.

HEar *this, ye house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Juda,* [That is, which are sprung from the tribe of Juda as from a fountain. See *Deut.* 33. 28. *Psal.* 68. 27. and the Annotat. there] *which swear by the name of the LORD,* [testifying thereby that they acknowledge the Lord for the true God: for a just and lawful oath is to call upon God for a witness] *and make mention of the God of Israel,* [to wit, when they swear by him. See *Exod.* 23. 13.] (*but*) *not in truth nor in righteousness,* [that is, not sincerely, as the Lord requireth, but hypocritically. See *Jeremiah* 4. 2.]

2 *Yea* [Or *though*] *they are called of the holy city* [to wit, Jerusalem. Heb. *the city of holiness,* that is, they boast that they are citizens and inhabitants of the holy city of Jerusalem] *and they stay themselves upon the God of Israel:* [to wit, as much as concerneth the outward appearance. But though they boast hereof in words, yet it is not so with them indeed and in truth, but their heart is far from him] *the Lord of hosts is his name.*

3 *I have declared the former things,* [To wit, both blessings and punishments] *from that time,* [to wit, from that time that I took you to be my people. Or from that time that I brought you forth out of Egypt, and gave you my law. So likewise *ver.* 5.] *and thy*

they went forth out of my mouth; and I caused them to be heard: I did them suddenly, and they came to pass.

4 *Because I knew that thou art hard,* [See the Annotat. *Exod.* 32. 9. and 33. 3. and *Deut.* 9. 13. and 21. 27. and 32. 5.] *and thy neck is an iron sinew,* [that is, as hard as an iron sinew] *and thy forehead copper:* [that is, hard and impudent]

5 *Therefore have I declared it to thee from that time, before it came to pass I caused thee to hear it: lest perhaps thou shouldst say, mine Idol* [Heb. *my sorrow*] *hath done those things, or my carved image, or my cast image* [Heb. *my casting*] *hath commanded them.*

6 *Thou hast heard (it)* [To wit, that which I declared heretofore, and that which also afterward came to pass] *observe all that* [Heb. *behold* or *see* it. That is, lay it to heart, consider it well] *will not ye also declare it?* [that is, extol and praise it (*will not ye &c.*) you that boast your selves to be my people whom I have chosen, that ye as Prophets should publish and declare these things, to wit, that I have dealt so fatherly and so lovingly and friendly with you] *from this time I do cause thee to hear new things* [to wit, the ruine and destruction of the Babylonians, and thy deliverance from the Babylonian captivity by *Cores*] *and hidden,* [Heb. *secured, kept*] *things, and which thou knowest not.*

7 *They are created now, and not from that time, neither hast thou heard them before (this) day:* [That is, it is now first revealed by the Prophets, and brought to light, that which was formerly as it were hidden in my secret counsel] *lest thou perhaps shouldst say, Behold, I knew them.*

8 *Also thou hast not heard them,* [To wit, of thy star-gazers and soothsayers] *also thou hast not known them, also from that time was thine ear not opened: for I knew that thou wouldst deal very unfaithfully,* [Heb. *that thou dealing not faithfully wouldst deal unfaithfully;* to wit, with me, or towards me] *and that thou art called a transgressour from the womb.* [that is, from that time that thou wast conceived and born; and farther also from that time that I called and received you to be my people, (*and that thou art called a transgressour, &c.*) Understand withall, and thou hast also been such an one indeed and in truth. Or, thou hast so behaved and carried thy self, that they may justly call thee so]

9 *For my Names sake will I defer my wrath longer,* [Or, *prolong, adjourn, delay, put off, &c.*] *and (for) my praise (sake) will I refraine (my self)* [Others, *seal up (my self),* that is, curb, bridle, keep back my self] *for thy good:* [or, *for thy sake,* Others *towards thee,*] *that I cut thee not off.* [As a tree is cut off, or cut down, which they intend to destroy]

10 *Behold, I have refined thee,* [To wit, by affliction, misery, and adversity] *but not as silver,* [to wit, not so often, nor so narrowly as silver is refined, that thou perish not utterly. Or, *not with silver*; that is, I will not try thee together with silver in the fining-pot, as false and counterfeit silver is tried together with the good mettal in one and the same fining-pot. The meaning is, I will indeed visit thee with affliction, but I wil moderate it. See 1 *Pet.* 1. 7.] *I have chosen thee in the fining-pot of misery.* [To wit, as purified, refined, and chosen gold or silver, which is refined in the furnace. See *Prov.* 7. 3. and 27. 13. The meaning is, when by my grace and mercy I shall have suffered thee to continue so long in trouble and affliction, untill thou turn to me by true and hearty repentance, I will then shew thee favour and kindnesse again.]

11 *For mine* (own) *sake, my will I do it: for how should it* [To wit, *my Name, verse.* 9.] *be profaned?* [that is, be mocked and reproched, as if I had not dealt faithfully with my people, but had utterly forsaken them, whereas I had otherwise promised] *and I will not give my honour unto another.* [Compare above *chap.* 42. 8.]

12 *Hearken unto me, O Jacob, and thou Israel my called:* [That is, the offspring, or posterity of Jacob, whom I have chosen and called to be my people] *I am the same, I am the first, I also am the last.* [See above *chap.* 41. 4. and 46. 6. *Revel.* 1. 17. and 22. 13.]

13 *Mine hand also hath founded the earth, and my right hand hath measured the heavens with the palm:* [Heb. *hath palmed,* or *spanned* the heavens. See above *chap.* 40. 12.] *when I call them, they* [to wit, the heavens, and all the creatures. See *Psal.* 147. 4.] *stand there together.* [That is, they appear, and stand forthwith ready to serve me. A phrase borrowed or taken from the servants of Kings and Princes. See 1. *Kings* 10. 8. Or thus: *when I called them they stood there together*; to wit, in the creation]

14 *All ye assemble your selves, and hear: who among them* [To wit, the Idols of the heathen, whereof mention is made above *ver.* 5.] *hath declared these things?* [See above *chap.* 41. 22, 23.] *the LORD loveth him,* [to wit, *Cores.* Namely so far, that he will give him his blessing and good successe against the Babylonians. See above *chap.* 45. 1.] *he* [to wit, *Cores*] *will do his pleasure* [to wit, the Lords pleasure] *against Babel,* [the meaning is, *Cores* shall according to the pleasure of God, destroy Babel, and deliver the Jews out of the Babylonian captivity] *and his arm shall be against the Chaldeans.* [*His,* to wit, Gods arm, that is, Gods power. Or, *his,* to wit, *Cores* his arm. Others, *though the Chaldeans have been neer his arm.* The meaning is, though God used the Chaldeans to chasten and correct his people, and to cause his power to appear, yet notwithstanding he will break them in pieces as a rod or staffe wherewith he beat his people, and will punish and oppresse them by Cores]

15 *I, I have spoken (it) also I have called him,* [To wit, *Cores,* as above *chap.* 45. 1. That is, I will call him in due time: for *Cores* was not born, when Isaiah prophesied this of him. See the Annotat. above *chap.* 44. on *ver.* 28.] *I will cause him to come, and he shall be prosperous (in) his way.*

16 *Come ye near unto me, hear this,* [The Prophet speaketh this unto the Jews, calling them to him, to confirm and establish them more and more in that which he preached and declared unto them before] *I have not spoken in secret from the beginning,* [Heb. *from the head.* As if the prophet had said, I have not concealed ought from you of that which the Lord commanded me to preach unto you: But I have plainly and clearly told you all] (*but*) *from that time that it was done,* [that is, that the Lord revealed it unto me] *am I there:* [Others, *that it was there, am I,* or, *was I?* That is, I waited diligently and carefully on my Prophetick office. See above *chap.* 21. 8.] *and now the Lord LORD and his Spirit hath sent me.* [In regard I am an Ambassadour of our great God, men ought to honour me, and give credit unto me]

17 *Thus saith the LORD thy Redeemer, the holy One of Israel: I am the LORD thy God, which teacheth thee what is profitable, which leadeth thee in the way (that) thou must go.*

18 *O that thou hadst hearkened to my commandements!* [See *Deut.* 32. 20. *Psal.* 81. 14.] *then had thy peace* [that is, thy prosperity. See *Psal.* 37. on *verse.* 11.] *been as a river,* [that is abounding, and alwayes lasting, as a River floweth continually] *and*

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thy righteouſneſs [that is, the fruit of thy righteouſneſs, that is, the bleſſed and happy eſtate of thy government, which ſhould have followed, if thou hadſt applied thy ſelf unto righteouſneſs. See *Pſal.* 24. the Annotat. on *ver.* 5.] *as the waves of the Sea,* [that is,abundantly,exceedingly.]

19 *Thy ſeed* [That is, thy children] *alſo had been as the ſand,* [to wit, multitude] *and they that come forth out of thy bowels* [that is, out of thy body, that is, the children that ſhould iſſue from thee. See the Annotat. *Iob chap.* 5. on *ver.* 25.] *like as the little ſtones;* [Others, *gravel,* or *flint-ſtones*] *thereof:* [to wit, of the ſand] *his name ſhould not be cut off,* [See above *ver.* 9.] *nor deſtroyed from before my face.*

20 *Go out of Babel,* [See below *chap.* 52. 11. *Jerem.* 50. 8. and 51. 6 ,45. *Revel.* 18. 4.] *flee from the Chaldeans*[that is, get ye away ſpeedily, as it were fleeing, that ye be not alſo involved in the ſevere judgment which God would bring upon the Babylonians. See *Jerem.* 51. 6. *Revel.* 18. 4.] *declare it with the voice of ſhouting, cauſe it to be heard, utter it even to the end of the earth; ſay, The LORD hath redeemed his ſervant Jacob.* [to wit, out of the Babylonian Captivity, and out of many other miſeries beſides.]

21 *And,* [To wit, ſay alſo] *They* [to wit, the Jews that ſhould go from Babel to Judea through the wilderneſs [*were not thirſty* (*when*) *he* [to wit, the Lord] *led them through deſert places:* [The Lord did formerly provide for his people, and furniſhed them with all things neceſſary, when he led them through the wilderneſs toward the land of Canaan: In like manner the Lord promiſeth here, that he would alſo provide for his people when he ſhould bring them again from Babel into the land of Juda, and conſequently that he would ſpiritually deliver and ſave his Church. See above *chap.* 43. *ver.* 19, 20.] *he cauſed water to flow out of the rock for them: when he clave the rock, then the water guſhed out.* [See *Exod.* 17. 6. *Numb.* 20. 11. *Pſal.* 105. 41.]

22 (*But*) *the wicked* [That is, unbelievers, Idolaters, whether Babylonians or Jews] *have no peace,* [that is, no proſperity, neither in ſoul nor in body. See above *ver.* 18. and below *chap.* 57.*ver.* 21]

CHAP. XLIX.

Chriſt declareth unto all nations his calling, ver. 1 *He complaineth of the Jews unbelief,* 4 *and ſpeaketh of the calling of the Gentiles,* 6 *and comforteth the priſoners and afflicted ones.* 9 *He promiſeth to remove all things that may hinder their coming to him.* 11 *He comforteth the dejected Jews,* 14 *with a promiſe of encreaſing their ſpiritual ſeed,* 18 *and that Kings ſhould be their Nurſing-fathers.* 23 *And he promiſeth that he will deliver them from the hand of their enemies, both temporal and ſpiritual,* 24.

HEarken *to me,* [Chriſt ſpeaketh this] *ye Iſles,* [See above *chap.* 41. *ver.* 1.] *and liſten ye nations from far, the LORD hath called me* [to wit, to be a Mediatour and Saviour of his people] *from the womb, from the bowels of my mother* [that is, as ſoon as my mother conceived me, and brought me into the world. See *Math.* 1. 20, 21. *Luke* 1. 31. and 2. 9.] *hath he made mention* [to wit, to his choſen people in Juda. See *Luke* 1. 70.] *of my Name.* [that is, of me.]

2 *And he hath made* [Heb. *ſet*] *my mouth like a ſharp ſword,* [That is, he hath commanded me to preach repentance and forgiveneſs of ſins, and he worketh ſo by my ſermons, as that they cut and pierce through the hearts of the hearers. Compare *Luke* 24. 32. *Act.* 2. 37. *Heb.* 4. 12. *Revel.* 1. 16.] *under the ſhadow of his hand* [Or, *or with the ſhadow of his hand, &c.* See below *chap.* 51. 16.] *hath he covered me:* [that is, he hath kept and protected me againſt the wiles and ſubtilties of the Scribes and Phariſees, that they could not apprehend and kill me againſt my own will, and before my time was come] *and made me a pure arrow,* [a pure ſmooth arrow pierceth eaſier through any thing,then a ruſty one doth. *Arrow* or *ſhaft* ſignifieth here as much as *ſword* a little before. See *Pſal.* 45. 6.] *in his quiver hath he hid me.*

3 *And he ſaid unto me, Thou art my ſervant Iſrael,* [See above *chap.* 42. 1. and below *chap.* 51. 16. The meaning of theſe words is, O Chriſt, thou art not onely my ſervant, but thou art alſo the true Iſrael, who ſtriving and wreſtling with God and with his mighty anger, ſhalt obtain the victory, whereof Jacob was but a type, when wreſtling with the Angel, he overcame him, from whence he got the name of Iſrael [Or, *in whom*] *I will be glorified.* [Others, *Iſrael* (is he) *of whom I will glory by thee.* The meaning is, I command thee that thou firſt of all offer and tender my glorious word unto the Iſraelites, or that thou firſt of all preach and publiſh my glory among them. See *Math.* 10. 6. and 15. 24. *Acts* 13. 46. and 28. 25 ,&c.]

4 *But I ſaid,* [I, to wit, the Lord Chriſt, who complaineth here of the unbelief and wickedneſs of the greateſt part of the Jews] *I have laboured in vain,* [to wit, with my ſermons preached to the obſtinate and hardened Jews] *I have ſpent* [Heb. *waſted;* that is, uſed] *my ſtrength* unprofitably [Heb. *in waſte*] *and in vain: ſurely* [or *yet*] *my judgment* [that is,my reward, which doth of right belong unto me] *is with the LORD, and my wages* [Heb. properly *work,* or *labour,* and it is properly taken for *reward,* or wages of ones *labour,* or which a man hath deſerved by his labour. See *Jerem.* 22. on *ver.* 13.] *is with my God.* [As if Chriſt had ſaid, Although my labour hath not produced ſuch fruits and effects as I indeed deſired, yet I do comfort my ſelf therewith, that I have done true and faithful ſervice unto my heavenly Father in the office and duty which he hath impoſed upon me, and he alſo knoweth it well. Compare *Math.* 23. 37.]

5 *And now ſaith the LORD that formed me from* (*my mothers womb*) *to be his ſervant, that I might bring Jacob* [That is, the Jews] *again to him: but Iſrael will not ſuffer himſelf to be gathered:* [turning unto me. *Math.* 23. 37. *Joh.* 1. 11. Others, *Iſrael gathereth not himſelf.* Others, *and Iſrael ſhall be gathered unto him*] *yet ſhall I be glorified in the eyes of the LORD,* [the meaning is, Notwithſtanding the impenitency of the greateſt part of the people of Iſrael, yet my faithful labour and diligence in the execution of my miniſterial office is and ſhall be accepted and highly eſteemed of my heavenly Father] *and my God ſhall be my ſtrength.* [or, *is become my ſtrength* [that is, God doth comfort me by his holy Spirit againſt the unthankfulneſs of the Jews. Compare *Math.* 11. *ver.* 25,26. *Joh.* 6. 36,37. and *chap.* 10. *ver.* 26, 27. Others read the context, *and Iſrael that is not gathered that I may be glorified in the eyes of the Lord,and that my God may be my ſtrength. Iſrael that is not gathered;* that is,the diſperſed or ſcattered Iſrael. See *Math.* 23. 37.]

6 *Moreover he ſaid, It is too mean* (a thing) *that thou ſhouldeſt be my ſervant, to raiſe up* [To wit, by the preaching of the Goſpel] *the tribes of Jacob, and to bring back the preſerved in Iſrael;* [that is, theſe whom hitherto I have kept and preſerved with great care and diligence, they being as it were mine inheritance, yea the apple of mine eye, *Deut.* 32. 10.] *I have alſo given thee for a light of the Gentiles,* [this is a clear and plain propheſie concerning the converſion of the Gentiles unto Chriſt. See above *chap.* 42. 6. *Luk.* 2. 32. *Acts* 13. 46, 47. and 26. 17, 18.] *to be my ſalvation* [that is, a ſalvation of the Gentiles, appointed and ordained by me] *unto the end of the earth.* [*It is too mean* (a thing) &c. Heb. *It is too light.* As if he had ſaid, The dignity or worthineſs of thy perſon, thou being the eternal and onely Son of God the Father; as alſo the high office whereunto I have called thee,requireth ſomewhat more, & more excellent things, then that thou ſhouldeſt onely raiſe up & reſtore the people of Iſrael to their right; I have alſo appointed and ordained thee for a Saviour of all the world. Therefore though the greateſt part among the Jews will not know nor receive thee; yet there ſhall be many found among the Gentiles that ſhall do it: And the Chriſtian Church ſhal not be the leſs or fewer for it; but ſhall be thereby much more encreaſed and inlarged.]

7 *Thus ſaith the LORD, the Redeemer of Iſrael, his holy One,* [That is,he that is the holy One of Iſrael, as above *chap.* 10. *ver.* 17.] *to the deſpiſed ſoul,* [Heb. *to the deſpiſed in ſoul:* That is, to Chriſt, who was deſpiſed in this world by all wicked ones, who were at all times by far the greateſt part of the world. Others, *to him whom every one deſpiſeth.* Others, to (him) *whom the ſoul* (that is, almoſt every man, the greateſt and chiefeſt part of the Jews,) *deſpiſeth.* See below *chap.* 53. 3. *Joh.* 7. 48. *Math.* 27. *ver.* 22, 23. 29, 40.] *to him whom the people* [to wit, the wicked people of the Jews] *abhorreth, to the ſervant* [that is, to Chriſt, who came into this world in the form of a ſervant] *of them that rule;* [to wit, at Jeruſalem, as *Herod, Pontius Pilate,* &c.] *kings ſhall ſee it,* Or, *ſhall ſee thee;* that is, ſhall know and honour thee for the Saviour and redeemer of the world. See *Pſal.* 72. 10, 11.] *and riſe up,* [to wit, in token of reverence, as *Levit.* 19. 32.] (*alſo*) *Princes, and they ſhall bow themſelves* (*before thee*)*:* [Or, *and ſhall worſhip thee*] *for the LORDS ſake,* [honouring God the Father in the Son] *and he is faithful,* [who will faithfully keep his promiſe concerning the ſending of his Son Jeſus Chriſt in the fleſh] *the holy One of Iſrael,* [that is,for his ſake who is the holy One of Iſrael. See above in this verſe] *that hath choſen thee.* [To wit, for his ſervant, and to be the Mediatour of the Elect. Here is a change or alteration of the perſon; for before he ſpake of Chriſt in the third perſon, here he ſpeaketh to him in the ſecond perſon.]

8 *Thus ſaith the LORD,* [To wit, God the Father] *In the time of acceptance* [that is, in the time when I would manifeſt my grace and mercy by the preaching of the Goſpel, and I ſent thee for a Saviour of the world, to ſuffer for the ſins of my people. 2 *Cor.* 6. 2.] *have I heard thee,* [O Chriſt. This is ſpoken as of a thing paſt, but it is to be underſtood as to come] *and in the day of ſalvation* [This is the ſame in other words that was ſaid immediately before] *have I helped thee:* [that is, I have upheld and ſupported thee when thou waſt in the torments of hell, and have kept thy body from corruption when thou laieſt in the grave: yea I have raiſed thee from the dead, and ſet thee at my right hand. See 2 *Cor.* 6. 2.] *and I will preſerve thee,* [to wit, againſt all thine enemies, that thou be not overcome by any of them] *and I will give thee for a covenant*] that is, for a Mediatour of the Covenant, as above *chap.* 42. 6.] *of the people,*] to wit, of the people of God] *to raiſe up the earth,* [that is, the inhabitants of the earth; to wit, the elect. The meaning is, That thou, Jeſus Chriſt, maieſt raiſe up again and reſtore thy Church which is thine inheritance,and dwell in it [*to cauſe to inherit the deſolate heritages.* [By *the deſolate heritages* may here be underſtood the land of Canaan, which was made deſolate in the time of the Babylonian Captivity:(ſee *ver.* 12.) and conſequently ſalvation, of which the Devil endeavoured to bereave and diſinherit the elect, and to make it waſte and deſolate unto them.]

9 *To ſay to them that are bound,* [That is, to the priſoners,as above *chap.* 42. 7.] *Go forth; to them that are in darkneſs,* [that is to ſay as to live in ignorance, and ſpiritual ſorrow or heavineſs] *come into the light:* [Or, *come forth, ſhew your ſelves,* Heb. properly *be diſcovered,* or, *revealed*] *they* [to wit, thoſe that ſhall be effectually called by thee] *ſhall feed in the waies,* [that is, in all corners and places] *and their paſture ſhall be in all high places.* [The meaning is, after they are redeemed from the ſpiritual captivity & thaldom of ſin and Satan,they ſhall be richly and abundantly bleſſed both in ſoul and body, and they ſhall enjoy thoſe bleſſings in all places.]

10 *They ſhall not hunger, nor thirſt, neither ſhall the heat nor the Sun ſcorch them:* [Heb. *ſmite them.* That which God ſaith or promiſeth here, the ſame ſhall be fulfilled in heaven. See *Revel.* 7. 16. The meaning is, that the elect ſhall ſuffer no ſorrow nor affliction in heaven, but ſhall be perfectly and abſolutely happy, whereof the enjoying of Manna, and of water out of the rock in the wilderneſs, was a type] *for he that hath mercy on them ſhall lead them,* [that is, the Lord Chriſt ſhall lead them as a ſhepherd leadeth his ſheep; as above *chap.* 40. 11.] *he ſhall lead them gently to the ſpring of waters.* [that is, he ſhall comfort and refreſh them by the comfort of the holy Ghoſt, uſing beſides the comfortable promiſes which God maketh unto thoſe that belong unto him.]

11 *And I will make all my mountains a way, and my paths ſhall be exalted.* [That is, I will remove all lets & hinderances out of the way: and will on the contrary uſe all helps and means that mine elect may from all corners and quarters of the whole world, be brought to the fellowſhip and communion of the people of God. They are the words of God the Father.]

12 *Behold, theſe ſhall come from far, and lo, theſe from the North, and from the weſt,* [Heb. *from the Sea.* See the Annotat. *Geneſ.* 12. 8.] *and others from the land of Sinim.* [Or, of the *Sinites.* Mention is alſo made of theſe *Geneſ.* 10. 17. Some concieve that theſe nations might perhaps be the *Sineſes,* or *Cineſes.*]

13 *Shout ye heavens, and rejoyce thou earth,* [See *Rom.* 8. 19.] *and ye mountains make a noiſe with ſhouting.* [See above *chap.* 44. 23. and 35. 1.] *for the LORD hath comforted his people, and will have mercy upon his afflicted.*

14 *But Zion ſaith, The LORD hath forſaken me; and the Lord hath forgotten me.* [*Zion,* That is, the believing Jews, who ſpeak this being ſore preſſed by the great and manifold miſeries that befel them.]

15 *Can alſo a woman forget her ſuckling?* [Or, *her ſucking child,* or, *her little child;* as below *chap.* 65. 20. [*that ſhe ſhould not have compaſſion on the ſon of her womb*] See the like phraſe *Prov.* 31. 2.] *though theſe*] or, *yea the ſame,* to wit women.]

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20. *That she should not have compassion on the son of her womb?* [See like the phrase, *Prov.* 31. 2.] *Though these* [or *yea, the same*, to wit, women] *should forget* [To wit, their child, or children. See *Psal.* 27. 10.] *yet will not I forget thee.* [O Zion, O Jerusalem; that is, O my Church, my people. Understand this not so much of a corporal, as of a spiritual redemption. *Rom.* 9. *ver.* 6 7. [Others read, *yet these may forget*, or, *but though they forget, yet will not I, &c.*]

16 *Behold, I have graven* [Or, *written, pourtrayed*] *thee upon both the palms of (my) hands*; [That is, I will alwaies be mindful of thee, and take care for thee] *thy walls* [O Jerusalem] *are continually before me.* [As if the Lord had said, As I will repair and build up again the walls of Jerusalem that are ruined and broken down by the Chaldeans; so will I also build up again and protect the spiritual Jerusalem, my Church, which is now small, yea almost utterly decayed.

17 *Thy sons shall make haste*: [*Thy Sons*, &c. Or, *children*; that is, the Elect, that in thee shall be born by the seed of the word of God, they shall come speedily with a great desire to the fellowship of the Church] *(but) thy destroyers, and thy wasters* [that is, false teachers and hereticks, as Scribes and Pharisees, together with all those that by their false doctrine and scandalous life, hurt thee, and occasion rents and divisions in thee] *shall go forth of thee.* [Or, *from thee.*].

18 *Lift up thine eyes round about, and behold, all these gather themselves together, they come to thee*: [Or, *for thy sake, (all these)* Meaning the converted Gentiles, which shall encrease and adorn the Church, uniting and joyning themselves together under one shepheard] *(As true as) I live, saith the LORD, surely, thou shalt cloth thee with all these,* [To wit, all the Elect, whom the Lord shall bring under his obedience and subjection, both from Jews and Gentiles] *as with an ornament,* [The great number of believers in Christ is the beauty and ornament of the Church] *and thou shalt bind them upon (thee) like a bride.* [That is, as a bride putteth on her ornaments, and fasteneth them on about her, when she trimmeth, or tricketh her self up.]

19 *For (in) thy waste, and thy solitary places, and thy land destroyed,* [The land of Juda was destroyed both by the Babylonians, and by the Romans, and other nations] *surely thou shalt now* [that is, then, or soon. See the Annotat. *Hos.* 10. on *ver.* 3.] *be streightened* [Or, *be thronged, pressed*] *of inhabitants*: [to wit, when the elect Gentiles shall come in unto thee, and shall joyn themselves to the Church. The meaning is, the number of them that shall joyn themselves to the Christian Church, shall be so great, as that the Church, which was before like a waste and solitary place, shall be filled, yea shall be almost too streight and narrow to contain all Christian believers that come to it from the Gentiles: for believers shall be spred throughout the whole world] *and they that devoured thee,* [that is, they that formerly seemed to have a desire to devour and swallow thee up by their tyrannical perfecution, and doctrine, such as were the Scribes and Pharisees, tyrants, &c.] *shall get them far away from thee.*

20 *The children of whom thou wast bereaved,* [Heb. *the children of thy Lack, or loss of children*; that is, of thy barrenness, namely the Gentiles, which indeed properly are not thy children, as being not bodily begotten or born of thee, but are now by faith become children of the Church, after that ye Jews, for your unbelief and impenitency, are for the most part to be accounted childless and barren] *shall say before thine ears*: [Others, render this verse thus: *The children which thou shalt get, when thou wast bereaved of thy children, shall yet say before thine ears*; that is, so as that thou shalt hear it] *The place is too narrow for me*: [This signifieth the great increase and augmentation of the Christian Church] *give way to me,* [Or, *give me place*] *that I may dwell.*

21 *And thou shalt say in thine heart, Who hath begotten me these? seeing I was bereaved of children, and solitary:* [That is, thou Jewish Church, shalt admire with thy self, and be amazed at the great multitude of Gentiles that shall be joyned to the Church of God] *I was gone into captivity,* [to wit, into the Babylonian captivity] *and gone away*: [to wit, out of mine own country] *who then hath brought up these for me? behold, I was left alone; where were these?*

22 *Thus saith the Lord LORD, Behold I will lift up mine hand to the Gentiles, and I will set up* [Or *cast up*, or *lift up*] *my standard to the nations*: that is, I will effectually call the Gentiles by the preaching of the Gospel, and inward working of the holy Ghost] *then shall they bring thy sons in* (their) *armes, and thy daughters shall be carried upon* (their) *shoulders.* [That is, both young and old, men and women shall come and joyn themselves to the communion of saints, and they shall go one before another with good admonitions and instructions, and also with good example. Below *chap.* 60. 4. and *66.* 12.]

23 *And Kings shall be thy nursing fathers,* [The meaning is, that Kings shall not onely joyn themselves to the Church of Christ; but they shall also use their power and authority for the increase and defence of it] *their princesses* [that is, the wives of Kings] *thy nursing women*: [Or *milk-nurses*] *they shall bow* (down) *before thee with their face towards the earth*, [that is, they shall shew civil respect unto thee, they shall humble themselves before thee, and submit themselves unto thee. This they shall do for Christs sake, who is the head of his Church] *and they shall lick up the dust of thy feet*: [the meaning is, they shall bow down so low unto thee, that their mouth shall almost touch the very ground, as if they intended to lick up the dust of the earth. See *Psal.* 72. 9.] *and thou shalt know that I am the LORD, that they shall not be ashamed that wait for me.*

24 *Should the prey be taken from the mighty? or should the captives of a just man* [That upon just ground, whether of war or otherwise keepeth any man close Prisoner] *escape?* [This the Church, persecuted and oppressed by tyrants, uttereth in respect of the violence and cruelty of her persecutors.]

25 *But thus saith the LORD, Yea the captives of the mighty shall be taken away (from him), and the prey of the tyrant shall escape:* [or *be released and set at liberty.* Understand this to be spoken not onely of the captive Jews in the Babylonian captivity, (whom the mighty Kings of Babel by might or force of arms had so brought under their subjection and dominion, that it seemed a thing impossible to deliver them from thence:) but also to be spoken under a type and figure of the Devil, hel and death, into whose power God, in his just judgement, had delivered us up for our sins: but Christ hath redeemed us from their power, making satisfaction to God his heavenly Father for us; he is stronger then all our enemies] *for I will contend with thy contenders,* [See *Psal.* 35. on *ver.* 1.] *and I will deliver*, [or *preserve, save*] *thy children.*

26 *And I will feed thine oppressours with their own flesh, and they shall be drunk with their own blood, as with sweet wine*: [That is, I will make thine enemies and persecutors (to wit, the enemies of my Church)

Church) eat their own flesh, I will cause them to tear and devour one another, I will deal with them as I have formerly dealt with the Midianites, and other enemies of mine. See *Revel.* 16. 6.] *and all flesh* [that is, all men of what state or condition soever they be] *shall perceive, that I the LORD am thy Saviour, and thy Redeemer, the Mighty one of Jacob.*

CHAP. L.

The Lord testifieth that he is not the cause of the rejection of the Jews, but their own sins, ver. 1, *&c. with a revelation of his power.* 2. *Christ relateth how faithfully he hath executed his office,* 4 *even with reproach and sufferings,* 6 *by the help of his heavenly father,* 7. *He exhorteth the believing Jews to trust in the Lord,* 10 *and threateneth the wicked with hell torments,* 11.

THus saith the LORD, *Where is the bill of your mothers divorcement, whereunto I have sent her away?* [that is, have left her: that is to say in this place, have caused her to be carried away captive. God speaketh here to the wicked Jews, with whom it was a custome in time past, to give their wives a bill of divorcement, when they liked them not, *Deut.* 24. 1. So did not God deal with the people of the Jews, as that he should send them away to Babel without some great and special cause, given on their part, for they did often most grievously and abominably sin against him. Concerning the giving of a bill of divorcement, see *Deut.* 24. on *vers.* 1.] *or which of my creditors is it, to whom I have sold you?* [It was wont to be a lawful and usual thing among the Jews, that a father that was in debt, and had not wherewithal to pay, or give satisfaction to the creditour, might sel his daughter for a bond-woman, *Exod.* 21. 7 and 2 *Kings* 4. 1. although the children had not deserved it: but so did not God deal with the Jews, but he sold them for their iniquities; that is, delivered them into the hands of the Babylonians for their sins and transgressions, as followeth in the next words of the text] *behold, for your iniquities are ye sold, and for your transgressions is your mother sent away.*

2 *Wherefore came I, and there was no man?* [To wit, that heard, and obeyed my word, when I called you to repentance, and offered you my grace by my servants the Prophets] (*wherefore*) *called I, and none answered? is mine hand grown so extreme short,* [Heb. *growing short grown short*] *that it cannot redeem? or is there no power in me to deliver?* [as if the Lord had said, is it therefore that ye would not hear nor obey me, because ye doubted of my omnipotency, as if I were not able to deliver you out of your misery?] *behold, at my rebuke I dry up the Sea, I make the rivers a wilderness,* [as appeared in the red sea, *Exod.* 14. 21. and in the river Jordan, *Jos.* 3. 16. As if the Lord had said, Inasmuch as I am able to do this, I want no power to deliver you. Of Gods rebuking, see *Psal.* 9. on *ver.* 6. and 18. 16. and 104. 7.] (so) *that their fish stinketh because there is no water, and dieth for thirst.*

3 *I clothe the heaven with blackness,* [That is, darkness: that is, I cover the heaven with dark clouds whensoever I please. See *Exod.* 20. 21.] *and make a sack* [that is, a dark cloud, as a sack or hairy garment] *the covering thereof.*

4 *The Lord LORD hath given me the tongue of the learned,* [That is, of them that have diligently learned the word of God, and are led and governed by his spirit. See *Mat.* 10. *ver.* 19, 20. The Lord Christ, or the Prophet in Christs name speaketh this: and understand here by the *Lord LORD*, God the Father] *that I should know to speak a word in due season* [The Hebrew word that is here used, signifieth as much as to speak or do a thing in due time] *to the weary one*: [that is, to poor dejected souls or drooping spirits, them do I comfort and cheer up. See *Mat.* 11. 28.] *he wakeneth* every *morning*; [Heb. *in morning in morning.* That is, he maketh me continually mindful of mine office by the inward working of his holy spirit, and he maketh me willing and ready to do his will] *he wakeneth mine ear to hear, as those that are taught.* [that is, to hear with diligence and attention, as those do, that with and desire to be taught. The meaning is, he maketh me to hear his word willingly, and to understand it aright: he instructeth me diligently as a master doth his scholar, making me apt to learn and obedient.]

5 *The Lord LORD hath opened mine eare, & I am not rebellious, I turn not back.* [That is, he made me willing and apt to do that which he commanded and enjoyned me. See *Joh.* 14. 31. *Phil.* 2. 8. *Heb.* 10. 5, *&c.*]

6 *I give my back to them that smite (me) and my cheek to them that pluck out (mine) hair*: [Or, *to them that plucked out* (mine) *hairs*, or *flayed me, plucked off (my) skin.* The meaning is, I suffer all harm, shame and reproch, that is offered unto me, with patience and contentment. See *Matt.* 26. *ver.* 27, 67, *&c.* and *chap.* 27. *vers.* 20.] *I hide not my face from reproaches,* [or *from manifold reproch*] *and spitting.* See the Annotat. *Job chap.* 30. on *ver.* 10.]

7 *For the Lord LORD helpeth me, therefore I am not confounded, therefore have I set my face like a flint-stone;* [That is, I overcome all wrong, that is offered unto me, with patience and constancy. See the like phrase, *Jerem.* 1. 18. and 25. 20. *Ezech.* 3. *vers.* 8, 9.] *for I know that I shall not be ashamed.*

8 *He is near that justifieth me, who will contend with me? let us stand together*: [As if Christ had said, God my heavenly father will bring mine innocency to light, to wit, partly by the miracles that shall be wrought in my death, partly in my resurrection from the grave, and exaltation at his right hand. Others take the first words of this verse thus: as if Christ had said, he assisteth me, and defendeth me against mine adversaries. Compare *Rom.* 8. 32.] *who hath a controversie against me?* [Or, *who hath cause to plead with me?* Heb. who is a Lord of my judgement? See *Genes.* 14. on *vers.* 13.] *let him come hither to me,* [Or *let him come near to me.* As if he had said, let him joyn and come up close to me.]

9 *Behold, the Lord LORD helpeth me, who is he (that) shall condemn me?* [To wit, justly. Heb. *shall make me wicked*: [*lo, they all* [to wit, all mine adversaries] *shall wax old as a garment, the moth shall eat them* (up).

10 *Who is there among you that feareth the LORD,* [here Christ speaketh to the godly and believing Jews] *that hearkeneth to the voice of his servant?* [that is, to my voice, who am the Lords servant, as above *chap.* 42. 1. and 49. 5.] *when he,* [or *that*] *walketh in darknesses, and hath no light*; [that is, though he live in misery. See *Psal.* 23. 4. See also above *chap.* 9. 1.] *let him trust in the name of the LORD, and stay upon his God.* [that is, let him rely upon that God, that hath made a gracious covenant with him.]

11 *Behold, all ye that kindle a fire, that gird your selves about with sparks*: [That is, which utter wisdome out of your own hearts, without the word of God, which alone is the light of our feet: Thinking by your own wisdom to prevent and turn away misery and calamity. Here Christ speaketh unto false Teachers,

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Teachers, to wit, to the Scribes and Pharisees] *walk in the flame of your fire, and in the sparks (which) ye have kindled*; [The meaning is, do whatsoever you will or may, use all the tricks & devices that ye can invent, walk on after your own fancy and imagination, seeing ye will by no means walk in the light of Gods word, which I tender and preach unto you] *that* [or *this*] *hapneth to you of mine hand, ye shall lie* (down) *in sorrow*, [*that*, or *this cometh to you of mine hand*; whereby I do justly give you up to such perverseness and blindnesse of heart; therefore shall ye neither be able to escape judgement (*ye shall lie* (*down*) *in sorrow*) to wit, in hell torment, in sorrow and trouble of conscience. A bad conscience is a gnawing worm that never dieth.]

CHAP. LI.

The Lord comforteth his people, and exhorteth them to faith and patience, verse 1, *&c. promising to deliver them* 4 *and that speedily*, 5 *and that his salvation shall be constant and permanent*, 6 *but that men are corruptible and transitory*. 8 *A prayer of the afflicted godly for help and deliverance*, 9 *which the Lord promiseth them*; 11 *reproving likewise the weakness of their faith*. 12 *A description of the power of God*, 15 *to help them*, 16 *taking the bitter cup away from them*, 17 *and* 22 *and giving it to their enemies*, 23.

HEarken to me ye that pursue after righteousness, ye that seek the Lord: look unto the rock (whence) ye are hewn, and to the hollowness of the wall (whence) ye are digged. [These are the words of God unto his Church, comforting her in her grief and heavinesse, wherewith she was possessed when she beheld and considered the small number of believers, (*look unto the rock*) that is, unto Abraham, whose body was dead by reason of old age, when he received the promise that he should beget Isaac, *Rom.* 4. 19. See *Psal.* 90. the Annotat. on *ver.* 2. (*whence ye are hewn,*) that is, brought forth by my power, (*and to the hollowness of the pit* (*whence*) *ye are digged.*) Understand here Sarah that was barren, and whose body or womb was dead by reason of old age, when she conceived Isaac, *Rom.* 4. 19.]

2 *Look unto Abraham your father, and unto Sarah* (*that*) *bare you*: [This is an exposition of the words immediately foregoing] *for I called him when he was* (*yet*) *alone*, [or *when he was* (yet) *onely*, Heb. *when he was one*; that is, when he yet had no children, yea had no hopes of getting children. See *Rom.* 4. 19.] *and I blessed him, and I multiplied him.* The meaning is, as I made Abraham and Sarah, though they were both old and decrepit, to be a great nation: so will I also wonderfully increase and augment my Church, though the Jewes at the present are a contemptible and sore afflicted people]

3 *For the Lord shall comfort Zion*, [That is, his people, the Christian Church: or those that shall return out of the Babylonian captivity] *he shall comfort all her desolate places*, [*to comfort* here is as much to say as to build up, and to restore; *all her*, to wit, Zions *desolate places*. Heb. *her desolations.* The meaning is, the Lord shall call the Gentiles instead of the unbelieving Jews. Compare *Rom.* 11. 11. *Gal.* 4. 27.] *& he shall make her wilderness* [that is, the small number of believing Jews] *like Eden*, [that is, like the garded of Eden, which is called *Paradise*. See *Gen.* 8. 2. the Lord shall by his efficacious & powerful calling, plant the elect Gentiles in his Church] *and her desert like the garden of the Lord*: [that is, like Paradise. Or understand here by *the garden of the Lord*, an exceeding fair garden. It is the same that was said immediately before in other words] *joy and gladness shall be found therein*, [to wit, in the Church of God] *thanksgiving and a voice of singing.*

4 *Hearken unto me, my people, and my men, incline* (your) *ear unto me: for a law* [Or *doctrine*; to wit, the doctrine of the Gospel, as above *chap.* 2. *vers.* 3.] *shall proceed from me, and I will make my judgement* [consisting therein, that all that believe in Christ are justified, and obtain pardon of all their sins. Others *my judgment*; that is, my doctrine, which I prescribe as a law, or judgement, or statute unto my people] *to rest* [to wit, in my Church which is the pillar and ground of truth. 1 *Tim.* 3. 15.] *for a light of the nations*, [that is, for that end and purpose that it might shine unto the elect of divers nations, enlightning them with the saving knowledge of God. Compare *Luke* 2. 32. *Act.* 13. 46, 47.]

5 *My righteousnesse* [That is, my gracious redemption, which I will work for my people by their Saviour Jesus Christ, according to my promise.] *is near, my salvation goeth forth*, [or, shall appear. That is, my salvation which I shall give unto mine elect is made manifest] *and mine arms shall judge the nations*: [that is, I will by my divine power bring the nations to obedience] *the Isles* [that is, the strange, or foreign nations. See above *chap.* 41. 1. and 42. 4. and 60. 9.] *shall wait upon me, and on mine arm* [that is, on my help and assistance. See below *chap.* 53. 1.] *shall they hope.*

6 *Lift up your eyes to the heaven, and look upon the earth beneath: for the heaven shall vanish away like smoke, and the earth shall wax old like a garment, and the inhabitants thereof shall die in like manner*: [To wit, as smoke and a garment do perish and decay] *but my salvation shall be* [that is, abide. See *Psal.* 37. on *ver.* 18.] *for ever.* [So below *vers.* 8. *&c. my righteousness shall not be broken.* [or *shall not fail.* So below *ver.* 8, *&c.* The meaning is, heaven and earth shall indeed perish, but the Gospel, and the salvation of the people of God shall abide firm and constant for ever. Some take it thus, though such great and horrible changes and alterations shall happen in the world, as if heaven and earth should perish, yet notwithstanding I will keep and preserve my Church, and give her that which I have promised her. Compare *Psal.* 102. 27. and above *chap.* 34. 4.]

7 [*Hearken unto me ye that know righteousness*, [That is to say here, vertue and godliness (*ye that know righteousness,*) that is, ye that love it, and imploy or busie your selves in it, as *Psal.* 1. 6.] *the people in whose heart is my law*: [as being the rule and square according to which men are to order and regulate their lives] *fear not the reproach of men*, [that is, the reproch which is offered you by men. Compare *Psal.* 118. 6. below *ver.* 12.] *neither be astonished at their revilings* [to wit, at the revilings of mortal men; that is to say here, of the wicked that are your enemies.]

8 *For the moth shall eat them up like a garment*, [See above *chapter* 50. 9.] *and the little worm shall eat them up like wooll*: [That is, like a woollen cloth or garment. This little worm called in Latine *Blatta*, is a sort of little worms that are frequently in wool] *but my righteousness shall be for ever*, [as above *vers.* 6.] *and my salvation from generation to generation*, [Heb. *for generation of generations.* See above *ver.* 6.]

9 *Awake, awake*, [Or *rise up, rise up*] *put on strength thou arm of the LORD: awake as in the former dates*, (*as*) *in the generations of old*: [this the people of God speak, beseeching God that he would manifest his power, and deliver them as he had formerly delivered their fathers out of Egypt, as is further expresst in the

the following words] *art thou* [thou mighty arm of God] *not it that hast hewn out Rahab?* [as a stone is hewn out of the rock; that is to say here, hast violently plucket up Rahab out from the number of the living. By *Rahab* is meant Egypt. And understand here Pharaoh with all his host. See *Psal.* 87. 4. and 89. 11.] *that hast wounded the sea-dragon?* [or *whale*; that is, King Pharaoh. See *Psal.* 74. 13, 14. above *chap.* 27. 1. *Ezek.* 29. 3. (*that hast wounded &c.*) or *hast afflicted, grieved and plagued* him, to wit, when thou did cast him and drown him in the red sea, *Exod.* 14. 21.]

10 *Art thou not he that hast dried the sea, the waters of the great deep? that hast made* [Heb. *hast set*] *the depths of the sea for a way that the redeemed* [that is, the children of Israel that are redeemed and delivered from the hands of the Egyptians] *pass through it?*

11 *So shall the redeemed of the LORD* [Or *the ransomed of the Lord*; that is, those for whom the Lord hath paid a ransom, and so delivered them. Some understand this of the redemption or deliverance from the Babylonian captivity; others, from the power of the Devil; some of both. See above *chap.* 35. 10. where the same words are mentioned that are mentioned here] *return and come with shouting unto Zion, and everlasting joy shall be upon their head*: [to wit, as a beautifull crown or garland. See above *chap.* 35. 10. 2 *Tim.* 4. 8.] *they shall take hold of* [or, *overtake. joy and gladness, sorrow and sighing shall flee away.*

12 *I, I am he* [Heb. the Lord (speaketh again] *that comfort you.*] To wit, O Zion, ye Church of believers] *who art thou that thou shouldest be afraid of man that shall die?* [or, *must die.* As if the Lord had said, Wherefore then are ye so faint-hearted my people? Surely ye know not the Lords power, that defendeth and protecteth you, seeing ye are so fearfull and afraid of mortall men] *and of the* (*child*) *of man* (*that*) *shall be made hay?* [Heb. (*that*) *shall be given, or set* (*as*) *hay*; *that is, that shall be cut down, and that shall wither and fade as hay doth.* See above *chap.* 40. 6. *and* 1. *Pet.* 1. 24.

13 *And forgettest the LORD that made thee*, [To wit, his people and honourable. Compare *Psal.* 100. *vers.* 3.] *that hath spread out the heavens*, [See *Job.* 9. 8. *Psal.* 104. 2. above *chap.* 40. 22. and 42. and 44. 20.] *hath founded the earth? and art afraid continually all the day, because of the fury of the distresser*, [of wicked men, of the Tyrant, of the persecution, and also of the devil] *when he prepareth himself to destroy: where is then the fury of the distresser?* As if he had said, the persecutors [even the devils themselves] shall not prevail any more against thee. This shall not be fully accomplished until the day of judgement. Others take these words thus, as if the Prophet had said, Seest thou not how, that all the threanings of thine enemies are come to nought? therefore thou hast had no cause to be so sore afraid. Of the word *distresser*, see the former note]

14 *The wandring captive shall hastily be loosed*; [Oth. *he that goeth about in exile shall be quickly delivered*; to wit, as well from the bands of Tyrants, as from the bands of the devil; that is, from sins. Some understand this also of the deliverance from the Babylonian captivity?] *and he shall not dye in the pit*, [that is, in the Babylonian captivity: or, in the den or pit of misery [*neither shall his bread* [that is, his necessary food] *fail (him.)*

15 *For I am the LORD thy God, that cleaveth* [Or, *renteth*, divideth. Others *moveth*. See *Job* 26. 12. *Je.* 31. 25.] *the sea*, (so) *that the waves thereof roar, the LORD of Hosts is his Name.*

16 *And I put my words in thy mouth*, [Some conceive that this is spoken to Christ; (Compare above *chap.* 49. 2, 3.) Others, that it is spoken to his Church] *and cover thee under the shadow of mine hand*: [That is, I take thee under my protection] *to plant the heaven, and lay the foundation of the earth*, [to wit, by the doctrine which I have put in thy mouth. That is, to comfort the elect with the hope of eternall life, which they shall possesse and enjoy in the new world. Compare herewith, below *chap.* 65. 17. and 66. 22. 2 *Pet.* 3. 13.] *and to say unto Zion*, [that is, to the universall Church] *Thou art my people.*

17 *Awake, awake, stand up, Jerusalem*, [O ye people of God. See *Gal.* 4. 26. *Heb.* 12. 22. As if he had said, lift up your eyes unto God, and take courage, and put your confidence in his gracious promise. Compare below *chap.* 52. 1. *thou that hast drunk at the hand of the Lord the cup of his fury*, [that is, that hast been sorely afflicted and chastened by the means of Tyrants. See *Job* 21. on *ver.* 20. See likewise *Psal.* 60. the Annotations on *ver.* 5. and *Psalm* 75. 9. *Jeremiah* 25. 15, 16. (*that hast drunk at the hand of the Lord &c.*) that is, the cup which thou hast received at the hand of the Lord. (*the cup of his fury,*) that is, the judgements which thou hast received at the hand of an angry God] *thou hast drunken the dregs of the cup of trembling*, [See *Psal.* 60. on *vers.* 5.] (*yea*) *sucked* (*them*) *out.* [Heb. *wrung, or crusht* (them) *out*]

18 *There is none of all the children* [That is, of all the Jews that were born and bred up in Jerusalem] (*whom*) *she* [to wit, the City of Jerusalem; that is, the Congregation, or Church, or captive Jews] *hath brought forth, that leadeth her gently, neither is* (there) *any of all the children that she hath brought up, that taketh her by the hand*, [here the Lord relateth the miserable condition of his Church, before he had appeared unto her with his grace and help, and had sent Christ into the world: as likewise the state and condition of the Church under the dominion of Antichrist and cruel persecution of Tyrants. Compare *Mat.* 9. 36, *&c.* 2 *Thes.* 2. 11. *Revel.* 12. 3. (*there is none of all the children* (*whom*) *she hath brought forth that leadeth her gently*) to wit, with true comfortable doctrine. Here the Lord complaineth of false teachers, that had gotten the upper hand both in the time of the sad estate of the Church, and in the time when Christ came in the flesh, as also afterward in the time of Antichrist] (*neither*) *is* (there) *any of all the children that she hath brought up, that taketh her by the hand*) that is, that affordeth spirituall help and comfort unto her. Or that undertaketh to deliver her from the Babylonian captivity]

19 *These two things are come unto thee*, [To wit, that thou hast been persecuted by enemies, and hast received no comfort at the hand of thy rulers, as is said *ver.* 18. but others are of opinion, that it suiteth better with that which followeth *ver.* 20. Compare above *chap.* 47. 9.] *who hath compassion on thee?* [or *who lamenteth thee?* that is, who comforteth thee? as *Job* 2. 11. *there is desolation, and breaking, and famine, and the sword*; (*by*) *whom shall I comfort thee?* [the meaning is, whose example shall I alledge to compare thy misery unto? making it appear unto thee that there have been others that have been as sorely plagued and punished as thy self? Others, *wherewith*, Others *by whom shall I cause thee to be comforted?*

20 *They children* [O Jerusalem, that is, thy inhabitants or thy citizens] *are fallen into a swoon*, [forasmuch as they are smitten down by their enemies] *they lie before in all the streets*, [Heb. *at the head of all the streets*, that is, at the entry of all the streets] *as a wild*

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wild ox or bullock in the net, [Heb. of the net, or of the snare, that is, which is snared in the net, and which therefore cannot help nor deliver himself] they are full of the fury of the LORD, [that is, of judgement which proceedeth from the wrath and fury of the Lord. This is the cause of their trouble and misery] of the rebuke of thy God, [that is, of judgement or punishment; as above chap. 50. ver. 2.]

21 Therefore hear now this, thou afflicted; and thou drunken, but not with wine. [But with adversity and misery, Or understand withal, but with the cup of the Lords fury or indignation, as ver. 17.]

22 Thus saith thy Lord, the LORD, and thy God, (who) will plead the cause of his people, [Heb. who will plead his peoples cause. The meaning is, the Lord will undertake to maintain and defend the cause of his people against their enemies] behold I take the cup of giddiness out of thine hand, the dregs of the cup of my fury, thou shalt henceforth drink it no more. As if the Lord should say, seeing no man is able to help thee, therefore I will help thee.]

23 But I will put it into the hand of them that grieved thee, [Or caused sorrow unto thee. Others, that afflicted thee] that said unto thy soul, bow down that we may go over (thee): [that is, that boldly and presumptuously oppressed thee, seeking to bow thee down to the very ground, and utterly to destroy thee] and thou didst lay thy back down as the ground, and as a street to them that went over it. [Figurative kind of speeches.]

CHAP. LII.

The Prophet speaketh in this chapter of the deliverance of the people of the Jews out of the Babylonian captivity, which is a type of the spirituall redemption of the Church by Christ ver. 1. &c. The grace and acceptablenesse of the preaching of the Gospel, 7. A promise that the Lord will protect his Church. 10 After this is shewed that Christ shall be exalted, 13 after he shall have humbled himself to the utmost, 14. A Prophesy concerning the calling of the Gentiles, 15.

Awake, Awake, put on thy strength [That is, be bold, or, couragious: see above chap. 51. ver. 17.] O Zion. [that is, the citizens and inhabitants of the temporall, and especially of the spiritual Jerusalem] put on thy beautifull garments O Jerusalem, thou holy city: [Heb. thou city of holiness] for henceforth (there) shall no more come into thee the uncircumcised, and the unclean. [that is, thou shalt henceforth be no more over-powred by wicked and heathenish tyrants, whether Babylonians or others. This is chiefly and principally to be understood of the heavenly Jerusalem, as Rev. 21. 27.]

2 Shake thy self from the dust, [That is, be joyfull, and mourn no more] loose thy self (from) the bands of thy neck, [That is, serve God in holiness and righteousness now thou art delivered from the hands of thine enemies. See above chap. 42. 7. Luke 74. 75.] thou captive daughter of Zion. [That is, the people of Zion, that is, of Jerusalem.]

3 For thus saith the LORD, Ye were sold for nought, ye shall also be redeemed. [To wit, from the Babylonian thraldome or bondage. See further on ver. 1. As if the Lord should say, the Babylonians gave me nothing, that I should deliver you unto them as servants and bond-men for ever: Therefore I am at liberty when I please, to redeem you out of their hand without any ransom at all. See Psal. 44. 13. and compare above chap. 45. 13.]

4 For thus saith the Lord LORD, In former times [Or, formerly, aforetime, heretofore. Heb. that first] my people went down into Egypt, to sojourn there: and Assur oppressed them for nought. [Or, without cause. The meaning is, I have sorely plagued the Egyptians, because they had grievously afflicted my people, which notwithstanding voluntarily and of their own accord went down into Egypt: how much more will I grievously plague the Assyrians and the Babylonians that have carried them away out of the land of Canaan, which I gave them for an inheritance, and have dealt so cruelly and barbarously with them? See Gen. 46. 6.]

5 And now what have I here (to do)? saith the LORD, [Heb. what unto me here? that is, what have I here to do, or what am I to do now? as if the Lord had said, I wil stay here no longer, but I will forthwith go to Babel, to deliver my people, seeing the Babylonians have now filled up their measure. It is spoken of God after the manner of men] seeing my people is taken away [that is, is carried away captive by the Babylonians. Here for brevity sake one word is used for two, taken away, for is taken away and carried away] for nought; (and) they that rule over them, make (them) to howl, saith the LORD, [in regard they plague them so heavily and so unmercifully. Others, (and) their rulers howl; as if he had said, the Babylonians do not spare even the rulers of the Jews themselves, much less do they spare the common sort of people] and my name all the day continually is blasphemed [as if I were not able to defend and protect my people against their violence and cruelty, and were not able for the present to deliver them out of their hands. See Ezek. 36. 20, 23. Rom. 2. 24.]

6 Therefore (shall) my people, therefore shall they know my name [That is, me. See Psal. 9. on ver. 11.] in that day, [to wit, when I shall deliver them from the Babylonian captivity, corporally: but it is also especially to be understood of the spiritual deliverance or redemption from the power of the Devil] that I am he that do speak, [that is, that my promise concerning their deliverance is true] behold (here) am I.

7 How pleasant [Heb. how beautiful] upon the mountains are the feet of him that declareth good, that causeth peace to be heard: of him that bringeth good tidings of good, that causeth salvation to be heard, of him that saith unto Zion, thy God is King? [they are words of admiration, with joy and gladness, looking not so much at the publishing and proclaiming of deliverance from the Babylonian captivity, as at the preaching of the Apostles and other teachers of the New Testament, that should publish and preach both to Jews and Gentiles the spiritual redemption from the power of the Devil. (upon the mountains) understand the mountains of the mountanous or hilly country of Judea: and by them the Church of God both within and without Jerusalem and the land of Juda (of him that declareth good) that is, they that bring glad tidings, namely first, the deliverance from the Babylonian captivity, and secondly, the spiritual redemption by Jesus Christ. Compare Rom. 10. 15. (that causeth peace to be heard) that is, that preacheth or publisheth peace. So that causeth salvation to be heard; that is, that preacheth or publisheth salvation. In this verse the Prophet relateth often one and the same thing sundry waies, as being not able to find out words sufficient to express that exceeding great mercy and benefit of God shewed to us in Christ. (of him that saith unto Zion,) that is, unto the Church of God (thy God is King) to wit, Christ Jesus, who is our everlasting King, and doth govern

govern his Church with his word and Spirit. See Psal. 93. the Annotat. on ver. 1. Others, Thy God reigneth as King.]

8 There is a voice of thy watchmen; [That is, of thy Prophets and Apostles, &c.] they lift up the voice, they shout together: for they shall see [to wit, with delight] eye to eye [that is, distinctly, plainly. Compare Numb. 14. 14. Or, eye by eye; that is, all eyes] when the LORD shall bring again Zion [From the Babylonian captivity: as also from the power of the Devil and of sin. Others, shall convert Zion.]

9 Make a sound, shout together ye wast places of Jerusalem: [Understand here those places, that about Jerusalem and elsewhere in the land of Juda had now lain a good while waste, having been wasted by their enemies; and by them the waste and desolate condition of the Church, when Christ gathered it] for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm [That is, hath stretched it forth, to smite the Babylonians, and to redeem and deliver his people out of their hand, and the Christian Church from their spiritual enemies. (his holy arm) Heb. the arm of his holiness [that is, his divine omnipotency, or almighty power, which he manifested in delivering of his people. Compare herewith Luk. 1. 68.] before the eyes of all the heathen; and all the ends of the earth [that is, all men dwelling in the utmost ends of the world] shall see the salvation of our God. [This came to pass when Christ sent forth his Apostles to go and preach the Gospel throughout the whole world, Math. 28. 19. See Psal. 98. 2. Luk. 3. 6. (the salvation of our God) that is, the salvation which our God shall effect and work for us.]

11 Depart, depart, go out from thence, [An exhortation unto the people of God, to depart speedily out of corporal & spiritual Babel. (from thence) From Babel in Chaldea; as above chap. 48. 20. & also from spiritual Babel, namely, from the kingdom of the Devil, and of Antichrist] touch not the unclean thing: [Understand withal, but give thy self to all manner of holiness. See ver. 1. Compare 2 Cor. 6. 17. Revel. 18. 4.] go out of the midst of her; cleanse your selves, ye that bear the vessels of the LORD. [That is, ye Priests and Levites: And in the New Testment, all the believers, as being spiritual Priests. See 1 Thess. 4. 4. 2 Tim. 2. 21. 1 Pet. 2. 5. Revel. 1. 6.]

12 For ye shall not go out with haste, nor depart by flight: for the LORD will go before your face, and the God of Israel will be your reward. [A description of the departure or going forth of the people of God, and the grace and favour which God would shew them in it. (ye shall not go out with haste) To wit, as your fathers were fain to do, when they went forth out of Egypt, from whence they were as it were driven forth, Exod. 12. 33. Understand withal, But ye shall go out with ease, and without fear, yea with joy. See the accomplishment thereof, Ezra chap. 1.] (nor depart by flight) to wit, out of corporal and spirituall or mystical Babel. (the God of Israel will be your reward) Or, be your hinderguard; or, your rear. Heb. will assemble you, or, gather you together: That is, he will defend and protect you on every side. See Psal 10. on ver. 25.]

13 Behold, my servant [To wit, Christ. God the Father speaketh this, Some begin the 53. chapter here] shall deal understandingly: [Or deal happily, prudently, prosperously: that is, he shall well and duly perform and execute the office that I have imposed upon him] he shall be exalted and lifted up, yea be very high. [See Phil. 2. 9.]

14 Like as many were astonied [Or, were amazed or, became amazed] at thee. [O Jesus Christ] his visage [or, his face: to wit, my servant Jesus Christs face] was so marred, [or, his visage shall be so horribly deformed, namely, by reason of the crowning with a crown of thorns, the scourging and crucifying, whereof is spoken more at large in the next chapter. See Phil. 2. 7. They are the words of God, speaking in the third person, wherein he sheweth a reason why many should be amazed or astonied at Christ. Some conceive that they are the Prophets words inserted here. See below chap. 53. 3.] more then any mans: and his form more then of (other) children of men:

15 So shall he] To, wit, Christ] sprinkle [To wit, with his blood-shed, and with the sending forth of the gifts and graces of his Spirit by the preaching of the Gospel, and by the use of the holy Sacraments] many heathen, (yea) the kings shall shut and stop their mouth at him: [Or, before him, or, for him; that is, for his sake; To wit, when he shall by the preaching of the Gospel be published and preached in their presence, and in their Kingdomes and dominions; and when they shall hear and understand that he is King of all the world] for they to whom it [Or, whereof, as the Apostle Paul expoundeth it, Rom. 15. 21.] was not declared [that is, the Gentiles, from whom the mystery of Salvation had formerly been kept secret. See Rom. 15. 21.] they shall see it: and they which have not heard it, they shall understand it.

CHAP. LIII.

First in this chapter is spoken of the infidelity or unbelief of the Jews, at the time of Christs coming in the flesh, ver. 1. Secondly of the humiliation, passion, and death of Christ, as also of his exaltation and glory, and of the fruits and benefits which the Church receiveth and enjoyeth thereby.

VVHo [To wit, among the Jews. It is as much as if the Prophet had said, There are very few, almost none at all. In these phrases, Joh. 12. 38. Rom. 10. 16. is the word, O LORD added in the beginning, to shew that it is a complaint unto God] hath believed our preaching? [Heb. our hearing; that is, our sermons, as Rom. 10. 16. They are the words of the Teachers of the New Testament; to wit, of Christ and his Apostles, as may be gathered from the words of Christ, Joh. 12. 37, 38.] and to whom is the arm of the LORD revealed? [that is, how few Jews are there in whose hearts the holy Ghost worketh effectually by the preaching of the Gospel, namely, so as to endue them with true faith in Jesus Christ.]

2 For he is grown up as a young branch before his face, and as a root out of the dry ground: [As if he had said, From the lowness, and from the base and contemptible estate wherein Christ came into the world, they take occasion to contemn and despise him. For the Jews did fancie to themselves such a Messias as should come and appear in royal pomp: but this Christ cometh mean and lowly, as a young sprig or tender branch. See above chap. 4. 2. and 11. 1. (he is grown up) to wit, according to his humane nature. (before his face) to wit, before the face of God his Father. Some understand it, before the face of this unbelieving people of the Jews, who never thought that this young branch or twig would grow up in time to be a great and tall tree,

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(*and as a root out of a dry ground:*) Heb. *out of a land, or ground of drought*, or *dryness*. This may be applied to the low and contemptible estate of the house of David, when Christ issued or sprung from thence; or to the small beginnings of his kingdom, in respect whereof it could not be believed that he should ever grow up to be a great and fruitful tree; but either that he should be kept under, as seed that is cast into a dry barren ground withereth for lack of moisture: Or, as the root of a tree that is planted in a dry ground, cannot grow up, the tree being cut down] *he had no form nor beauty*: [Because of his low estate, the wounds and sore swellings, the blood and sweat-drops, as also divers other miseries that disfigured his countenance] *when we* [to wit, we Jews] *looked upon him, there was no form* [Or, *beautiful countenance*] *that we should have desired him.* [to wit, according to carnal eyes, and humane judgment or understanding.]

3 *He was despised, and the unworthiest among men,* [So unworthy, that he was continually rejected of men. Or, *he was contemptible, and rejected of men*; to wit, of such men as were advanced to honour and dignity. Compare *Psal.* 22. 7, 8. above *chap.* 49. 7. and 52. 14. *Mark* 9. 12.] *a man of sorrows,* [Or, *a man full of sorrows*] *that hath experience of sickness in sickness* [Heb. or *a known one of sickness*; that is, that hath had experience what sickness is, Heb. 4. 15. Or, who was famous by his misery and grief, being grown quite faint and weak by reason of the torments inflicted upon him. The Hebrew word that is here rendred *sickness* signifieth also generally sorrow, or misery, as *Eccles.* 6. 2. *Jerem.* 10. 19. and so it may be taken throughout this chapter] *and (every one) as it were hiding their face from him*; [Others, *and as it were hiding the face from us*] *he was despised, and we esteemed him not.* [We Jews, we mocked and derided him, or *set him at nought.* See *Mat.* 27. 39, &c. The meaning is, By reason of his miserable and contemptible estate, he was not onely denied his due honour, but also utterly vilified and despised.]

4 *Verily he hath taken our sicknesses upon him,* [Paying as our surety the debt that we had made, or had run into. (*Verily*, &c.) Or, *yet*; as if he had said, But to speak the truth, we have done him wrong, and we are in a great errour: For thus standeth the case with the *Messias* for our sakes, he hath taken all our spiritual maladies, that is all our sins, upon him, to make satisfaction for them, whereof the bodily cure or healing was a type and figure, *Matth.* 8. 17.] *and our sorrows them hath he carried*: [or, *taken them upon him*, and carried them as a heavy burden] *yet we esteemed that he was plagued, smitten* [or *was touched.* See *Job* 19. ou *ver.* 21.] *of God and humbled.* [That is, we Jews being in a great errour, or being greatly mistaken, and judging according to our corrupt and perverse judgment, we thought that he suffered all this, because he had deserved it by his own sins and transgressions: But it is quite otherwise, as appeareth *ver.* 5. Heb. *we esteemed him a plagued one, a smitten one of God, and an afflicted one.*]

5 *But he was wounded for our transgressions, he was bruised for our iniquities:* [Compare *Rom.* 4. 25. and 1 *Cor.* 15. 3.] *the punishment that bringeth peace unto us, was upon him,* [Heb. *the punishment of our peace*, &c. That is, he was punished, that we by him might obtain perfect peace of God, who was at enmity with us because of our sins. Understand withal, And the chastisement continued still upon him, until he had fully satisfied for us] *and by his stripes healing is made unto us.* [So that we are freed from sin and punishment. See 1 *Pet.* 2. 24.]

6 *All we like sheep went astray* [That is, all we have as it were gone astray from the way which God did prescribe us in his law, that we should walk in it] *we turned every one to his* (own) *way*; [Not to the way which the LORD had prescribed us, but walking in the way which every one had chosen for himself. See 1 *Pet.* 2. 25.] *but the LORD hath caused the iniquity of us all to run upon him.* [Or, *to meet him*, or, *he* (to wit, the Father) *drave upon him* (to wit, Christ) *the iniquity of us all*; because that he freely and willingly became a surety for us.]

7 (*When*) *the same was required,* [To wit, our iniquity; that is, the punishment of our iniquity was required of Christ] *then he was afflicted: yet he opened not his mouth:* [Testifying by his silence, that he endured all things willingly for our sakes, not opening his mouth to confute the slanderings and false accusations of his enemies: Also not uttering any thing to the prejudice of them that put him to death, but to our benefit and profit: and praying for them that crucified him, *Luk.* 23. 34. See *Matth.* 26. 63. and 27. 12, 14. *Mark* 14. 61. and 15. 5.] *he was led as lamb to the slaughter, and as a sheep* [Properly an *ew-lamb*, or *she-lamb*] *that is dumb before the face of her shearers,* [A lamb doth not bite nor push him that is going about to kill it, but followeth gently his slayer that leadeth it to the slaughter-house] *so he opened not his mouth.* [Compare *Act.* 8. 32.]

8 *He is taken away out of the strait,* [Or, *out of the prison*, or, *out of this violent distress.* Heb. *out of the shutting up*; to wit, from the pangs of hell, which Christ felt in the garden of Gethsemane (where he sweat blood) but especially on the cross, when he cried, *my God, my God, why hast thou forsaken me?* Understand this likewise of his raising up from the dead, & when he ascended into heaven unto his heavenly Father] *& out of the judgment:* [to wit, the judgment of God: that is, from damnation, which he suffered a while for us, being become a curse for us, *Galat.* 3. 13. But some do understand here by judgment, the death of the cross, whereunto he was adjudged and condemned by the Jews and Pilate. In this sense, though the *Messias* was sentenced to a shameful, yea cursed death, yet notwithstanding, doth the Prophet imply, he shall at last be taken up into heaven, after he shall have made satisfaction for our sins] *and who shall declare his life-time?* [Or, *the continuance of his life*, or *his age.* Understand here, besides the eternity of his divine essence, also the everlasting continuance of his kingdom; forasmuch as God having raised him up and set him on his right hand in heavenly places, he liveth and reigneth for ever, and death hath no more power or dominion over him, *Luk.* 1. 33. *Rom.* 6. 9. (or his generation,) that is, his children which shall be (virtually begotten by him] *for he was cut off* [that is, he was taken away by a violent death, as a tree is hewn down with violence] *out of the land of the living:* [that is, of them that live in the world. See the Annotat. *Job* 28. 13. *Psal.* 27. 13. above *chap.* 38. 11. The meaning is, he was put to death, and laid in the grave] *for the transgression of my people was the plague upon him* [that is, by reason of the sins both of Jews and Gentiles was he thus smitten and afflicted, who otherwise must have justly been punished themselves. They are the Prophets words, Heb. *the plague (was) unto him.* To wit, that punishment that he was nailed to the cross. So the Hebrew addition *mo*, is also taken in the singular number, *Genes.* 9. 26, 27. *Job* 20. 23. and 22. 2. *Psal.* 11. 7. above *chap.* 44. 1.]

9 *And*

9 *And they* [Or, *which*; To wit, people of Jerusalem] *appointed* [or *ordained*] *his grave,* [or, *burial*] *among* [or, *with*] *the wicked,* [that is, they appointed his grave with the wicked, that should watch and guard it. See *Matth.* 27. 63, 64, 65, 66. Others take it in this sense, the wicked Jews indeed conceived that the body of Christ should be put away with the bodies of the theeves that were crucified with him, for which with other reasons they desired Pilate to put him to such a kind of death: but the providence of God had ordained it otherwise: for Christ was buried in Josephs of Arimathea, a rich and honourable counsellour, *Matth.* 26. 60.] *and he was among the rich in his death,* [Heb. *in his deaths*, in the plural number; that is, according to his violent death. Compare *Ezek.* 28. 10. with the Annotat. Or *deaths*, because Christ suffered not one, but as it were many deaths for us] *because he had done no wrong,* [or, *nor violence*: but on the contrary had dealt and walked uprightly, justly, and sincerely, both in words and deeds] *neither was* (any) *deceit in his mouth.* [See 1 *Pet.* 2. 22. and 1 *Joh.* 3. 5.]

10 *Yet it pleased the LORD to bruise him,* [To wit, Jesus Christ, our Redeemer: and that for our sins, which lay upon him, and were to be punished in him] *he made* (him) *sick*; [that is, he put him to many great griefs and sorrows, and laid us it were manifold sicknesses and infirmities upon him. See above on *vers.* 3.] *when his soul shall have made it self a trespasse-offering, then shall he see his seed.* [The meaning is, when Christ shall have delivered his soul (that is, his person) for a trespasse-offering, unto death (2 *Cor.* 5. 21.) then shall he see his seed increase and multiply, that is, he shall see that believers shall greatly increase and grow by the preaching of the Gospel, namely then especially, after that he being ascended into heaven, shall have sent down the holy Ghost upon his Apostles, and other teachers of the Gospel. Others, *when thou shalt have made thy soul a trespasse-offering*, (or, an offering for sin) *then he shall see seed*; that is, a great number of faithful or believing children, begotten of the immortall or incorruptible seed of the word of God, *Psal.* 110. 3. and 1 *Pet.* 1. 23.] *he shall prolong* (*his*) *dayes*: [As if he had said, the fruit and benefit that Christ shall reap from what was said before, it shall not be short, nor soon passe away, but it shall last and continue for ever. See *Psal.* 23. 6.] *and the pleasure of the LORD shall go on successfully by his hand.* [*And the pleasure of the LORD*, &c. To wit, the work of our redemption, and the gathering of the elect out of all nations by the preaching of the Gospel, which was then chiefly set on foot, after Christ was ascended into heaven, *Matth.* 28. 19. (*by his hand*) that is, by his ministry, or by his power. See *Eph.* 4. 11, 12, &c.]

11 *For the travel of his soul he shall see it,* [To wit, seed. The meaning is, Christ shall see (that is, get and behold with joy and delight) seed, that is, children; to wit, spirituall children) for, or because of his travell and labour. Understand thereby those sorrows which he felt and suffered both in soul and body, when the heavy wrath of God for the sins of mankind lay upon him. Others, *he shall see of the travel of his soul* (fruit or his delight). See *Psal.* 22. and *vers.* 18.] *and be satisfied*: [that is, he shall enjoy his labour and trouble in the highest degree, and fully to his own satisfaction and contentment: for it is just and equall that a faithfull labourer should enjoy the fruits of his own labour. This shall be done there in his own person, when Christ shall be taken up into the glory of his Father, and shall be exalted at the right hand of his Father. It shall also happen unto his members, when he shall make them partakers of his glory] *by his knowledge* [understand that knowledge whereby he should be acknowledged and received as a Saviour and mediatour between God and man] *shall my servant,* [God the Father speaketh this. Compare this with above *chap.* 42. 1. and 52. 13.] *the righteous,* [to wit, he the just, or righteous, suffering for the unjust or unrighteous, 1 *Pet.* 3. 18.] *justify many.* [to wit, all those that believe in him. See *Rom.* 5. 19. purchasing and procuring for them pardon of sin and righteousness: which will stand before God] *for he shall bear their iniquities.* [To wit, on the tree of the crosse, 1 *Pet.* 2. 24. as being the lamb of God that beareth the sins of the world, *Joh.* 1. 29.]

12 *Therefore will I give him a portion of many,* [As if God the Father had said, seeing he hath done and suffered so much for mankind (as is related above) I will communicate and distribute unto him (*of many*) that is, I will give him many spirituall children, and gifts. Others, *therefore will I give him a portion among the great*; so that he may be compared with the great and mighty ones. Others, *therefore will I give him the mighty for a portion*; namely, the evil spirits. See *Colos.* 2. 15.] *and he shall divide the mighty as a prey,* [to wit, death, sin, the devil, and hell, which prevailed and had the upper hand over men, them shall he divide as a prey, that is, conquer them, and deliver his elect out of their hand. Others take it of Christs dominion over the mighty of this world, that shall be converted and serve him. Compare above *chap.* 52. 15.] *because he hath poured out his soul unto death,* [that is, because he suffered himself willingly to be taken, misused, and killed,] *and was numbred with transgressours*: [So that he was not onely crucified between two theeves, but *Barrabas*, who for murder and sedition was cast into prison, was preferred before Jesus Christ the Son of God. See *Matr.* 15. 28. Luke 22. 37. *and he bare the sin of many,* [See above *vers.* 11.] *and prayed for the transgressours.* [Saying, *Father forgive them, for they know not what they do*, Luke 23. 24.

CHAP. LIV.

The benefits which the Lord would bestow on the Church of the new Testament, and a prophesy that he would greatly increase and enlarge the same, ver. 1, &c. *embracing her as his loving spouse with everlasting grace and favour,* 5, *adorning her most gloriously with the gifts of the holy Ghost;* 11 *and that he would protect her against her enemies,* 14. *It is God that governeth all things,* 16 *for the good of his elect,* 17.

SIng cheerfully thou barren, (*that*) *didst not bear, make a sound with joyful singing, and shout, thou* (*that*) *hadst no travelling pangs:* [Here the Prophet speaketh to the Church of believing Jews, that should live at the time when the Gospel should begin to be preached, as may be gathered from *Gal. chap.* 4. *vers.* 27. where these words are quoted, (*thou barren*) so he calleth the Church that was in the world when Christ came in the flesh, in regard of the small number and increase of of believers. (*that didst not bear*) That is, didst bear very seldom, or few children; to wit, children of God, of the seed of the word of God. Compare *Joh.* 1. 12, 13. and 1 *Pet.* 1. 23. The number of believing Gentiles was much greater, then the

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number of believing Jews. See *Joh.* 1. 11. *Rom.* 9. 27, &c.] *for the children of the ſolitary* [or, *of the deſolate*, that is, of the Jewiſh Church, which in Chriſts time was ſmall in number, in compariſon of the great number of the Jews that were releaſed] *are more then the children of the married (wife)*, [that is, of the ancient Church of the Jewes, whom God firſt called, and took her as it were in marriage unto himſelf] *ſaith the LORD.*

2 *Enlarge the place of thy tent,* [To wit, that thoſe that are converted of the Gentiles may find room with thee. This is ſpoken according to the manner or cuſtom of the ancients in the land of Canaan, that dwelled in tents; intimating that the Church of the New Teſtament ſhould greatly increaſe, and ſpread it ſelf wide abroad, multiplying exceedingly on all ſides. See above *chap.* 49. 19, 20.] *and let them ſpread out the curtains of thine habitations,* [or, *tabernacles*] *hinder it not:* [or, *keep them not back*, or *reſtrain them not*] *make thy cords long,* [or, *ropes*, wherewith the tents were ſtretched out] *and put thy ſtakes* [or, *nails*, whereunto the ropes were faſtened] *faſt in.* [Or, *ſtrengthen thy ſtakes.*]

3 *For thou ſhalt break forth* [To wit, into a multitude of children] *on the right hand, and on the left:* [the meaning is, there ſhall be found even among the Gentiles, and in thoſe places where there were no Churches in former time, many believers and true members of the Chriſtian Church] *and thy ſeed* [that is, thy offſpring, or poſterity; to wit, thy ſpiritual children] *ſhall inherit the Gentiles,* [that is, the land of the Gentiles. That is, the Gentiles ſhall alſo by the Goſpel, which ſhall go forth from Zion, be made the children of God, and ſhall be added unto thee] *and they* [to wit, thy poſterity] *ſhall make the deſolate cities* [That is, thoſe Cities wherein formerly no children of God dwelt] *to be inhabited.*

4 *Fear not,* [To wit, becauſe of thy barrenneſſe, which was counted in former time a great reproch] *for thou ſhalt not be aſhamed; neither bluſh, for thou ſhalt not be put to ſhame:* but thou *ſhalt forget the ſhame of thy youth, and thou ſhalt not remember the reproch of thy widowhood any more.* [*Thou ſhalt forget the ſhame of thy youth,* &c. That is, the ignominy and reproch that befell thee in times paſt; to wit, when thou for thy ſins waſt delivered up to bondage unto the Egyptians. Others take it in this ſenſe, as if the Prophet had ſaid, the glory and happineſs whereunto thou ſhalt be advanced, ſhall cauſe thee to forget all the miſery and ſorrow that thou didſt formerly endure, when thou waſt as it were a deſolate virgin, or poor widow]

5 *For thy maker is thine husband,* [Heb. *thy makers is thine husband.* Compare this phraſe with *Gen.* 23 on *ver.* 13.] *The LORD of hoſts is his Name: and the holy One of Iſrael is thy Redeemer,* [underſtand withall, and alſo *he ſhall be called* indeed] *God of the whole earth.* [Not onely the God of the Jews, but alſo of all other Nations, yea, of the whole world, 1 *Joh.* 2. 2. in regard that his Church ſhould be ſpread abroad and diſperſed throughout the whole world]

6 *For the LORD hath called thee* [Firſt, out of the Babylonian captivity; Secondly, out of the ſpirituall kingdom of Sin and Satan, unto his own kingdom] *as a woman forſaken, and grieved in ſpirit: yet thou art the wife of youth,* [that is, as a wife whom a man hath married in his youth, as *Prov.* 5. 18. That is, thou waſt very dear and precious to me aforetime, and art ſo ſtill for the Patriarchs ſake] *though thou waſt deſpiſed, ſaith thy God.*

7 *For a ſmall moment have I forſaken thee:* [Underſtand withall the laſt words of the next verſe, *ſaith the Lord thy Redeemer*] *but with great compaſſions will I gather thee.*

8 *In a little wrath I have hid my face from thee,* [See of this phraſe *Job* 13. the Annotat. on *verſ.* 24.] *for a moment:* [See the Annotat. *Pſal.* 30. on *verſ.* 6. That is, in a wrath that did not laſt long. Others, *I hid my face from thee for a little ſeaſon, in the moment of mine anger*] *but with everlaſting kindneſſe will I have mercy on thee, ſaith the LORD thy Redeemer.*

9 *For that ſhall be unto me as the waters of Noah,* [The meaning is, that which I now ſpake concerning my grace and mercy towards thee, it ſhall be as ſure and certain, as that which I heretofore ſpake after the univerſall deluge which was in Noahs time. See *Gen.* 9. 11.] *when I ſwore;* [or, *to whom I ſware*] *that the waters of Noah* [that is, the waters that came in his time] *ſhould no more go over the earth: ſo have I ſworn that I will be no more angry with thee,* [to wit, ſo grievouſly, as that I ſhould utterly reject thee, and wholly bereave thee of my grace and favour. This is to be underſtood of the elect children of God, who are the true members of the Church] *nor rebuke thee.* [To wit, ſo ſorely, that I ſhould utterly deſtroy thee]

10 *For the mountains ſhall depart,* [Or *may, or can depart.* Others, *for though the mountains ſhould be removed,* &c.] *and the hils be removed, but my kindneſſe ſhall not depart from thee,* [the meaning is, my mercy and kindneſſe towards my Church ſhall laſt for ever, and remain conſtant and immutable, though in the world all things ſhould be turned upſide down] *neither ſhall the covenant of my peace* [that is, the covenant whereby I have promiſed peace, (that is, eternall ſalvation) unto thee] *be removed.* Compare this with the words of Chriſt, *Matth.* 24. 35.] *ſaith the LORD that hath compaſſion on thee.*

11 *Thou afflicted, toſſed with tempeſt,* [Underſtand here by this tempeſt; firſt, the Babylonian captivity: and ſecondly, the great deſolation by *Antiochus* in the time of the Machabees; and further, the ſpirituall combate, affliction, and perſecution of the Church in general. *Rom.* 11. 28, 29.] *diſconſolate:* or, *comfortleſſe*] *behold, I will lay ſtones moſt beautifully,* [that is, I will build thee again far more glorioully then thou waſt before. This muſt be underſtood of a ſpirituall reparation or building up of the elect, which is begun in this life by the preaching of the Goſpel, and the glorious gifts of the holy Ghoſt, *Eph.* 4. 11, &c. and ſhall be finiſhed and perfected in the life to come, *Revel.* 21. 10, &c. Heb. *cauſe thy ſtones to lie down* with, or *in ornament*] *and I will lay thy foundation on Saphirs.*

12 *And I will make thy glaſſe-windows chryſtal* (windows), [Or, *I will make thy windows of chryſtal,* or, *of Agates*, or, *of Pearls*] *and thy gates of rubies;* [or, *of carbuncles*] *and all thy borders of pleaſant ſtones.* [Or, *of delightfull, acceptable ſtones.* [Heb. *of ſtones of delight* or *of acceptance*]

13 *And all thy children ſhall be taught of the LORD,* [All the children of the Church are taught outwardly by the word, and inwardly by the holy Ghoſt; *Jerem.* 31. 34. See *Joh.* 6. 45.] *and the peace* [that is, happineſſe, ſalvation, as *ver.* 10.] *of thy children ſhall be great.* [Or *manifold*]

14 *Thou ſhalt be eſtabliſhed by righteouſneſs:* [To wit, by the righteouſneſſe of God, whereby he defendeth and protecteth his children. Or, underſtand here that righteouſneſſe wherewith God endueth and adorneth his children, and which flouriſheth and aboundeth among them] *be far from oppreſſion, for thou ſhalt not fear:* [that is, thou ſhalt not be oppreſſed, and ſhall have no cauſe to fear oppreſſion, which thou mighteſt ſuffer at the hands of thine enemies] *and (far) from terrour,* [or *from deſtruction*] *for it* [to wit, fear, or terrour, that is, thoſe things that might frighten thee, or make thee afraid] *ſhall not come near thee.*

15 *Behold, they ſhall ſurely gather themſelves,* [Others, (*but*) *who ſo gathereth himſelf againſt thee in thee;* that is, in thy land; meaning the traitours of the land. Others, *behold there ſhall (ſome) ſojourn* [with thee] (*but*) *not by me* [that is, without my command] *whoſoever ſhall gather himſelf againſt thee, he ſhall fall for thy ſake,* [or *ſhall fall before thee*, that is, ſhall periſh or be confounded. Others (*but*) *whoſoever ſhall ſojourn with thee againſt thee, he ſhall be to fall:* or *he that gathereth himſelf with thee, being againſt thee, ſhall fall.*]

16 *Behold, I have created the ſmith (that bloweth up the coales in the fire, and that bringeth forth the inſtrument for his work: alſo I have created the deſtroyer to deſtroy.* [The meaning is, I govern all things by my providence. No ſmith were able to make any weapons or inſtruments of war, nor were any enemy able therewith to deſtroy the land, unleſs I had ſo decreed and ordained it before. (*that bloweth up the coales in that fire*) or *that bloweth up the cole-fire (and that bringeth forth the inſtrument for his work;* to wit, for the deſtroyers work, who intendeth ſomewhat againſt thee, or hath ſome plot or deſign againſt thee. Others, *for his work;* to wit, the ſmiths work. (*alſo I have created the deſtroyer to deſtroy*) to wit, I that ſuffer him to deſtroy, or as far as I ſuffer him to deſtroy, or *to cut off*]

17 *All* (Or every) *inſtrument that is prepared againſt thee ſhall not proſper, and all* (or every) *tongue (that) ſhall riſe up in judgement againſt thee, thou ſhalt condemn:* [The meaning is, none ſhall be able to hinder or hurt thee, but thou ſhalt overcome and conquer all through Chriſt that loveth thee, *Rom.* 8. 37. *All* (or every) *inſtrument that is prepared againſt thee*) to wit, by the enemies of the Church (*and all* (or every) *tongue that riſeth up in judgement againſt thee*, to wit, to contend, or plead with thee, *thou ſhalt condemn*) that is, convince, that they have wronged thee and falſely accuſed thee] *this is the heritage of the LORDS ſervants, and their righteouſneſs is of me, ſaith the LORD,* [*righteouſneſs* is here as much to ſay, as judgement, or defence and protection, which is a fruit of the righteouſneſs of God. See above *chap.* 48. 18. Others underſtand here by *righteouſneſs, the reward of righteouſneſs,* or the right that belongeth to the Lords ſervants, which is this, that I do defend and protect them againſt all unjuſt power and violence.]

CHAP. LV.

Chriſt inviteth all wounded and dejected ſpirits to the enjoyment of his benefits and favours, ver. 1. *God the father declareth for what end and purpoſe he ſent Chriſt,* 4 *namely to all the Gentiles.* 5 *What the duty of all converts is,* 6. *God promiſeth that he will give them his grace and bleſſing in a plentiful manner,* 10 *to the joy and rejoycing of all creatures* 12.

O [The Hebrew particle *hoi*, which elſewhere is as much as wo; is here a word of excitement or ſtirring up] *all the thirſty*, [all ye that greatly long after righteouſneſs, being ſenſible of your own ſins and miſeries; *Pſal.* 42. 3. *Mat.* 5. 6. *Joh.* 7. 37.] *come to the waters,* [that is, unto me, or to the heavenly goods which I offer unto you by the Goſpel, namely forgiveneſs of ſins and righteouſneſs, which are given us of God in Chriſt for nought, and without any merits or deſerts of our own, as followeth in the text: alſo the gifts of the holy Ghoſt, and laſtly life eternall, whereunto we muſt come by faith, *Joh.* 7. 37.] *and he that hath no money;* [that is, ye that in or of your ſelves have no worthineſs or merits] *come buy, and eat,* [that is enjoy. So likewiſe *verſe* 2. *eating* for *enjoying* is very uſuall and common among the Hebrews. See *Job chap.* 21. the Annotations on *ver.* 25.] *yea come, buy wine and milk* [*wine and milk* ſignifie here the ſame which was intimated even now by *water*, to wit, all things requiſite and neceſſary for the ſpiritual life] *without money and without price,* [that is, receive them for nothing]

2 *Wherfore do ye weigh out money for that which is not bread, & your labour for that which cannot ſatisfy?* [That is, wherfore are ye at great coſts and charges in vain, and take pains and toil to no purpoſe in committing your Idolatry and ſuperſtition, whereas indeed by ſuch kind of means no life nor ſound comfort is to be had› *wherefore do ye weigh out money for that which is no bread*› Heb. *for not bread.* So he calleth falſe doctrine and ſuperſtition, which cannot feed or ſatisfy the hearts of men; as for example, the doctrine of the Scribes and Phariſees concerning a mans own righteouſneſs without Chriſt and his righteouſneſs. (*and your labour*) that is, that which ye have gotten and gained by your labour. (*for that which cannot ſatisfy*) Heb. *not to ſatisfy*] *hearken attentively unto me* [Heb. *hearken hearkening, &c.* that is, hearken attentively, diligently, or earneſtly unto me] *and eat that which is good* [this is alſo to be underſtood of a ſpiritual eating, as alſo that which followeth] *and let thy ſoul delight it in fatneſs.*

3 *Incline your ear and come unto me,* [God the Father ſpeaketh this] *hear and your ſoul ſhall live:* [that is, it ſhall have comfort and joy when it heareth me] *for I will make an everlaſting covenant with thee,* [See *Gen.* 15. on *ver.* 18. and *Jerem.* 34. 18, 19.] (*and give thee,*) *the ſure mercies of David,* [theſe words *and give thee* are here inſerted from the words of *Paul*, *Acts* 13. 34. where it is ſaid thus, *I will give you theſe holy and faithful (promiſes) of David* (*the ſure mercies of David*) that is, the mercies which I have promiſed unto David. See 2 *Sam.* 7. 13. and *Pſal.* 89. 29. For the accompliſhing of theſe mercies, it was requiſite and needful that Chriſt ſhould riſe from the dead, and ſo enter into his everlaſting kingdome: for which end the Apoſtle rehearſeth this paſſage of the Prophet, *Acts* 13. 34. to prove the reſurrection of Chriſt. Some underſtand here by David the Lord Chriſt; ſo that by the mercies of David ſhould be meant the mercies which Chriſt ſhould purchaſe for and give unto the people of God. So likewiſe *Jerem.* 30. 9. *Ezek.* 34. 29, *&c.*]

4 *Behold I* [To wit, God the Father] *have given him* [to wit, Chriſt, the ſon of David, who was alſo Davids Lord and redeemer] (*for*) *a witneſs of the nations*, [that is, for a Prophet and Teacher that ſhould witneſs the heavenly truth, or that ſhould give teſtimony concerning my will] *a Prince and Commander* [to command and enjoyn whatſoever he pleaſeth] *of the nations.*

5 *Behold, thou* [*O Jeſus Chriſt*] *ſhalt call a people that thou knoweſt not* [that is, for whom thou didſt not care, but didſt ſuffer them to walk in their own waies. See *Acts* 14. 16. or whom thou diſt not know and take to be thy people] *and the people that knew not thee,* [Heb. *a people or nation* that *knew* (in the plural number) *thee not;* that is, that cared not for thee, nor acknowledged

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ledged thee for their Saviour] ſhall run unto thee, [that is, receive and embrace thy doctrine with great zeal and deſire] for the LORD thy Gods ſake, and for the holy One of Iſraels ſake [or, and unto the holy One of Iſrael. See Pſal. 71. on ver. 22.] for he hath glorified thee. [or when he ſhall glorifie thee, O Chriſt; namely by the reſurrection from the dead, Rom. 1. 4. and by the exaltation on his right hand in the heavens, from whence he ſhould ſend the holy Ghoſt upon the Apoſtles, Acts 2. doing great miracles and wonders by his power, Acts 3. 3. and 4. 10.]

6 Seek the LORD while he is to be found: call upon him while he is near. [That is, while he offereth his mercy unto poor ſinners, calling and inviting them to repentance and converſion. See Pſal. 32. 6. they are the words of the Prophet]

7 Let the wicked forſake his way, and the unrighteous man [Heb. the man of wickedneſs, or of iniquity] his thoughts: and let him turn unto the LORD, then will he have mercy upon him; and to our God, for he pardoneth abundantly. Heb. he increaſeth to pardon, or with pardoning]

8 For my thoughts are not your thoughts, neither are your wayes my wayes, ſaith the LORD. [Here God ſpeaketh again, and it is as much as if he had ſaid, ye men are of ſuch a nature and diſpoſition that ye will not eaſily forgive and forget when any one offendeth you, eſpecially when he exceedeth therein: but I do ſoon forgive all thoſe that are ſo ry that they have offended me, and pray unto me for pardon and forgiveneſs. Neither am I wavering or unfaithful as men are, but whatſoever I promiſe I do ſurely perform].

9 For (as) [Or (as much as) the heavens are higher then the earth, ſo are my thoughts higher then your thoughts, and my wayes then your wayes. [Compare herewith Pſal. 103. verſ. 11.]

10 For as the rain and the ſnow cometh down from heaven, and returneth not thither; but it moiſteneth thereby, [to wit, the earth] and cauſeth it to bring forth and bud, to give ſeed to the ſower, and bread to the eater:

11 So ſhall (alſo) my word be [That is, the word of my promiſe] that goeth forth out of my mouth, it ſhall not return unto me empty: [that is, without doing ſomething] but it ſhall do that which pleaſeth me, and it ſhall be proſperous [or have good ſucceſs, proſper (in) that whereto [or for which, or whither] I ſend it.

12 For ye ſhall go out [To wit, out of the ſpiritual captivity of the Devil, after ye ſhall be redeemed by Chriſt, whereof the Babylonian captivity was a type] with joy, and be led forth with peace: the mountains and hils ſhall make a ſound (with) joyful ſinging, before thy face, and all the trees of the field ſhall clap (their) hands together. See Iſa. 35. 1. 1 Chron. 16. 33. The meaning is, that all creatures, though they be inſenſible, yet they ſhall help to advance and further the work of God with joy. See the Annotat. Pſal. 93. on verſe 8.]

13 For a thorn (there) ſhall come up a fir-tree; for a thiſtle (there) ſhall come up a myrtle-tree: [That is, they that were formerly like briers and thorns, that is, unfruitful and unfit for any good work, they ſhall become fruitful, and grow up like fair and goodly trees, after they ſhall be renewed and born again by the holy Ghoſt. See the like phraſes above chap. 41. 19.] and it ſhall be to the LORD for a name, and for an everlaſting token, [to wit a memorial] (that) ſhall not be cut off. [the meaning is, by the redemption and ſanctification of the Church, God will eſpecially manifeſt his goodneſs and omnipotency, for which he ſhall be praiſed and magnified for ever]

CHAP. LVI.

The Lord exhorteth every one to godlineſs, verſe 1, &c. promiſing to the converted Gentiles that their worſhip & ſervice ſhould be alſo wel-pleaſing & acceptable unto him. 5 The Lord calleth the tyrants to come and deſtroy the blind and hypocritical watchmen, whom he calleth dumb dogs, 9.

THus ſaith the LORD, keep judgement and do juſtice: [Under the name of judgement and juſtice he comprehendeth all that we owe unto God and to our neighbour] for my ſalvation is at hand to come, [herewith doth agree the beginning of Chriſts and John the Baptiſts ſermons, ſaying, repent, for the kingdome of heaven is at hand. (my ſalvation) to wit, that ſalvation which Chriſt the Saviour of the world ſhall bring unto me. Or if theſe be the words of Chriſt, then this is the meaning, my ſalvation whereby I will preſerve or ſave mine elect] and my righteouſneſs to be revealed. [the righteouſneſs of the Lord is revealed in the Goſpel, Rom. 1. 17.]

2 Bleſſed is the man (that) doth this, [That keepeth judgement and righteouſneſs, ver. 1.] and the child of man (that) layeth hold on it: that keepeth the Sabbath, [under the Sabbath muſt be underſtood the whole worſhip of God, which ought to be eſpecially practiſed on the Sabbath, a part being taken for the whole. See ver. 7.] ſo that he doth not profane it; and he that keepeth his hand from doing any evil.

3 And let not the ſtranger [Heb. the ſon or child of the ſtranger; that is, the ſtrangers, as verſe 6. and below chap. 60. 10.] that hath joyned himſelf to the LORD, ſpeak, ſaying, the LORD hath utterly ſeparated me from his people: [Chriſt hath aboliſhed the difference and diſtinction between people and nations; before him there is no diſtinction between Jew and Gentile, maſter and ſervant, Gal. 3. 28.] neither let the eunuch ſay, I am a dry tree. [that is, I am like a dry tree: for as that hath no fruit, ſo have I no children.]

4 For thus ſaith the LORD of [Or unto] the eunuchs that keep my Sabbaths, and chuſe the thing that I delight in, and take hold of my covenant:

5 I will alſo give unto them [To wit, unto thoſe ſtrangers and eunuchs, of whom mention is made verſe 3, and 4.] in mine houſe [that is, in the Chriſtian Church] and within my wals [to wit, within the ſpirituall City of Jeruſalem; that is, in my Church] a place [or room. So alſo below chap. 57. 12. Heb. a hand] and a name better then of ſons and of daughters: [or which is better then &c. what kind of name is that? that they ſhall be called the children of God, Joh. 1. 12. and 1 Joh. 3. 1. which is a far more excellent name then the name of ſon or daughter, which men have or bear by their carnal birth] I will give every one of them [Heb. him] an everlaſting name that ſhall not be cut off.

6 And the ſtrangers [See above ver. 3.] that joyn themſelves to the LORD, to ſerve him, and to love the name of the LORD, to be ſervants unto him, all (or every one) that keepeth the Sabbath, [See ver. 2.] (ſo) that he profane it not, and they that take hold of my covenant,

7 Them wil I alſo bring to mine holy mountain, [Heb. to the mountain of my holineſs: that is, to my Church, to the aſſembly of mine elect, as above chap. 2. 2.] and I will make them joyful in mine houſe of prayer; [Heb. in the houſe of my prayer; that is, in the temple, which is ordained and ſet apart for an houſe to worſhip me in, and conſequently the Church of God in general] their burnt-offerings and their ſlay-offerings [underſtand

derſtand here principally according to the phraſe of the old Teſtament) by burnt-offerings and ſlay-offerings, the thanksgivings, and the reaſonable ſervice and free reſignation or giving up of our ſelves freely and willingly to obey and ſerve God. Theſe are the ſpiritual ſacrifices and offerings of believers in the new Teſtament, whereof prayer is the chiefeſt. Compare herewith Malach. 1. 11. Rom. 12. 1. Heb. 13. 15.] ſhall be accepted upon mine altar: [that is, becauſe of the Mediatour Jeſus Chriſt, who was typified and repreſented by the altar. See Heb. 13. 10.] for mine houſe ſhall be called an houſe of prayer [and it ought likewiſe to be ſuch indeed. See Matth. 21. 11. Mark 11. 17. Luke 19. 46.] for all nations [not for the Jews onely, as in the old Teſtament, but even the believing Gentiles ſhall as wel as the believing Jews, worſhip God in ſpirit and in truth in the Chriſtian Church, which was typified and figured out by the Temple]

8 The Lord LORD which gathereth the out-caſts of Iſrael, [That is, of the people of Iſrael] ſpeaketh, I will gather unto him, [to wit, unto Chriſt. Others, unto it, to wit, to the people of Iſrael, or to the houſe of prayer in my Church: and ſo in the end of this verſe] more beſides thoſe [or unto thoſe] that ſhall be gathered unto him.

9 All ye beaſts of the field come to eat, (yea) all the beaſts in the foreſt. [Here divers interpreters begin the fifty ſeventh chapter. By the beaſts of the field, and of the foreſt muſt here be underſtood all the cruel Tyrants and perſecutors of the people of the Jews. Theſe God calleth here together againſt them, that the wicked and the hypocrites might be cut off and deſtroyed by them]

10 Their [Heb. his, to wit, the peoples] watchmen] to wit, the Prieſts, and alſo the Rulers of the people. See Jerem. 6. 13. and 8. 10. Ezek. 3. 17.] are all blind, [that is, ignorant, unexperienced in my laws] they know nothing, they are all dumb dogs, they cannot bark: [that is, they are like unto dumb dogs, they do not reprove the ſins of the people, neither do they warn them of Gods wrath, fearing to incur their diſpleaſure] they are ſleepy, they ly down, they love ſlumbring.

11 And theſe dogs are ſtrong in deſire, [Heb. ſtrong in ſoul; that is, in deſire, in luſt, in appetite, or gluttonous, or greedy and unſatiable, that cannot be ſatisfied with money and revenues. See Job 39. the Annotat. on ver. 1. Others, ſtrong in body] they cannot be ſatisfied, [or they know not to be ful, or they know not how to be ſatisfied] yea they are ſhepherds that cannot underſtand: they all turn them to their (own) way, every one to his gain, [or to his covetouſneſs] (every one) from his end, [that is, from one end to the other. Others, (every one) in his quarter. Others, the chiefeſt of them. As if he had ſaid not onely the meaneſt among the Prieſts, but alſo the higheſt & chiefeſt of them. Others of his (to wit, the peoples) chiefeſt: then the meaning would be, not the poorer ſort, but of the chiefeſt, and wealthieſt perſons, that were able to bring the greateſt offerings and gifts, do they enquire and exact their filthy lucre. See the Annotat. Gen. 19. on verſe 4. and 47. on verſe 2. Jud. 18. on ver. 2.]

12 Come hither (ſay they) I will fetch wine, and we will carouſe ſtrong drink: [Compare above chap. 22. 13. and 1 Cor. 15. 32.] and to morrow ſhall be as this day, (yea) greater, much more excellent. [Heb. great, exceeding, abundant. As if they had ſaid, we will be merry and jovial to morrow as we have been to day; yea we will be more merry and more jovial. Theſe words may alſo be taken in this ſenſe, as if they had ſaid, though we drink til we be drunk and ſtark mad, yet no great puniſhment ſhall befal us, we ſhall fare no worſe to morrow then we have done to day; God doth not heed theſe things.]

CHAP. LVII.

The Lord upbraideth the Jews with their exceſſive heedleſnes, becauſe they regarded not the death of holy and godly men ver. 1, &c. as alſo becauſe they derided the Prophets, 4 and committed Idolatry, 5 and becauſe they truſted to humane help, 9 Therefore he threatneth to puniſh them, 12 yet he comforteth the penitent, and promiſeth to ſhew them grace and mercy: 13 But the wicked have no peace, 20.

THe righteous periſheth, [That is, ſuch kind of religious and godly perſons as have in their life-time been diligent and careful to keep the law of God, they die] and there is no man that layeth it to heart; and merciful men are ſnatched away, [Heb. are gathered, or taken away; that is, they are taken away out of this life. See Deut. 32. 5. Jud. 18. 25. Pſal. 26. 9. and the Annotat. there] without any mans conſidering that the righteous is ſnatched away before the evil. [Heb. before the face of the evil. That is, before the miſeries and calamities come which the Lord hath determined to ſend into the world. Or from the ſociety or company of wicked men. See 2 Kings 22. 20. and Wiſd. 4. 10.]

2 He [Underſtand here every righteous perſon whom God calleth unto himſelf] ſhall enter (into) peace; [that is, into the joy of heaven, into celeſtial bliſs, to partake of eternal joy and ſalvation. Or in peace, that is, in quietneſs and with a good conſcience. Compare Luk 2. 29.] they ſhall reſt in their ſleeping-places, [or beds, or bed-chambers, or couches, and ſo hereafter often; that is, in their graves, where they ſhall reſt till their reſurrection at the laſt day] each one that hath walked (in) his uprightneſs, [or ſtraightneſs, namely without declining from the right way either to the right hand or to the left. The meaning is, he that ordereth and regulateth his whole life and converſation in the ſtricteſt manner according to the laws and commandements of God. Or he that hath walked aright, or in the right (way). Or, he that hath walked rightly before him; to wit, before the Lord. See Geneſis 5. on verſe 22.]

3 But draw ye near hither, the children of the juggleſs [That is, ye that practiſe witchcraft and juggling] ye adulterous ſeed, [that is, the ſeed or children of adulterers, or children of thoſe that are given to adultery. So he calleth the Jews, becauſe of their ſpiritual adultery, that is, their Idolatry; as may be gathered from the next following verſes. See Ezek. ch. 16. Chriſt likewiſe calleth the Jews an adulterous generation, Matth. 22. 29. becauſe they often revolted from the true God and ſerved the idols of the Gentiles] and ye that commit fornication.

4 On whom do ye ſport your ſelves? [Or on whom have ye your will and pleaſure? that is, by mocking of whom do ye take your pleaſure and paſtime? in theſe and the following words the Lord doth ſhew, how the idolatrous Jews carried themſelves towards the Prophets of the Lord, when they preached the word of God unto them] at whom, [or againſt whom] do ye make a wide mouth? (and) put out the tongue a great way? [As if he had ſaid, do ye not this to ſpite me? See Job 16. 10. Pſal. 35. 21.] are ye not children of tranſgreſſion, [that is, wicked varlets, that have wholly given up your ſelves

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selves to transgresse?] *a seed of falshood?* [That is,men addicted to falshood ; that is,to a false worship]

5 *That are hot* [That is,ye go a whoring and commit Idolatry] *in the oke-groves,* [wherein they committed Idolatry. See above *chap.* 1. 29. Others, *ye are hot upon the Gods* ; that is, Idols] *under all* [or, every]*green tree* : [or *leafy tree*] *slaying the children by the brooks,* [Compare *Ezek.* 16. 21, 26. and 23. 39. and 24. 7. and compare further 2 *Kings* 16. 3. and 2 *Chr.* 28. 3.] *under the corners of the rocks.* [Or, *under the rocks that stick out*]

6 *By the smooth (stones) of the brooks is thy portion,* [Others, *by the smooth brook-stones is thy portion.* Heb. *by the smoothnesses (of the stones) of the brook is thy portion.* That is,thou art diligent to chuse out fair,smooth stones, to set up an Idol, or an altar to the honour of Idols. *(is thy portion)* That is, thou lovest it as well as if it were thy portion that is fallen to thee by lot. The contrary is, *Psal.* 16.5. See the Annotat. there] *they, they are thy lot* : [or, *thy portion*] *also thou pourest out a drink-offering unto them,* [to wit,to the Idols, which thou settest up in those places. Or, *in those (places) thou pourest,* &c.] *thou offerest a meat-offering unto them : should I suffer my self to be comforted concerning these things?* [The meaning is, Is it possible that I should forget the grief and sorrow that I have had, and still have, because of your Idolatry? It is spoken of God after the manner of men. See *Gen.* 24. 67. and 2 *Sam.* 13.39. The question denieth and threatneth. As if he had said, I will by no means forget your Idolatry, but I will sorely punish you for it. See above *chap.* 1. 24. *Ezek.* 5. 13.]

7 *Thou settest thy couch* [That is, thy altars, or chappels, to commit spirituall whoredome there with Idols, as an harlot doth on the bed. See *Ezek.* 16.24.] *upon the high and lofty mountain : also thither goest thou up, to offer slay-offering.* [To wit, to the honour of Idols]

8 *And behind the door and posts dost thou set* (up) *thy memoriall* : [Heb. *thy remembrance.* Some take these words thus; *Thou settest thy memorials behind the door* ; that is, every where in all the corners of your houses do ye set an Idolatrous Image,being a token of your abominable spirituall Idolatry. Others understand here by the *memorials,*or *remembrance,*the law of God, which ought not to be set behind the door, but God commandeth, that they should write it without upon their doors, or upon the posts of their doors, *Deut.*6. 9. and 11. 20.] *for (departing) from me thou uncoverest thy selfe,* [The meaning is, Forsaking me thy lawfull husband,thou uncoverest thy self, as an unchast wife, unto others. He continueth still in the same allegory of spirituall whoredome, to wit, Idolatry] *and goest up,* [to wit,into an high tree, as *vers.*7. Others *thou goest up to it,* to wit, to thy bed, as *vers.* 3. and understand the bed of spiritual fornication or whoredom] *thou dost enlarge thy couch* [that is, thou committest fornication with many Idols] *and makest (a covenant with some) of them,* [to wit, especially with some of the heathenish Idols,though thou art in love with them all. Others, *and makest* (a covenant)*more then they* : to wit, then the heathen, of whom thou hast learnt this. Others, and *hewest thee down* (trees) *more then those.* Thou hewest thee down (trees) to wit, to make room in the grove, for to set up Images and altars of Idols, or to make Idols of them. Compare above *chap.* 44. 14.] *thou lovest their couch,* [to wit, the couch of Idols. That is, thou committest Idolatry with delight] (*in*) *every place* [Heb. *hand,* as above *chap.* 56. 5.] *that thou seest.* [Others, *In the place that thou hast lookt out for thy self.*]

9 *And thou goest to the King with oyl,* [That is, thou sendest thine Ambassadors when thou art in trouble, to ask help. (*with oyl to the King*) to wit, with precious,sweet, balsome-oyl (as *Hos.* 12. 2.) for a present (as some conceive) to Tiglath-Pilneser, king of Assyria, 2 *Kings* 16.7.] *and thou multipliest thy sweet smelling ointments* : [that is, thou preparest great store of this oyl or ointment, to present the King abundantly therewith] *and thou sendest thine Ambassadors far off,* [to wit, into Assyria] *and abasest thy self to hell.* [That is, to the end that thou maist obtain help from him, thou humblest thy self before him, *even unto hell* ; that is, in the lowest manner or degree, as *Mat.*11. 23. It seemeth that the Prophet hath here respect to the words of King Ahaz, when he sent word to the King of Assyria,saying, *I am thy servant,* 2 *Kings* 16. 7.]

10 *Thou art wearied by thy great journey, (but) thou sayest not, It is without hope.* : [The meaning is,though thou hast made a long and tedious journey to Assyria, to seek for help there, yet thou art not frighted away by it. (*by thy great journey*) Into Assyria. Heb. *in the greatnesse, or, multitude of thy way.* (*It is without hope*) It is labour lost, or, It is desperate work ; therefore I will let it alone] *thou hast found the life of thine hand,* [that is, which was able to keep thee alive, or to preserve thy strength and vigour. Others, *thou hast found* (that is, thou didst hope to have found) *a band* (or company or multitude) *of thine hand* ; that is, thou conceivest to have ready at hand, or at thy command ; to wit, the Assyrians. Others, *a strengthening of thine hand* : that is, a comfort of help, whereby thine hand shall be strengthened. Others, *the vitall of thine hand*] *therefore thou becomest not sick.* [That is, thou growest not weary,faint; thou art not discouraged, thou faintest not in thy design or purpose. The meaning is,because thou hast found comfort by the Assyrians, and they do promise to strengthen thine hand with help and assistance, therefore it doth not repent thee that thou hast gone such a long journey, but thou art rather hardened and strengthned by it in thine Idolatry, and thou goest still to Assyria, to seek for help there]

11 *But of whom hast thou been afraid or feared? for thou hast lied,* [The meaning is, when my Prophets do reprove thy sins,, thou disownest them, and coverest them with lies. Compare below *chap.* 59. 13. Thou art not afraid nor fearest any man,yea not thy God himself, because he suffereth thee to go so long unpunished] *and hast not remembred me,* [that is, thou hast not thought on my vengeance, nor feared that I would punish thee for thy lies] *thou hast not laid me to thine heart : is it not (because) I hold my peace,* [that is, because I do not straightway punish thee,as soon as thou didst sin against me?] *and that of old,* [Heb. *from eternity.* See *Job chap.*22.on *vers.* 15.] *and thou fearest me not?* [Others, *have I not held my peace* ; or been quiet, suffered thee to go unpunished,for a long while together, and yet thou hast not feared me? Or,thus, *do I not also hold my peace of old,and wilt thou not fear me?*

12 *I will make thy righteousnesse known, and thy works,* [That is, I will conceal them no longer. (*thy righteousnesse* &c.) That is, thy seeming holinesse, thy hypocrisie, wherewith thou makest a shew as of good works , but indeed and in truth it is iniquity. For we must know, that this is spoken ironically, and in a deriding or scoffing manner: forasmuch as they would be esteemed and counted for true godly and righteous people, but were not so indeed and in truth] *that they shall not profit thee.* [Understand withall, *but on the contrary they shall greatly hurt thee*]

13 *When*

13 *When thou shalt cry,* [To wit, being in trouble and requiring help of me] *then let those that are gathered of thee,deliver thee* : [As if the Lord had said, I willnot deliver you, let us see whether the Assyrian souldiers whom ye have gathered for your help, will be able to deliver you] *but the wind shall carry them all away, vanity shall take them away : but he that putteth his trust in me, he shall inherit the earth, and possess mine holy mountain hereditarily.* [That is, he shall be here on earth a member of my Church, and after this life inherit eternal life. Heb. *the mountain of my holiness.* Compare herewith above *chap.* 2. 2. and 56. 7. and *Psal.* 37. *ver.* 9.]

14 *And they shall say, Exalt (the path,) prepare the way : take the stumbling-block out of the way of my people.* [*And they shall say,* &c. Or, *he shall say* ; to wit, the crier, or king *Cyrus,* who caused proclamation to be made that all the people should return to their own country, and that no man should hinder or prejudice them. See above *chap.* 40. 3. and below *chap.* 62. 10. whereby is further typified the redemption of Jesus Christ.]

15 *For thus saith the high and lofty One that inhabiteth eternity, and whose Name is holy : I dwell (in) the high, and (in) the holy place, and with him that is of a bruised and humble spirit,* [See *Psal.* 34. the Annotat. on *ver.* 19.] *that I may revive the spirit of the humble, and that I may revive the heart of the bruised ones.*

16 *For I will not contend for ever,* [Or, *unto the end*] *neither will I be continually wroth* : [Compare *Psal.* 103. 9.] *for the spirit* [that is, the heart, the mind of all men] *would be overwhelmed from before my face,* [when I should alwaies contend with them, or should be at all times alike angry with them. See of the word to be *overwhelmed,Psal.*61. on *ver.*3.and *Psal.* 102. on *ver.* 1.] *and the souls* [to wit, would be overwhelmed, or fall into a swoon] (*which*) *I have made.*

17 *I was wroth for the iniquity of their covetousness,* [Heb. *of his covetousness.* So this 17. *ver.* and also the 18. and 19. verses are continually put in the singular number] *and smote them* ; *I hid me,* [that is, I withdrew my grace and help from them] *and was wroth: yet they went on aversly in the way of their* (own) *heart.* [That is, in the way which their own heart invented and devised.]

18 *I see their waies and I will heal them* :[Others, (but) *but when I beheld their waies, then I healed,* or cured them. The meaning is, when I saw that they were wholly corrupted, and were not able to help themselves, then I helped them of meere grace and mercy] *and I will lead them, and restore comforts unto them, namely to their mourners.* [to wit, to those that are grieved because they have provoked me to anger.]

19 *I create the fruit of the lips, Peace, Peace* [That is, I will raise and produce much peace and joy, much comfort and thankfulness by the lips of my ministers that preach peace. Others, I *create that which hath been brought forth,* or, *is brought forth by the lips*] *to them that are far off, and to them that are neer,* [that is, to all the Elect, whether they be Jews or Gentiles. See *Ephes.* 2. 17.] *saith the LORD, and I will heal them.*

20 *But the wicked are like a sea that is driven on,* [As the Sea,or great waters that are moved, stirred, & troubled by the mighty winds : So are the wicked driven on to all manner of wickedness, both by their own evil consciences, and by other wicked men] *for that cannot rest, and her waters* [Or, waves, or, billows] *cast up* [or *forth*] *mire and dirt.* [So the wicked cast up and bring forth all manner of filthiness and corruption out of their corrupt hearts and minds.]

21 *The wicked have no peace,* [To wit, no peace of conscience, or of mind. See *Job chap.* 18. on *ver.* 11.] *saith my God.* [See above *chap.* 48. 22.]

CHAP. LVIII.

The LORD commandeth the Prophet to upbraid the Jews with their hypocrisie, especially in their fasts, ver. 1,&c. *and to teach them what a true fast is, which he requireth,* 6 *promising all prosperity and blessing to them that serve him in uprightness of heart, and lay aside wickedness ; especially to them that keep his Sabbaths uprightly,* 8, &c.

CRy *out of the throat, refrain not,* [Cease not, or refrain not thy voice] *lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins.*

2 *Though they seek me* [Or, *for they seek me,* &c. [That is, come unto the Temple, to bring their offerings to me, and to make their prayers there : but its not from the heart, its done onely in hypocrisie] *daily,* [Heb. *day, day.* See *Psal.* 61. on *ver.* 9.] *and have a delight in the knowledg of my waies,*] that is, make a shew as if they had a true delight in it, to hear the Priests read and expound the law] *as a people that doth righteousness, and forsaketh not the judgment of their God; they ask me* [to wit,by the Prophets] *for the judgments of righteousness, they have delight to approch unto God.* [Heb. *they have a delight to the approching of God.* That is, they behave themselves outwardly so, as if they took delight in it, and as if they had a true earnest desire to know my commandements, and to order their life accordingly.]

3 (*Saying*) *wherefore do we fast, & thou seest it not?* [These & the following words are the words of hypocrites,that think to deserve much at the hand of God by their hypocritical and outward worship] (*wherefore*)*do we vex our soul,*[to wit,by fasting & suffering hunger. See *Levit.* 16. 29.] *and thou knowest it not?* [that is, demeanest thy self as if thou didst not know it] *behold, in the day when ye fast ye find* (*your*) *pleasure, and require strictly all your labour.* [This is the answer of God to the former question of the Jews; as if he had said, will ye know the cause why your fast pleaseth me not? behold, I will tell you : your hypocrisie is the cause of it ; for while ye fast, ye cease not to commit gross sins. (*ye find your pleasure*) that is, ye do whatsoever ye please ; as *ver.* 13. Or, ye are diligent to find and enjoy that wherein ye take pleasure and delight, (*and ye require strictly all your labour*) Heb. *sorrows* ; that is, labour, which your men-servants and maid-servants are constrained to do with pain and sorrow. Others, *all your labour* ; that is, all your wealth, which ye have gotten by your labour, and consequently ye exact strictly your debts that are owing you abroad. See *Prov.*5. 10.]

5 *Behold, ye fast for strife and debate* , [That is , to contend with your men-servants and maid-servants, debtors, and others] *and to smite wickedly with the fist* : [Heb. *to smite with the fist of wickedness* : [to wit, your men-servants, and maid-servants] *fast not as to day,* [Heb, *as to day,* or, *according to this day* : which some expound, as this day (doth require) wherein God doth shew that he is incensed against you] to cause your voice to be heard on high. [that is, that your prayer may be heard in heaven of God.]

5 *Should it be such a fast, that I should choose* [That

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is, that ſhould be acceptable unto me] *that a man ſhould afflict his ſoul for a day?* [to wit, outwardly, without being inwardly touched with true ſorrow and repentance for his ſins, and to humbling himſelf uprightly in the ſight of God. Others, *a day for a man to afflict his ſoul*] *that he ſhould bow down his head as a bulruſh, and ſpread a ſack and aſhes under (him?) ſhouldeſt thou call that a faſt, and a day acceptable to the LORD?* [Heb. *a day of acceptance of the Lord*, or *to the Lord.*]

6 *Is not this the faſt that I do chooſe? That ye looſe the knots of wickedneſs,* [That is, the ſore bondage of your brethren, that by reaſon of poverty have ſold themſelves unto you, and whom ye unmercifully compel to undergo hard labour,as if they were forein ſlaves and bondmen, which God forbiddeth, *Levit.* 25. 39. See the Annotat. there] *that ye undo the bands of the yoke,*[to wit,of the yoke or bondage which ye lay upon your impoveriſhed brethren,oppreſſing them by your uſury,&wicked practiſes]*and that ye let the bruiſed ones* [Or, *broken ones*: that is, brought to deſtruction, or to nothing] *go free, and break all* (or every) *yoke,* [that is, heavy and intolerable burdens. In brief, The Lord teacheth in this and in the following verſe, that if a man ſhould keep a true and right faſt, he muſt abſtain not onely from corporal food, but he muſt do alſo works of light.]

7 *Is it not that thou communicate thy bread to the hungry,* [The Hebrew word rendred here *communicate*, ſignifieth properly *to divide into peices*, as if a man ſhould cut a loaf of bread in the midſt, and give half of it to his needy brother] *and that thou bring the poor that are driven away* [the meaning is, that as rebels are expelled and baniſhed out of their own countrey. Others, *the miſerable oppreſſed*: to wit, by the violent dominion of great men] *into thine houſe? when thou ſeeſt one naked,* [that is, one ill clothed. [See *Job* 22. on verſ. 6.] *that thou cover him,* [to wit, with clothes] *and that thou hide not thy ſelf from thine (own) fleſh?* [underſtand withall, but that thou be moved to pity and compaſſion by the poverty and miſery of thy brethren. (*from thine* (own) *fleſh*) from thy neighbour,that hath one kind of fleſh and bloud with thy ſelf. See *Nehem.* 5. the Annotat. on verſ. 5.]

8 *Then ſhall thy light* [That is, thy proſperity and joy. See *Eſth.* 8. on verſ. 16. and *Job* 18. on verſ.6.] *break forth as the morning, and thine healing ſhall ſpring forth ſpeedily: and thy righteouſneſs* [that is, the fruit of thy righteouſneſs, to wit, thy happineſs, which the Lord ſhall give thee of free grace. See *Pſal.* 24. on verſ. 5. Others underſtand hereby the righteouſneſs of the Lord Chriſt himſelf, as *Jer.* 23. verſ. 6.] *ſhall go before thy face: and the glory of the LORD* [that is, the bleſſedneſs, which hath its original from the goodneſs and power of the Lord,who there by declareth his glory] *ſhall be thy reward.* [Heb. *ſhall gather thee.* See the Annotat. *Numb.* 10. on verſ. 25. and above chap. 52. on verſ. 12.]

9 *Then ſhalt thou call, and the LORD ſhall anſwer;* [That is, he will hear thee] *thou ſhalt cry, and he ſhall ſay, Lo, (here) I am; if thou remove away from the midſt of thee the yoke,* [ſee above verſ. 6.] *the putting forth of the finger,* [that is,threatning; when thou threatneſt any one with thy finger, or when thou by putting up of thy finger,or by lifting up of thy hand diſcovereſt thy intention to put thy power in practiſe] *and the ſpeaking of iniquity:* [or *vice, vanity*; to wit, when thou revileſt and reprocheſt thy neighbour.]

10 *And if thou open thy ſoul* [Or, *bring forth thy ſoul*; That is, thy heart, thy ſelf, thy hearty good-will and affection] *to the hungry,* [the meaning is, if thou open thine heart to the hungry, and out of compaſſion ſhalt do good to the poor and hungry] *and ſatisfie the afflicted ſoul:* [or, the afflicted men] *then ſhall thy light riſe in darkneſs,*[underſtand here by light bleſſing and proſperity, (See above verſ. 8.) as by *darkneſs* all kind of adverſity. See *Geneſ.* chap. 15. the Annotat. on verſ. 12.] *and thy darkneſs ſhall be as the noon day.* [that is, thy miſeries and troubles ſhall be turned into joy.]

11 *And the LORD ſhall lead thee continually,* [As a ſhepherd leadeth his ſheep]*and he ſhall ſatisfie thy ſoul in great droughts,*[Heb.*in drineſſes*; that is, in dearth and famine] *and make watry* [or make fat; that is, ſtrengthen. See *Prov.* 15. 30.] *thy bones: and thou ſhalt be like a watered garden, and like a ſpring;* [Heb. *going forth*] *of waters, whoſe waters fail not:* [Heb. *lie not.* That is, which never want water; and therefore no man cometh in vain to draw water out of it. Compare *Job* chap. 6. on verſ. 15. and 40. on verſ. 28.

12 *And they that (proceed) from thee* [Heb. *they of thee*; that is, thy poſterity that ſhall be born of thee] *ſhall build the old waſte places:* [Heb. *the deſolations*, or, *dry waſte places of eternity*; that is, thoſe places that haue lain a long while waſte; to wit, the ruinous houſes in *Jeruſalem*, and whatſoever thereabout lay a long time ruined,untilled,waſte and void. See below chap. 61. 4.] *thou ſhalt ſet up* [Heb. *raiſe up*, or, *cauſe to riſe*] *the foundations (waſted) from generation to generation:* [that is,for many years together] *and thou ſhalt be called, he that mendeth the breaches, he that repaireth the paths to dwell in.* [Heb. *a mender of breaches*,or,*of ruinous wals,a reſtorer of paths that men may dwell again in the land.*]

13 *If thou turn away thy foot from the Sabbath (from) doing thy pleaſure on mine holy day:* [That is, if thou reſtrain thy foot on the Sabbath, ſo as that thou do not whatſoever pleaſeth thee; or, *for the ſabbaths ſake*] *and (if) thou call the ſabbath a delight,* [that is, if thou take delight in keeping it according to the law and will of God] *that the LORD may be hallowed, who is to be honoured;* [Others, *the hallowed (day) of the Lord, the gloriſied One*] *and (if) thou honour him, that thou do not thine (own) waies,* [that is, not doing thy uſual works] *(nor) find thine (own) pleaſure,* [See *ver.* 3.] *nor ſpeak a word (of it):* [Others, *nor ſpeak any thing.* To wit, that is unmeet and unbeſeeming, as *ver.* 9.]

14 *Then ſhalt thou delight thy ſelf in the LORD,*[That is, then ſhalt thou enjoy his mercy and bleſſing] *and I will cauſe thee to ride upon the high places of the earth:* [that is,I will highly exalt and promote thee,as *Deut.* 32.13. See the Annotat. there. Others take it thus, Thou ſhalt overcome all that may lie in thy way,and might hinder thy proſperity] *and I will feed thee with the inheritance of Jacob thy father:* [Or, *I will give thee to eat of the inheritance of Jocob thy father.* That is, thou ſhalt dwell in the land which I have given to Jacob thy father, where thou ſhalt have meat and drink in abundance] *for the mouth of the LORD hath ſpoken it.*

CHAP. LIX.

The Prophet ſheweth that the cauſe was not in the Lords hand, that the Jews were not delivered, but that their ſins did hinder it, ver. 1, &c. *Which ſins are related from* ver. 3 *to* ver.9. *They confeſs their ſins,* ver. 9 *Whereupon followeth a promiſe that God would deliver his people,and puniſh their enemies; that he would ſend the redeemer unto them, and govern them for ever by his Spirit and word,* 16. &c.

BEhold the *LORDS hand is not ſhortned, that it ſhould not be able to deliver:* [Compare *Num.* 11. 23. above *chap.* 50. 2.] *neither is his ear grown heavy, that it ſhould not be able to hear.*

2 *But your iniquities make a ſeparation between you and between your God, and your ſins hide* (his) *face* [That is, cauſe him to hide his face] *from you that he doth not hear,* [to wit, your prayers, that is, that he doth not help you]

3 *For your hands* [Heb. *your palms.* See above *chap.* 1. 15.] *are defiled with blood, and your fingers with iniquity: your lips ſpeak falſhood,* [or *lies*] *your tongue deviſeth* [or *uttereth wrong.*]

4 *There is none that calleth for juſtice,* [Namely ſo as to dehort them that deal unjuſtly; or to defend the innocent, or to maintain a juſt cauſe and the truth to the utmoſt of his power, as followeth] *nor any that appeareth in judgement for the truth: they truſt in vanity, and ſpeak lies, they conceive trouble* [which they would fain practiſe againſt their neighbour] *and they bring forth iniquity,* [or *vanity*: and ſo *verſe* 6, 7. Compare *Job* 15. 35. *Pſal.* 7. 15.]

5 *They hatch Cockatrice eggs,*[Heb.*they ſplit out Cockatrice eggs.* That is, they have venomous and miſchievous plots in hand: as the cockatrice cannot hatch any thing but that which is venomous and poiſonful; ſo there cometh nothing from the wicked but that which is hurtful] *and they weave ſpiders webs:* [that is, they lay plots to catch and devour others, as a ſpider catcheth flies and gnats with her web, and afterward killeth and eateth them up. See *Job* 8. 14.] *he that eateth of their eggs,* [that is, he that is partaker of their plots; or he that keepeth acquaintance, or is familiar with them] *muſt die; when it is cruſhed in pieces, there breaketh forth a viper,* [to wit, when the egg is cruſhed in pieces. Others, *if any one be ſprinkled therewith,* or *if any ſpread it abroad*;that is,if any one wil not eat it,but caſteth it down, that it be ſpread upon the ground, then there breaketh forth a viper; that is, if any one diſcover and hinder the plots of wicked men,they are incenſed again him, and ſeek to do him a miſchief.]

6 *Their webs are not for good garments,* [Heb. *ſhall not become garments.* [that is, their plots ſhall bring them no profit] *neither ſhall they be able to cover themſelves with their works:* [that is, not be able to defend themſelves in time of trouble] *their works are works of iniquity, and a work of cruelty* [or *of violence*] *is in their hands.*

7 *Their feet run to evil,* [That is, they are ſo prone to wickedneſs, that when they know of any miſchief to be done any where, they do not go, but run to it. Theſe words the Apoſtle quoteth, *Rom.* 3. 15. to prove that the Jews are ſinners, and are corrupt by nature as well as the Gentiles] *and they make haſt to ſhed innocent blood: their thoughts are thoughts of iniquity, deſtruction and breaking is in their paths.* [That is, they endeavour after nothing elſe, then to hurt and diſgrace their neighbour.

8 *The way of peace they know not, & there is no judgement in their goings:* [That is, there is no truth nor equity to be found in them. See *Job* 34. on *ver.* 4.] *their paths they make perverſe for themſelves,* [that is, they make unto themſelves crooked paths] *whoſoever goeth therein* [that is, whoſoever converſeth with them, or followeth their wicked practiſe] *the ſame doth not know peace.*

9 *Therefore is judgement far from us, neither doth juſtice overtake us:* [That is, therefore God doth not execute judgement or vengeance upon our enemies, but ſuffereth them yet daily to oppreſs and afflict us. So that *judgement* here ſignifieth as much as *help* or deliverance, as *ver.* 11, and 14.] *we wait for light,* ſee above *chap.* 58. the Annotat. on *verſe* 8.] *but lo, there is darkneſs,* [that is, ſorrow and adverſity] *for great brightneſs, (but) we walk in darkneſſes.*

10 *We grope for the wall like the blind.* [See *Job* 5. on *ver.* 14. and *chap.* 12. *ver.* 25. and compare *Deut.* 28. 29.] *and we grope like thoſe that have no eyes: we ſtumble at noon day as in the twilight, we are in deſolate places as dead men.* [Others,in fatneſs, or *fat places*; whereof the meaning would be, we are indeed in proſperity, and in plenty of all things, in a good and fat land, yet we are as dead men in the midſt of bleſſings, we cannot enjoy the rich bleſſings of God, in regard we are ſo diſtreſſed by our enemies.]

11 *We roar all like bears,we ſigh continually* [Or *peep, mutter*, as above *chap.* 38. 14. Heb. *ſighing we ſigh*] *as doves: we wait for judgement,* [See above on *ver.* 9.] *for ſalvation, (but) it is far from us.*

12 *For our tranſgreſſions are many before thee, and our ſins teſtifie* [Heb. *our ſins teſtifieth*; that is, every one of our ſins,] *againſt us: for our tranſgreſſions are with us,* [that is, within us in our conſciences, we cannot deny them, they accompany and follow us every where] *and our iniquities we know them.*

13 *Tranſgreſſing and lying againſt the LORD, and turning backward from our God:* [See above *chap.* 57. 11.] *ſpeaking of oppreſſion and revolt,* [how they ſhall oppreſs their neighbour, and how they ſhall depart away from God] *conceiving* [to wit, in our hearts, as in a womb] *and imagining* [as above *verſe* 3.] *of falſe words from the heart.*

14 *Therefore judgement is turned backward, and juſtice ſtandeth afar of:* [See above *ver.* 9. But others thus, *and judgement is driven backward*: in this ſenſe, as being a confeſſion and a further relation of their ſad condition, as if they had ſaid, all things are amiſs with us, there is neither judgement nor juſtice, nor truth to be found with us] *for truth ſtumbleth in the ſtreet,* [that is, truth is oppreſſed, no man is troubled about it, nor defendeth it] *and that which is right* [or *equity*, or *uprightneſs*] *cannot enter.*

15 *Yea truth faileth,* [That is, it is no more to be found] *and he that departeth from evil maketh himſelf a prey:* [Others,*maketh himſelf to be accounted an unwiſe man*] *and the LORD ſaw it, and it was evil in his eies, that there was no judgement.*

16 *Becauſe he ſaw that there was no man,*[To wit that helped us, or beſought God for the people, or (as many underſtand it) that any one being but a meere man, ſhould be able to be a mediator between God and man] *he was amazed, becauſe there was no interceſſor: therefore his arm brought ſalvation unto him, and his righteouſneſs it ſuſtained him.* [The meaning is, Chriſt by his divine power wrought ſalvation for his Church. See below *chap.* 63. 5.]

17 *For he* [To wit, the Lord] *put on righteouſneſs as an habergion, and the helmet of ſalvation (he ſet) upon his head, and he put on the garments of vengeance (for) clothing, and he put on* [Heb. *he wrapped himſelf*] *zeal as a cloke.* [It is ſpoken of God after the manner of men; as if he had ſaid, that which moveth the Lord to redeem his people, is firſt, his juſtice or truth, and the ſalvation which he had promiſed his people. Secondly, his wrath and vengeance againſt his enemies. See *Ezek.* 6. 17. 1. *Theſſ.* 5. 8.]

18 *Even according to works* [Or *according to deeds,* or *deſerts*] *even according to them will he recompenſe fury to his adverſaries, recompence to his enemies: to the Iſlands* [that is, to them that dwell in the Iſlands;

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that is, to forreign nations that lie far off, to wit, those that persecute the people of God. See above *chap.* 41. 1.] *will be recompense (the) reward.*

19. *Then shall they fear the name of the LORD,* [To wit, when they shall see this redemption of the people of God[*from the going down, and his glory from the rising of the sun: when the enemy shall come like a stream,* [the meaning is, the enemies of the Church shall indeed bring all the forces they are able to make, to ruine and destroy the people of God, falling upon the children of God like an overflowing river: but they shall be beaten back, yea smitten down to the ground by the power of our Saviour. See *Psal.* 124. 4. *Rev.* 12. 15.] *the Spirit of the LORD shall set up the banner against him,* [that is, shall come against him with exalted banner, or *shall chase him away.*

20 *And there shall come a redeemer* [To wit, Christ Jesus] *unto Zion,* [or *for Zion,* that is, for the elect Jewes, for the true Israelites, for the faithfull and penitent. Compare *Rom.* 11. 25, *&c.*] *namely for them that turn from the transgression in Jacob,* [that is, among Jacobs posterity. See above *chap.* 10. *ver.* 21, 22.] *saith the LORD.*

21 *As for me, this is my covenant with thee saith the LORD, my spirit that is upon thee,* [To wit, upon thee, O Christ, as head of the Church, from whom spiritual gifts, as a precious ballsom, run down upon all the members of thy body. Compare *Psal.* 133. 2.] *and my words which I have put in thy mouth, they shall not depart out of thy mouth, nor out of the mouth of thy seed,* [that is, of thine elect which are thy spiritual children. Compare *Romans* 9. *verse* 6, 7, 8.] *nor out of the mouth of thy seeds seed, saith the LORD, from henceforth for ever.*

CHAP. LX.

The Lord exhorteth his Church to rejoyce because of the blessedness purchased for her by Christ, verse 1, *enlightning her with the true knowledge of God,* 2 *which the Gentiles should like wise enjoy,* 3 *which should joyn themselves unto it, whereby it should be adorned, beautified, and enriched,* 15 *and the Lord should protect her, and be her light,* 16.

GEt *thee up,* [Or *arise*: To wit, out of darkness and misery, wherein thou hast layen so long. Compare above *chap.* 52. 2. The Lord speaketh here to Jerusalem, or Zion: that is, to his Church, as appeareth below *ver.* 14.] *be enlightned,* [to wit, with more perfect knowledge then thou hast had hitherto; as the brightness of the day is enlightned, or encreased, when the sun riseth] *for thy light cometh:* [to wit, Christ Jesus, who is the light of the world, which enlightneth the hearts of the elect with the true knowledge of God. See *Luke* 2. 32. *Joh.* 1. 9. and 8. 12. and *Eph.* 5. 14. or the time of the redemption is come] *and the glory of the LORD* [Compare herewith *Revel.* 21. 11.] *ariseth upon thee.* [Like a bright shining sun, which spreadeth her light abroad in all places both far and near]

2 *For behold darkness* [That is, ignorance or want of knowledge and understanding. Compare *Eph.* 4. 18. and 5. *ver.* 11. *Revel.* 16. 10. Men are full of blindness and ignorance, and know not their God and Saviour, til the Lord do enlighten them] *shall cover the earth,* [to wit, all the inhabitants of the earth, and all those nations that continue in the darkness of their ignorance, rejecting the grace of the preaching of the Gospel] *and gross darkness the nations:* [the same with the former clause] *but the LORD* [that is, the knowledge of the Lord Jesus Christ] *shall arise* [like a sun. See *Psal.* 84. 12.] *upon thee, and his glory shall be seen upon thee* [or *shine upon thee.*]

3 *And the Gentiles shall go to thy light,* [Or *in,* or *by the light.* The meaning is, the Gentiles shall be also enlightned with the true knowledge of God, by the Gospel which shall be preached among you. Compare *Revel.* 21. 24. See likewise above *chap.* 49. 6.] *and Kings to the brightness that is risen to thee.* [Heb. *of thy rising.*]

4 *Lift up thine eyes round about, and see, all they are gathered together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at (thy) side.* [This the Prophet speaketh as it were wondring at the great number of men that should come from all parts of the world unto Christ. See above *chap.* 49. 18, 22, 23. (*all they, &c.*) to wit, Gentiles and Kings. (*they come unto thee*) or *for thy sake.* (*thy sons shall come, &c.*) that is, believers among the Gentiles, that appertain to the Church of God (*and thy daughters shall be nursed &c.*) or *be nursed,* or *brought up,* above *chap.* 49. *ver.* 22. See *Numb.* 11. 12.]

5 *Then thou shalt see it,* [To wit, with admiration] *and flow together,* [that is, flock together in great multitudes through admiration. Others, *break forth,* to wit, as a stream, or as the light, or as the sun. Others, *shine, lighten, be enlightned.* See *Psal.* 14. the Annotat. on *ver.* 6.] *and thine heart shall be afraid,* [not as fearing any evil, but through admiration at such an unexpected thing; to wit, when thou shalt see such a great multitude of divers people and nations come to the Lord Christ. See *Jerem.* 33. 9. *Hos.* 3. 5. See likewise *Act.* 2. 7.] *and be enlarged,* [to wit, being full of joy and gladness] *for the multitude of the sea* [that is, the multitude of them that dwell by the sea side. Others, *the riches of the sea.* The Hebrew word may be taken here in both significations] *shall be converted unto thee,* [or *be changed against thee,* or *towards thee,* namely so, as that those that were thine enemies shall become thy friends] *the host of the Gentiles* [or *the riches of the nations.* See *Revel.* 21. 26.] *shall come unto thee.* [to wit, to be friends with thee, embracing thy religion.]

6 *An heavy multitude of Camels shall cover thee,* [That is, thy land. In this and some verses following is foretled in borrowed words that all nations shall submit themselves to the obedience of the Gospel] *the swift Camels* [See *Jerem.* 2. *on ver.* 23.] *of Midian* [that is, from the land of the Midianites, where there were great multitudes of Camels and Dromedaries. See 1 *Chron.* 5. 21. See likewise *Judg.* 6. 3. and 5.] *and Ephah,* [*Ephah* was the son of Midian, *Gen.* 25. 4. his posterity dwelt among the Midianites, yet keeping the name of *Ephah* their forefather] *all they* [that is, a great number of them, as *Matt.* 3. 5. [*from Sheba,* [that is, from the land of the Schabeans, the posterity of *Sheba*, the son of *Radma,* the son of *Cush*, the son of *Cham, Gen.* 10. 6, 7. [*shall come*: [to wit, to the fellowship of the Church. This is also affirmed of their Kings, *Psal.* 72. 10.] *they shall bring gold and frankincense,* [that is, they shall use their riches for the service of God, and for the maintenance of the Ministers of the Church, as also of the poor members of the congregation] *and they shall publish* [that is, pray, declare, as glad tidings] *the abundant praise of the LORD.* [that is, the mercies of God, that are worthy of praise and glory.]

7 *All the Sheep of Kedar* [That is, of the Kedarenes. See of these nations *Psal.* 120. the Annotat. on *ver.* 5. they were Ismaelites in Arabia, Abrahams posterity by Kethura. See *Isai.* 21. 13, 17. *Jerem.* 48. 28, 29,

29, 32.] *shall be gathered unto thee; the rams of Nebajoth* [that is, of the Nebathites in the stony Arabia, they were the off-spring of Nebajoth the son of Ismael, *Genes.* 25. 13.] *shall serve thee:* [here it is prophesied that Abrahams seed according to the flesh, should become likewise his children according to the faith, and should serve God with the spiritual service of the new Testament. Compare *Malach.* 1. 11.] *they shall come up* [that is, be offered] *with acceptance,* [or *with favour, with good will*; so as that their service shall be acceptable unto me] *on mine altar,* [the meaning is, that those nations should willingly present themselves on the altar Christ Jesus, *a living sacrifice, holy and acceptable unto God,* as the Apostle speaketh, *Rom.* 12. 1.] *and I will glorifie the house of my glory,* [or my glorious house, that is, my Church, or congregation of believers, built of living stones, 1 *Pet.* 2. 5.]

8 *Who are these (that) come flying as a cloud, and as doves to their windows?* [The Church wondreth at her sudden great increase. See above *chap.* 49. 21. (*who are these (that) come*) that is, that come in heaps, and from the Gentiles joyn themselves to the Christian Church. (*flying*) the Prophet useth the word *flying,* to shew, that those that should be converted to the Lord Christ, should be so willing and eager to come to him, as that they should seem rather to fly very swiftly, then to go to him. (*as a cloud*) that is, openly and swiftly, and also in great quantity. So it is said *Heb.* 12. 1. *a cloud of witnesses,* that is, a great number of witnesses. (*and as doves to their windowes*) or *to their holes or houses* wherein they dwell and have their nests.]

9 *For* [Or *surely*] *the Isles* [that is, the inhabitants of the Isles; that is, those that dwell in far countries. See above *chap.* 42. 4. and 51. 5.] *shall wait for me, and the ships of Tharsis,* [that is, those that sail in the ships of Tharsis. See of *Tharsis* the Annotat. 1 *Kings* 10. 22. See also *Psal.* 48. 8.] *first, to bring thy children* [that is, those that shall be born of thee as of a mother, by the seed of the word of God, as above *ver.* 4.] *from far, their silver and their gold with them, unto the name of the LORD thy God, and to the holy One of Israel,* [or *because of the name of the Lord, and because of the holy One of Israel. The name of the Lord* signifieth here the Lord himself. See 2 *Sam.* 7. 13, compared with 1 *Chron.* 17. 12. See also *Acts* 9. 15.] *because he hath glorified thee.* [or *shall have glorified thee,* or *because he hath beautified thee,* or *shall beautifie thee,* to wit, by the preaching of the Gospel which shall be heard in thee, wherein and whereby the true heavenly wisdome is propounded, tending to a glorious ornament unto thee]

10 *And the strangers shall build thy walls, and their King shall minister unto thee:* [This was partly fulfilled when *Cyrus* and *Darius* assisted the Jews in the repairing of the city of Jerusalem, and of the Temple: but it was especially fulfilled in the New Testament, for many among the Gentiles being converted unto Christ, have likewise given their assistance towards the building up of the spiritual Jerusalem] *for in my wrath I smote thee, but in my favour* [or *in my mercy,* which may be understood of the time of favour. See *Psal.* 69. on *ver.* 14.] *I had compassion on thee.*

11 *And thy gates shall stand open continually,* [This is to be understood of the condition of the Church in this world, signifying that the entrance into the Christian Church should be open unto the godly, above *chap.* 26. 2. the Apostle John applyeth this to the heavenly Jerusalem, or triumphant Church, *Revel.* 21. 25.] *they shall not be shut day nor night, that men might bring unto thee the host of the Gentiles, and (that) their Kings may be brought unto (thee).*

12 *For the nation and the kingdome that will not serve thee,* [That is, which will not submit themselves to the kingdome of Christ] *they shall perish:* [for there is no salvation out of the Church of God. They that are saved are said to be added unto the Church, *Acts* 2. 47. *Revel.* 21. 24.] *and those nations shall be utterly wasted,* [or *shall utterly perish.* Heb. *wasting be wasted*, to wit, those that will not serve thee. Compare *Psal.* 37. 23.]

13 *The glory of Libanon shall come unto thee, the fir-tree, the Beech-trees* [Or *pine-trees*] *and the box-tree together, to beautifie the place of my Sanctuary,* [that is, the glorious high trees, the fairest that grow on mount *Libanus, Psal.* 29. 5. as these were used toward the building of the Temple of Jerusalem, 1 *Kings* 5. 6, 9, 14. so rare and excellent men, endued with special gifts of the holy Ghost, shall be used toward the building up of the Church of Jesus Christ: yea even Kings, Princes, and great men of the world. Below *chap.* 61. 3. the godly are called *trees.* (*to beautifie the place of my sanctuary*) that is, the sanctuary; for there the Lord did sit upon the Ark of the covenant: but here is spoken of the Christian Church, wherein God dwelleth by his Spirit. 2 *Cor.* 6. 16.] *and I will make the place of my feet* [to the Church of God is elsewhere called. See *Ezek.* 43. 7.] *glorious.*

14 *The children also of them that oppressed thee shall come bending unto thee,* [That is, with great submission. See *Revel.* 3. 9. See likewise *Psal.* 22. 28, 30. and above *chap.* 45. 14. and 49. 23.] *and all they that reviled* [or *despised*] *thee shall bow themselves down at the soles of thy feet:* [that is, they shall honour thee, because of, and in the name of thy head Jesus Christ] and they shall *call thee the City of the LORD,* [built and inhabited by the Lord, *Psal.* 147. 2, 9, 12. *Ezek.* 48. 35.] *the Zion of the holy One of Israel.* [So the Church of God under the Gospel is called, *Heb.* 12. 22. *Revel.* 14. 1. from mount Zion which was a figure of the Church of Christ. See *Psal.* 2. 6.]

15 *Whereas thou hast been forsaken, hated,* [To wit, of God as of thy lawful husband. Understand here, as to the outward appearance; for God doth never hate and forsake the Church of the elect] *so that no man went through (thee),* [he compareth the people of God unto a city that lieth waste and uninhabited] *I will make thee an eternal glory,* [or *highness, excellency*] *a joy from generation to generation.* [that is, I will make thee such a one, as that all the saints shal continually rejoyce because of thee. See *Psal.* 12. the Annotat. on ver. 8.]

16 *And thou shalt suck the milk of the Gentiles, and thou shalt suck the breasts of Kings:* [That is, the Gentiles, and the Kings that shall be converted unto Christ, they shall sustain thee, and be helpful unto thee. See above *chap.* 49. 23. *(the breasts of Kings) Revel.* 21. 24. it is said *the glory and honour of Kings*] *and thou shalt know that I am the LORD, thy Saviour and thy Redeemer.* [Compare above *chap.* 43. 3.] *the mighty one of Jacob.* [Jacob was the first that gave God this title, *Genes.* 49. 24. See *Psal.* 132. 2, 5.]

17 *For copper I will bring gold, and for iron I will bring silver, and for wood copper, and for stones iron:* [A prophesy of the happy change of the condition of the Church, being renewed by Christ, that instead of carnal ceremonies and a worldly sanctuary, they shall enjoy spiritual and heavenly ordinances. See *Heb.* 9. 1, 9, 10, 11, 12, 23, *&c.* and 12. 13, 22, 28.] *and (I) will make thine overseers* [or *defenders.* Heb. *oversight*] *peacable,* Heb. *peace,* that is, men

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men of peace, that preach or publish peace, *Rom.* 10. 15. or *they that are inclined to peace.* See *Psal.* 120. 7. and 109. 4. See also *Job* 35. on *ver.* 13.] *and thy drivers* [this is the same word that is used *Exod.* 3. 7. and it signifieth here as well those to whom is committed the care of souls, as Christian magistrates that press people to the practise of justice, and hold them to it] *righteous* [Heb. *righteousness*]

18 *There shall be no more violence heard in thy land, destruction nor breaking in thy borders;* [all this and the former shall be fully accomplished in the life to come. Compare *Ezek.* 45. 8.] *thou shalt call thy wals salvation,* [that is, thy walls (which shall be great and high, in whose foundation are the names of the twelve Apostles, *Rev.* 21. 12, 14) shall defend thine inhabitants, as if they dwelt in a strong and well walled city] *and thy gates* [whereof there be twelve, each of several pearls, *Revel.* 21. 21.] *praise.* [the meaning is, thou shalt alwaies have cause and ground to praise God within thy gates. See *Psal.* 9. 15.]

19 *The sun shall be no more thy light by day, neither for brightness shall the moon lighten thee: but the LORD shall be unto thee an everlasting light,* [That city hath no need that the sun or moon should shine in it, for God shall be *all in all* in it, 1 *Cor.* 15. 28. Compare *Revel.* 21. 23. and 22. 5. Some understand here by the sun and moon, all worldly excellency and glory, as the kingdome, the sanctuary, ceremonies *&c.* (*the LORD shall be unto thee for an everlasting light*) for *the Lord*, it is said *Revel.* 21. 23. *the brightness of thy God*] *and thy God* [that is, the lamb Jesus Christ, who is the light or candle of that city, *Revel.* 21. 23.] *thy beauty.*

20 *Thy sun shall no more go down,* [That is, thy God (who will be thy sun, *Psal.* 84. 12.) shall no more take away the light of his countenance from thee] *neither shall thy moon withdraw her (light):* [Heb. *thy moon shall not be gathered*, that is, not restrain, or withhold her light: or *not be taken away, not be removed.* Compare *Joel* 2. 10. *for the LORD shall be unto thee for an everlasting light,* [Heb. *for a light of eternity*] *and the daies of thy sorrow* [or *of thy mourning*, or *of thy grief*] *shall have an end,* [or *shall be ended*, Heb. *shall be perfect.* Compare *Rev.* 21. 4. See likewise below *chap.* 61. 2, 3.]

21 *And thy people* [To wit, all the true members of the Christian Church] *shall be altogether righteous,* [to wit, by faith in Christ Jesus, who giveth unto them his righteousness, and communicateth his holy Spirit unto them, that they should endeavour after righteousness and holiness. *Rom.* 1. 17. and 5. 19.] *they shall hereditarily possess* [or *possess as an inheritance*] *the earth for ever:* [the meaning is, they shall in this life abide in my Church, & shal hereafter inherit the everlasting kingdome of heaven; of both which the land of Canaan was a type. See the like promises, *Ps.* 37. 29. above *chap.* 57. 13. *Revel.* 21. 7.] *they shall be a support of thy plantings,* [that is, thy people shall be a plant or sprout planted by God as the husbandman, into Christ the true vine, *Joh.* 15. 1, 2. Compare *Matth.* 15. 13.] *a work of mine hands* [created in Christ Jesus unto good works, *Ezek.* 2. 10. See above *chap.* 29. 23. and 45. 11.] *that I may be glorified.*] Or *to glorifie my self.* Some, *that I may glorifie him*]

22 *The least* [To wit, heap] *shall become a thousand,* [that is, shall greatly increase, as *Gen.* 24. 60. The meaning is, the Church of Christ in the new Testament shall exceedingly grow and increase, even unto admiration. Others understand these words thus; even those that shall have but small gifts, they shal by their instruction bring many others to the Church or Congregation of God] *and the smallest a mighty nation; I the LORD will cause it to come speedily* [or *cause it to hasten*] *in his time.* [namely, in due time, or in the appointed time which I have determined in my counsel, which is not fit for us to know. See *Acts* 1. 6, 7. But others conceive that this is to be understood of the time of the new Testament.

CHAP. LXI.

Christ sheweth that he is anointed, and wherefore; as also what excellent mercies he would bestow upon his Church, verse 1. *and he likewise speaketh again of the calling of the Gentiles,* 5 *of the mercies which God will bestow upon his people.* 6 *The joy that there ariseth unto the Church of God,* 10.

THe *Spirit of the Lord LORD is upon me,* [This Christ speaketh, as may be gathered from *Luke* 4. 17, *&c.* See *Joh.* 1. 33.] *because the LORD hath anointed me* [by this anointing is meant, that Christ according to his humane nature was endued and adorned with the gifts of the holy Ghost without measure, and according to his whole person was ordained by God the father to be our King, Priest, and Prophet, See *Heb.* 1. 9] *to bring glad tidings* [or, to publish or preach good tidings. What tidings or message is that? concerning the forgiveness of sins, See *Ps.* 40. 10. and 96. 2.] *unto the meek:* [or *lowly.* In *Luke* 4. 18. where these words of the Prophet are quoted, it is said *unto the poor*; to wit, unto the poor in spirit, *Matth.* 5. 3. for unto such is the Gospel preached, *Matth.* 11.] *he hath sent me to binde up the broken in heart,* [Understand this in a spiritual way, namely of comforting the soul, which is done by the preaching of the Gospel. (*the broken in heart*) these are those that are grieved and wounded in heart, by reason of their manifold sins and transgressions. See *Psal.* 34. on *vers* 19. and 51. 19. and above *chap.* 57. 15.] *to proclaim* [or *to* [*preach, to publish liberty to captives*, [that is, to them that are held captive under the power of the Devil, or his adherents, for their sins committed, *Rom.* 7. 23. and 2 *Tim.* 2. 26. and 3. 6. see above *chap.* 42. 7.] *and to them that are bound to the opening of the prison.* [This is that which was said immediately before in other words]

2 *To proclaim the year of the LORDS pleasure,* [That is, the time, or the year, wherein it shall please the Lord to manifest and declare his grace and mercy unto troubled and grieved consciences, to wit, by the preaching of the Gospel. See above *chap.* 49. 8. 2. *Cor.* 6. 2. *Tit.* 3. 4.] *and the day of vengeance of our God:* [that is, that day which God hath ordained or appointed, wherein he will cast all infidels, impenitents, and enemies to his Church, together with the Devil into eternal damnation. See above *chap.* 34. 8. and 63. 4. *Luke* 18. 7. and 2 *Cor.* 10. 6] *to comfort all sorrowful ones.* [to wit, those that mourn and grieve for their sins whereby they have provoked God to anger, 2 *Cor.* 7. 10, 11. *Jam.* 4. 9. or those that grieve for the miseries of the Church, below *chapter* 66. 10. for unto such Christ promiseth comfort, *Matth.* 5. 4.]

3 *To appoint unto the mourners of Zion,* [That is, of the Church of God [*that unto them may be given ornament*; [that is, beautiful garments, or glory which word is used, *Matth.* 6. 29. for goodly apparel. Heb. *to give them ornament, &c.*] *for ashes,* [which they were

were wont to strew upon their heads, and to sit in them when they mourned] *the oyl of joy,* [they were wont in ancient times to anoint their faces with oyl in time of joy. But here is spoken of the joyful oyl of the holy Ghost; *Joh.* 14. vers. 26, 27. and 15. 11. Compare with the words of the Prophet, that which is written *Heb.* 1. 9.] *for mourning the garment of praise,* [that is, a garment that is worthy of praise by reason of its beauty and comeliness. Or, a garment that was worn on a festival day, when the congregation met together to praise God for mercies received. But understand here by the beautiful garment, the gifts and graces of Gods Spirit] *for a troubled spirit:* [that is, mind, or, *distressed spirit.* Heb. *spirit wrung together*, which is as it were contracted together through grief and heaviness] *that they may be called oak-trees of righteousness,* [by these trees are meant those that are ingrafted into Christ by faith, and that bring forth *fruits* of righteousness, that is, good works. See above chap. 60. 21. the oak trees of righteousness are opposed unto the oak-trees which they had abused unto Idolatry: and believers are called oak-trees in regard of their strength in Christ] *a planting of the LORD, that he might be glorified.*

4 *And they shall build the old waste places,* [See above chap. 58. the Annotat. on vers. 12. This being taken in a spiritual way, signifieth, that they shall convert the unbelieving Gentiles unto God, that have layen a long time as it were dead in their sins, *Eph.* 2. vers. 1 and vers. 5.] *raise up the former desolations, and renew the waste cities that were destroy d from generation to generation*] that is, many generations a go.]

5 *And forreigners* [Those that were converted of the Gentiles] *shall stand and feed* [to wit, with the word of God] *your flock:* [or *sheep*; that is, Churches or congregations: the meaning is, God will also from among the Gentiles raise up Pastours and Ministers of the word, for the building up of his Church in the New Testament. *Acts.* 20. 28. 1 *Pet.* 5. 1, 2.] *and strangers* [Heb. *the children of the stranger*] *shall be the husbandmen, and your vine-dressers.* [That is, shall be your teachers; *Matth.* 21. 33, *&c.* 1 *Cor.* 3. 9.]

6 *But ye shall be called the Priests of the LORD.* [To wit, spiritual Priests, to offer up the calves of your lips, and to present your bodies as a reasonable service unto God. See *Exod.* 19. 6. *Rom.* 12. 1. *Heb.* 13. 15. 1 *Pet.* 2. 5, 9. *Revel.* 1. 6. and 5. 10.] *they shall call you the ministers of our God:* [or, *and it shall be said unto you, O ye ministers of our God*] *ye shall eat the wealth of the Gentiles,* [that is, ye shall enjoy the goods which the Gentiles shall communicate unto you, when they shall be converted unto Christ. See above chap. 60. 5.] *and in their glory* [that is, *riches*] *shall ye boast your selves.*

7 *For your double shame and reproch,* [Which ye have suffered at the hand of the enemies of the Church] *thy* [to wit, the godly Israelites, or the children of God] *shall shout* [or, *cry aloud*] *in their portion: therefore in their land* [to wit, as well their own land, as that which they had gotten of their enemies, by whom they had been persecuted aforetime] *they* [to wit, they that had formerly suffered such shame and disgrace, and had been persecuted] *shall hereditarily possess the double, they* [to wit, the godly] *shall have everlasting joy.*

8 *For I the LORD love judgement, I hate robbery in burnt-offering,* [That is, I hate those burnt-offerings which are done by iniquity, serving me outwardly, but in the mean while oppressing their neighbour. See *Prov.* 15. 8. and 21. 27.] *and I will grant that their work shall be in truth:* [that is, the service which they perform to mine honour and glory, shall be done in spirit and in truth, *Joh.* 4. 24. Others, *their waies*] *and I will make an everlasting covenant with them.* [See *Jerem.* 34. 18.]

9 *And their seed shall be known among the Gentiles,* [That is, their posterity, or those that belong unto them; to wit, those that belong to the Church of God, they shall be no more confined to one certain nation, but they shall spread themselves abroad among all the Gentiles] *and their posterity* [Heb. *their offspring*] *in the midst of the nations: all that shall see them shall know them,* [as well by their holy and godly conversation, as by the blessing of God, which will be apparently with them] *that they are the seed which the LORD hath blessed.*

10 *I am very joyful in the LORD,* [This is spoken by the Christian Church, and by every member thereof, praising the Lord for his mercies manifested unto them. Heb. *Being joyful I am joyful*] *my soul rejoyceth in my God, for he hath clothed me with the garments of salvation, he hath put the cloak of righteousness about me:* [or, *he hath covered me with the cloak of righteousness*; that is, with righteousness, as with a garment, meaning with his own righteousness, which he hath imputed unto me] *as a bridegroom adorneth himself with a Priestly ornament,* [that is, a glorious ornament, for the Priests were gloriously and beautifully arraied. See *Exod.* 28. Others, *Princely ornament*: for the Hebrew word signifieth the one as well as the other] *and as a bride adorneth herself with her furniture.* [that is, ornament, dressing, trimming, attire. Heb. *vessels*, or *instruments.*]

11 *For as the earth bringeth forth her bud, and as a garden causeth that which is sown in it* [Or, *his sown* (things) or, *her sown* (things)] *to spring forth: so the LORD will cause righteousness and praise to spring forth before the nations,* [that is, the Lord shall make that the Church of Christ being gathered out of all the heathen shall grow and increase in true rightousness, and shall praise the Lord more and more.]

CHAP. LXII.

The Prophet foretelleth the happy and glorious state of the Christian Church, ver. 1 *&c. which shall be married unto Christ,* 4 *and he will furnish her with faithfull watchmen,* 6 *and give her rest and peace,* 8 *and increase her by the conversion of the Gentiles,* 10.

FOr *Zions sake I will not hold my peace, and for Jerusalems sake I will not be quiet:* [Or, *not rest*] *until the righteousness thereof come forth as brightness, and the salvation thereof as a torch that burneth.* [These are the words of the Prophet Isaiah, both in his own name, and in the name of other Prophets and Ministers of God.] (*for Zions sake*) that is, for the Churches, or the people of Gods sake, which is straightway called Jerusalem, a type of the Church of the New Testament, *Heb.* 12. 22. *Revel.* 14. 1. and 21. 2. (*I will not hold my peace*) that is, I will not cease to preach unto his Church the comfortable promises that God hath revealed unto me. See *Psal.* 122. 6. and 2 *Tim.* 4. 2. (*until the righteousness thereof*) to wit, of the city of Jerusalem; that is, of the Church. (*come forth as a splendour,*) Or, *arise*, Heb. *go forth*; to wit, as the Sun goeth out of his chamber when he ariseth. See *Psal.* 19. 6. (*and the salvation thereof as a torch that burneth*) The meaning is, until Christ, who is our righteousness, and

our

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our Saviour, be revealed unto the world.]

2 *And the Gentiles shall see thy righteousness,* [To wit, that righteousness, O Zion, or O Jerusalem, wherewith thou shalt be adorned by thy bridegroom Christ Jesus] *and all kings thy glory: and thou shalt be called by a new name,* [that is, thou shalt be renewed and brought into a better estate then thou wast in before, and this new and better estate shall be the cause of the new name. They that are by nature children of wrath, *Ephes.* 2. 3. shall by grace be called children of God, 1 *Joh.* 3. 1. and such in whom he taketh pleasure or delight, *ver.* 4. This new name no man knoweth but he that receiveth it, *Revel.* 2. 17.] *which the mouth of the LORD shall expressly name,* [See of the Hebrew word, *Genes.* 30. on *ver.* 28.]

3 *And thou shalt be a beautiful crown in the hand of the LORD,* [That is, thou shalt be most dear and precious unto the Lord. See *Exod.* 19. 5. *(in the hand of the LORD)* that is, thou shalt be preserved and protected by God. See *Deut.* 33. 3. *Job.* 13. 28, 29.] *and a royal diadem in the hand of thy God.* [Understand here by the *royal diadem,* or *miter,* the Royal Priesthood whereof *Peter* speaketh, 1 *Pet.* 2. 9.]

4 *It shall no more be said unto thee, Thou forsaken one* [To wit, of God her Bridegroom, as if thou wert no more his Bride, or his people. See above *chap.* 60. 15.] *neither shall it be said any more to thy land, Thou desolate;* [Heb. *desolation*; that is, desolate. See *Hos.* 1. 10. 1 *Pet.* 2. 10.] *but thou shalt be called, My delight is in her,* [that is, God hath a delight in her, to wit, in Jerusalem] *and thy Land,* [which the Lord had given thee to dwell in. Or, *thy Land*; that is, the inhabitants of thy land] *thy betrothed:* [that is, inhabited] *for the LORD hath a delight in thee, and thy Land shall be betrothed,* [that is, thy land shall be inhabited, as a wife dwelleth with her husband.]

5 *For (as) a young man marrieth a virgin, (so) shall thy children marry thee:* [To wit, O thou land. Or, *among you with thee,* O thou Church] *and (as) the Bridegroom rejoyceth over the Bride, (so) shall thy God rejoyce over thee.* [Christ is often in Scripture called a Bridegroom, and his Church a Bride, *Joh.* 3. 29. *Revel.* 21. *ver.* 2, 9. whose mutual love and joy is related, and 4. 1. &c.

6 *I have set watchmen upon thy walls, O Jerusalem,* [This the Lord speaketh. *(watchmen)* that is, Prophets, Shepherds, Teachers, such as have the care of souls. See above *chap.* 21. 11. *Ezek.* 3. 17. and 33. 7. *Revel.* 21. 12. and 18. 14.] *which all the day and all the night continually shall not hold their peace:* [But they shall continually preach the word, and hold forth the promises of God. See *ver.* 1.] *O ye that cause the LORD to be remembred,* [Or, *O ye mention-makers,* or, *O ye mentioners of the LORD.* This the Prophet speaketh unto the Teachers of the Gospel] *let no silence be with you.* [But witness constantly, and preach boldly the truth.]

7 *And keep not silence before him,* [To wit, the Lord. Heb. *give him,* or, *before him no silence*] *until he make Jerusalem a praise upon earth.* [The meaning is, Give not over preaching and entreating, but persevere in prayer, yea be urgent and importunate with God, until thou be heard, until God send forth labourers into his harvest, *Matth.* 9. 38. and until he bless their labour, 1 *Cor.* 3. 6. *(until he make Jerusalem a praise upon earth)* that is, put her in such a condition, that every one must praise her.]

8 *The LORD hath sworn by his right hand,* [That is, by his own power; that is, by himself, having no greater to swear by, *Heb.* 6. 13. These are now again the Prophets words] *and by the arm of his strength:* [that is, by his strong arm] *If I shall any more give [O Jerusalem] thy corn to be (for) meat for thine enemies, and if the strangers* [Heb. *the children of the stranger*] *shall drink thy new wine for the which thou hast laboured:* [The meaning is, Surely I will not deliver thee up to the will of thine enemies and persecutors. See of this kind of oath, *Numb. chap.* 14. the Annotat. on *ver* 23.. *(If I shall any more give thy corn (for) meat for thine enemies)* God doth often threaten that strangers and the enemies of his people should for his peoples sins eat the fruits of their land, as *Deut.* 28. *ver.* 30, 33, 51. which oftentimes happened so indeed, *Judg.* 6. 3, 4. *Eccles.* 6. 1, 2. This must be understood to be likewise contained among the curses of the law, which are taken away by Christ, *Galat.* 3. 13. See likewise *Psal.* 128. 2. and 1 *Cor.* 15. 58.]

9 *But they that shall gather it in,* [Heb. *the gatherers in of it*; to wit, of the corn] *they shall eat it, and they shall praise the LORD: and they that shall gather it,* [Heb. *the gatherers,* or *bringers of it together*; to wit, of the new wine] *they shall drink it in the courts of my Sanctuary.* [That is, with publick thanksgivings, which they shall perform unto the Lord in his Church for his mercies. A phrase borrowed from the Priests, that did eat the hallowed flesh in the Court of the Tabernacle, and afterward in the Court of the Temple. See *Levit.* 6. 16. and 10. 18. *Ezek.* 42. 14.]

10 *Go thorow, go thorow thorow the gates, prepare the way of the people: exalt, exalt a path, remove the stones, lift up a standard unto the nations.* [This is a speech made to the inhabitants of Jerusalem, exhorting them to set the City-gates wide open, and to make the waies fair and clean, that the Gentiles, that should in great multitudes joyn themselves unto the Church of Christ, might find an open and clear path. See above *chap.* 51. 14.. Others, *prepare the way for the people, (exalt, exalt a path)* Whereby they may be brought, and enter in unto you, O ye Citizens of Jerusalem; that is, unto the Christian Church. See above *chap.* 40. 3. *(take away the stones)* Or, *cleanse from stones.*. See above *chap.* 57. 14. The meaning is, remove all impediments and stumbling-blocks out of the way, *Rom. chap.* 14. *ver.* 13, 21. *(lift up a standard unto the nations.)* that is, preach the Gospel openly. See above *chap.* 11. 12. and 49. 22.]

11 *Behold, the LORD hath caused to be heard* [To wit, by the preaching of the Gospel. See *Rom.* 10. 18. *and he hath caused to be heard*; to wit, that which followeth here, *Say,* &c.] *unto the end of the earth, Say unto the daughter of Zion,* [that is, to the people of Zion; that is, to the Church of God, as *Zach.* 9. 9. *Matth.* 21. 5. *Joh.* 12. 15.] *Behold, thy salvation cometh:* [that is, thy deliverance and redemption cometh. Or, thy Saviour and Redeemer, to wit, Jesus, that delivereth his people from their sins, *Matth.* 1. 21. *Luke* 2. 30. cometh] *behold his reward* [which he will give to all them that serve him faithfully. Above *chap.* 40. 10. *Revel.* 22. 12. See *Psal.* 127. on *ver.* 3.] *is with him, and his wages* [Heb. *his work*; that is, his wages. See above *chap.* 40. on *ver.* 10. and *Levit.* 19. 13.] *is before his face.*

12 *And they shall call them* [To wit, the faithful that shall joyn themselves to the Church of Christ, both from the Jews and from the Gentiles] *the holy people,* [Heb. *The people of holiness*] *the redeemed of the LORD:* [that is, those that are redeemed of the Lord] *and thou* [O Zion, thou Church of God] *shalt be called the sought one,* [The Hebrew word, which some do put in the text, signifieth *the sought one,* or, *sought*,

sought after, or, *cared for.* To wit, whom God of his grace and mercy hath visited and gathered again, whereas she had been before forsaken and scattered a while for her sins. See above *chap.* 54. 6, 7. and the Annotat. *Deut.* 11. on *ver.* 12.] *the City which is not forsaken.* [Or, *the unforsaken City.*

CHAP. LXIII.

The Prophet describeth the glorious victory of Christ over the enemies of his Church ver. 1, &c. *The praise and commendation of Gods great goodness,* 7 *and a confession of the peoples sins, for which God was offended,* 10 *but had compassion again, calling to mind his former mercies.* 11 *A prayer for further grace and protection,* 15.

WHo *is this that cometh from Edom, with sprinkled garments from Bozra?* [Some take these to be words of the Prophet Isaiah, who seeing in a vision the just judgments of God upon his enemies, wondereth greatly, and standeth as it were amazed: But others are of opinion, that the Church speaketh here wondering at the great power of Christ against his enemies, in his death and resurrection from the dead. *(who is this, who is this that cometh from Edom)* that is, from the land of the Edomites, or from the Edomites. Understand this of the enemies of Gods people in general, but especially of their spiritual enemies; to wit, the devil and the ministers of Antichrist, as above *chap.* 34. 5. *(with sprinkled garments)* Heb. *leavened of garments.* See the Annotat. *Psal.* 71. on *ver.* 4. and 73. on *ver.* 21. The Greek Interpreters, and others, *with red died garments,* signifying his wrath against his enemies; with whose blood his garments were sprinkled: Compare *Revel.* 19. 13. *(from Bozra:)* This was the chief City in the Land of the Edomites, whereof also mention is made above *chap.* 34. 6. and *Jerem* 49. 13, 22. And here by *Bozra* may be understood the chief City of all the enemies of the Church of God] *this that is adorned in his apparel:* [Understand here by the ornament the holiness of Christ, and his Royal glory in his triumph over his enemies] *that marcheth forth* [The Hebrew word signifieth as much as *to march up and down in a strange country,* as *Jerem,* 48. 12.] *in his great strength?* [to wit, in the strength of his Godhead] *I am he that speak in righteousness,* [Here Christ the great Prophet that should come into the world, as was promised, *Deut.* 18. 15. maketh answer. *(that speak in righteousness)* Or, *that speak with,* or, *of righteousness*; that is, that threateneth the enemies of Gods people with the just judgment of God] *that am mighty to deliver.* [Or, *that am sufficient to deliver*: for unto him is given all power both in heaven and on earth; he is an Almighty God with the Father and the holy Ghost.]

2 *Wherefore art thou red in thine apparel?* [Here the Church speaketh again, or the Prophet, unto Christ, saying, *Wherefore art thou,* &c. The meaning is, wherefore are the garments which thou hast on, red? Compare *Rev.* 19. 13.] *and thy garments as of one that treadeth in the wine-fats?* [Understand withal, and whose garments are sprinkled with red wine. This similitude is elsewhere used, signifying vengeance, *Lament.* 1. 5. *Revel.* 14. 19, 20.

3 *I have troden the presse alone, and there was none of the nations with me:* [Here Christ speaketh again, answering the former question concerning his power in subduing his enemies, and redeeming his elect. *(I have troden the press alone,)* to wit, the press of Gods wrath, as may be gathered from *Revel.* 14. 19. and 19. 15. The meaning is, I have alone, without the help of man, executed the will and command of my heavenly Father, concerning the punishing and destroying of the enemies of his Church] *& there was none of the nations with me* Or, *there hath been none of the nations by me,* to help me to fight against the enemies and to conquer them. Understand here both spiritual and corporal enemies] *and I have trodden them in mine anger, and have trampled them in my fury: and their strength is sprinkled upon my garments,* [*Their power*; that is, their blood, wherein the strength of men consisteth. Or, *their blood*; that is, the blood of their strong champions, others, *& their victory is sprinkled upon my garments*; that is, their blood, a token of my victory over them] *& I have stained all my raiment.*

4 *For the day of vengeance* [To wit, that day which was ordained by God for vengeance, to punish the enemies of the Church, and to deliver the elect. See above *chap.* 34. 8. and 61. 2.] *was in my heart: and the yeare of my redeemed was come.* [that is, the year, or, the time of those that should be ransomed or redeemed by me. It seemeth that the Prophet hath respect to the spiritual year of Jubile.]

5 *And I looked, and there was none that helped;* [Or, *when I looked about, and that there was no helper* &c. Christ alone is our helper, Saviour, and Redeemer, who hath delivered us from the power of the devil, and of eternal death. See above *chap.* 59. 16. and 61. 2.] *and I was astonied,* [to wit, according to my humane nature. See *Math.* 26. 38.] *and there was none that supported, therefore mine* (own) *arm brought salvation unto me,* [that is, my Divine power sustained me in my fore passion, that I fainted not under the heavy burden of Gods wrath, but bare the same, and delivered my people from it, and conquered all their enemies.] *and my fury* [to wit, the fury wherewith I am incensed against the enemies of my Church] *it upheld me.*

6 *And I have trod n down the nations in mine anger,* [That is, I have conquered the spiritual enemies, being moved thereto by my zeal for Gods glory, and for the salvation of his elect.] *and I have made them drunk in my fury:* [to wit, with the cup of my wrath, to their destruction. See this similitude likewise *Psal.* 60. 5. and above *chap.* 24. 20. and 49. 26. and 51. 17, 21. *Jer.* 51. 57. & elsewhere] *& I have caused their strength.* [See above *ver.* 3.] *to fall down to the earth.*

7 *I will mention the loving kindnesses of the LORD, the manifold praise of the LORD, according to all that the LORD hath shewed us, and the great goodness towards the house of Israel, which he hath shewed them, according to his mercies, and according to the multitude of his loving kindnesses.* [This the people of God speaketh, being now instructed concerning Christ, and his great acts, praising him withal for the mercies which they had received of him, wishing and praying that they might be continued unto them. *(the manifold praise of the LORD)* Or, *various praise* of the Lord: to wit, the praise for the good which the Lord hath done unto me. *(according to all that the LORD hath shewed unto us)* Heb. *as according to all*; to wit, according to all the good. Of the signification of the word *shewing,* see *Psal.* 13. on *ver.* 6.]

8 *For he said,* [To wit, when he made a covenant with our forefathers] *surely they are my people, children (that) will not lie:* [Or, *that will not be false.* God speaketh here after the manner of men, that hope the best of their children. And understand withal, but they will serve me sincerely, as true Israelites in whom there is no guile. Others, *they will not degenerate,* or *grow out of kind*; to wit, after I shall have begotten them again by mine holy Spirit] *so he became their Saviour.* [That is, he delivered them from their enemies.]

9 *In all their distresse he was distressed,* [That is, he was distressed or grieved, because of the miseries

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which they endured in Egypt. Thus Chriſt is perſecuted in his holy members, *Acts* 9.4. See alſo *Mat.* 25. 45. and *Zach.* 2. 8. Others, *in all their diſtreſſe was no diſtreſſe.* Underſtand withal, but a gracious fatherly chaſtening. Others, *In all their diſtreſſe he was no enemy or adverſary, but the Angel of his face ſaved them*; as followeth in the text. The meaning is, he diſtreſſed them indeed, but not as being their enemy] *and the Angel of his face* [that is, the Angel that is before his face, that taketh care of their ſalvation; to wit, Chriſt. See *Exod. Chap.* 23. the Annotat. on *ver.* 10.] *ſaved them*; *by his love and by his grace he redeemed them.* [That is, he redeemed them becauſe he loved them, *Deut.* 7. *ver.* 7, 8.] *and he took them up, and he carried them* [As if he had ſaid, he laid them on his back, and carried them, as an Eagle carrieth her young ones. Compare this with *Deut.* 32. 11. and ſee likewiſe above *chap* 46. 4.] *all the daies of old.* [Heb. *all the daies of antiquity*, or, *age*; as *ver.* 11, and 20, &c. That is, from that time that I called them to be my people. See of the Hebrew word, *Jerem.* 2. the Annot. on *ver.* 20.]

1 *But they waxed rebellious*, [Or, *but they rebelled.* In *Numb.* 14. 22. it is ſaid that they tempted the Lord ten times. See the Annotat. there. See likewiſe *Pſal.* 78. *ver.* 40, 57. and *Pſal.* 95. 9.] *and occaſioned griefs unto* [Others, *grieved.* See *Geneſ.* 6. on *ver.* 6.] *his holy Spirit*: [Heb. *the Spirit of his holineſs.* This Spirit they grieved, in regard they wilfully reſiſted the will of God, which the holy Ghoſt had revealed unto them by the word. See *Epheſ.* 4. 30.] therefore he was turned into an enemy unto them, He *himſelf fought againſt them.* [That is, he behaved himſelf as if he had been their enemy when he ſmote them in the wilderneſs, See *Pſal.* 78. 31, 33, 59, 60, &c.

11 *Nevertheleſs he remembred the daies of old* [Wherein he indeed he ſmote them for their ſins, but yet had compaſſion again on them, ſo that he did not utterly deſtroy them] *Moſes, (and) his people*: *(but now) where is he that brought them up out of the ſea.* [Theſe and the words following the Church of God ſeemeth to ſpeak unto God by way of complaint. Others take them to be the words of God: as if God had ſaid, Whereby ſhould the glory of the Lord appear? to wit, if I would ſo proceed to puniſh my people according to their deſervings. So the Prophet ſhould here bring in God, as it were diſputing with himſelf about his own honour. Compare *Exod.* 32. 11, 12. *(where is he that brought them up out of the ſea,)* To wit out of the red Sea, *Exod.* 14. 21, &c. The meaning is, how can that be, that I ſhould now caſt them off or forſake them, whereas I have heretofore ſo faithfully brought and delivered them out of all trouble and danger?] *with the ſhepherds of his flock?* [Thus he calleth *Moſes* and *Aaron*, that led the people of Iſrael thorow the wilderneſs, as ſhepherds do their ſheep. See *Pſal.* 77. 21. *(of his flock)* that is, of the children of Iſrael] *where is he that put his holy Spirit in the midſt of them?* [To wit, of the people, as *ver.* 14.]

12 *That cauſed the arm of his glory to go on the right hand of Moſes*: [Or, *that led them on the right hand of Moſes (with) his glorious arm.* That is, who aſſiſted Moſes in his hard task, by his glorious power, and divine help] *that clave the waters* [to wit, of the red Sea, *Exod.* 14. 21. and afterward of Jordan. *Joſ.* 3. *ver.* 15, 16.] *before their faces, that he might make himſelf an everlaſting Name?*

13 *That led them thorow the Abyſſes*, [See *Exod.* 15. 9. *Pſal.* 6.] *as an horſe in the wilderneſs*, [To wit, ſoftly, and gently, as a man leadeth a horſe by the bridle] *therefore they ſtumbled not.* [Others, *that they ſhould not ſtumble.*]

14 *As a beaſt (that) goeth down into the valleys, did the Spirit of the LORD give them reſt*: *So didſt thou lead thy people, that thou mighteſt make thy ſelf a glorious Name.* [Here the people of God ſpeak again. *(as a beaſt, &c.)* whether horſe or cow. *(did the Spirit of the LORD give them)* to wit, the people. *(reſt)* or, *lead them ſoftly (So didſt thou)* O Lord, *(lead thy people,) that thou mighteſt make thy ſelf a glorious Name.)* The Church now directeth her ſpeech unto God, & intreateth him to proceed in his wonted goodneſs.]

15 *Look from heaven, and behold from thine holy and glorious habitation*: [That is, from heaven, which is alſo called *the habitation of his glory*, *Deut* 26. 15.] *where are thy zeal*, [For thy people, and againſt thine enemies. It is ſpoken of God after the manner of men. See above *chap.* 9. *ver.* 6.] *and thy ſtrengths?* [Or, *thy powers*; that is, thy mighty works, or miracles, as *Matth.* 13. 59.] *the ſounding* [Or, *the ſtirring*, the ſound. Others, *the multitude*] *of thy bowels*, [that is of thine heart] *and of thy mercies? they are reſtrained towards me.* [Or, *they are ſhut up againſt me*, That is, they do not appear towards me as in former time. Others, *art they ſhut up againſt me?*]

16 *Yet thou art our Father*, [Or, *Verily thou art our Father*] *for Abraham is ignorant of us, and Iſrael doth not know us*: *Thou, O LORD, art our Father, our Redeemer, of old is thy Name.* [that is, thou haſt been our Redeemer of old, or, *from everlaſting*]

17 *LORD, why doeſt thou make us erre from thy waies? (why) doſt thou harden* [The Hebrew word is only, (ſound here, and *Iob* 39. 9.] *our heart that we ſhould not fear thee?* [Heb. [*from thy fear.* [The faithful ſpeak here of the greateſt part of the people. It is ſaid of God, that he maketh men to erre, and that he hardeneth their hearts, not that he infuſeth any errour into them, but that he juſtly giveth men up to their perverſe mind, and to a ſpirit of errour, which maketh their heart fat and hard, *Joh.* 12. 39, 40. *Rom.* 11. 8. 2 *Theſ.* 2. 11. but men do harden their own hearts, and do erre from the way, by committing ſins. *Pſal.* 95. 8, 10.] *return* [that is, do us good again] *for thy ſervants ſake*, [that is, for our ſake, whom thou haſt choſen for thy ſervants. Or, who are thy ſervants, in reſpect of the covenant which thou haſt made with Abraham, Iſaac, and Jacob, promiſing them, that thou wouldeſt be the God of their ſeed] *the tribes* [to wit, the twelve tribes, into which the people of God was divided] *of thine inheritance.* [That is, which thou haſt taken for thine inheritance, and doeſt poſſeſs them as thine inheritance: as *Deut.* 32. 9.]

18 *Thine holy people have poſſeſſed (it)* [To wit, thy land, the Land of Canaan, which thou hadſt given them. Or, thy ſanctuary, as here immediately followeth: both the one and the other being tokens of Gods favour] *(but) a little while*: [Underſtand this thus, that they poſſeſſed it but a ſhort time in reſt and in peace. Whereof their ſins were the cauſe, as appeareth, *Deut.* 11. *ver.* 8, 9, 17.] *our adverſaries* [to wit, the Babylonians] *have troden down thy ſanctuary*, [that is, thine holy temple, conſiſting (beſides the Courts) of the holy place, and the holy of holies. Compare *Pſal.* 74. 7.]

19 *We* [To wit, thy people, or they over whom thou beareſt rule] *are become* [to wit, by reaſon of our ſins and tranſgreſſions] *(as they) over whom thou didſt not bear rule of old, and which were not called by thy name.* [Or as the Hebrew words run, *upon whom thy name was not called.* See this phraſe, *Deut.* 28. 10. above *chap.* 4. 1. *Dan.* 9. 19.

CHAP. LXIV.

The people of God go on in their prayer which they began in the end of the ſixty third chapter, verſe 1 *beſeeching God to deliver them as he had done formerly;* 3 *confeſſing and acknowledging their abominable ſins,* 6 *and their own unworthineſs,* 8 *praying eſpecially for the building up of Jeruſalem,* 10.

OH *that thou wouldſt rent the heavens that thou wouldeſt come down*, [This dependeth yet on the laſt verſe of the ſixty third chapter, being a continuation of the prayer of the Church, that God would manifeſt his help from heaven, for the deſtruction of their enemies, and for the redemption of his Church, eſpecially by the coming of the Meſſiah in the fleſh, whereunto reſpect is had *verſe* 4. *(oh that thou wouldeſt rent the heavens,)* to wit, being kindled with zeal and indignation, as the words next following do further ſhew, all tending thereunto, to intreat God, that he would be pleaſed to maniteſt himſelf in glory and power as he did when he gave his law, *Exod. chapter* 19.] *that the mountains might flow at thy face*, [that is, that they might melt and flow away like water, being as it were aſtonied at the preſence of thy majeſty. See the like allegorical phraſe, *Deut.* 32. 2. *Judg. chap.* 5. *verſe* 4, 5, *&c. Pſal.* 18. 8. and 97. 5.]

2 *As a melting fire burneth, (and) the fire cauſeth the waters to bubble up*, [Heb. *a fire of meltings*; that is, as a fire cauſeth a thing to melt, which men intend to caſt: and as the fire cauſeth the water to bubble up] *to make thy name* [that is, thy power, whereby thou avengeſt thy ſelf on thine enemies] *known to thine adverſaries!* [that is, to the perſecutors of thy Church whom thou holdeſt for thine enemies. Compare *Acts* 9. 4.] *let the heathen (ſo) tremble at thy face.*

3 *When thou didſt terrible things*, [To wit, in the time of our fathers both in Egypt and in the wilderneſs] *(which) we looked not for*: *thou cameſt down, the mountains flowed away at thy face*, [Others, *that thou mighteſt come down, & the mountains might flow down at thy face*]

4 *Yea of old men have not heard it, nor perceived (it) with (their) ears, neither hath any eye ſeen it, beſides thee, O God, (what) he will do for him that waiteth upon, him.* [This is principally to be underſtood of the myſteries ſo the Goſpel, unknown and incomprehenſible to the wiſdome and underſtanding of men, ſave to thoſe, to whom God revealeth them by his ſpirit, as the Apoſtle Paul ſheweth from this place, 1 *Cor.* 2. *ver.* 9, 10. *(neither hath any eye ſeen it)* yea it never entred into the heart or thought of any man, as the Apoſtle teſtifieth, 1 *Cor.* 2. 9. *(what he will do)* for *what thou wilt do*, that is, what mercies thou wilt beſtow. The Apoſtle ſaith *what God hath prepared*; to wit, the Kingdome of heaven, which is ſo great a glory, that it far excelleth all humane underſtanding. *(for him that waiteth upon him)* the Apoſtle expoundeth theſe words thus, *for them that love him.* For to wait upon God is a fruit of love. Compare with this plac *Pſal.* 13. 20.]

5 *Thou meeteſt him that is joyful, and that doth righteouſneſs*, [To wit, with thy grace and mercy, and help of them, as the Angels met Jacob, *Gen.* 32. In other places it ſignifies a meeting for damage and hurt, as *Exod.* 5. 3. *(him that is joyful)* them that apply themſelves with joy to thee, or them that rejoyce in thee] *thoſe that remember thee in thy wayes*: [that is, thoſe that praiſe and glorifie thee forthy wonderful providence and protection] *behold thou waſt wroth* [and conſequently thou haſt ſmitten us] *becauſe we have ſinned in them*; [to wit, in thy waies, lawes, & will, or in thy grace and mercy which thou continually ſheweſt unto thy people] *is eternity that we may be ſaved* [that is, if we had walked in them we ſhould have been ſaved. Others, *behold thou waſt wroth, becauſe we alwaies ſinned againſt thoſe* (to wit, waies) *yet we are ſaved.*]

6 *But we are all as an unclean perſon*, (thing) *and all our righteouſneſſes* [That is, all our beſt works, or whatever good we might have done] *are as a caſt garment*: underſtand withal, if thou ſhouldſt examine them according to the rigour of thy juſtice, beholding us in our own nature out of Chriſt. See *Ph l.* 3. 8. Heb. *as a grament of caſting away*, or *as a filthy ſtained garment*; or *a garment made up of rags and patches.* See on the contrary what we are in Chriſt Jeſus, *Revel.* 19. 8.] *and we do all fall off*, or *we wither or fade*, [to wit, by reaſon of thine anger kindled againſt us, which we have occaſioned by our ſins. See *Pſal.* 90. 5, 6.] *as a leafe*, [compare this place with *Jude ver.* 12. The contrary is, *Pſal.* 1. 3.] *and our offences*, [This word comprehendeth not onely the offences, but alſo the puniſhment of them] *like a wind carry us away.*

7 *And there is none* [That is, very few] *that calleth upon thy name*, [to wit, with true faith and repentance, at it becometh them to do] *that ſtirreth up himſelf to take hold of thee*: [to wit, to keep thee back from going on to puniſh us in thine anger. Others, *that holdeth faſt on thee*] *for thou hideſt thy face from us*, See *Deut.* 13. 17] *and thou cauſeſt us to melt by the means of our iniquities.* [or *by the ſtrength of our iniquities.* Heb. *by the hand of our iniquities.* The meaning is, our ſins have kindled the fire of thy wrath, whereby we are melted and conſumed]

8 *But now, LORD, thou art our father*: [God is the Father of all men in regard that he hath created them. But he is the Father of his elect for this cauſe alſo, becauſe he hath adopted them as for children by grace. See *Rom.* 8, 15, 16.] *we are the clay and thou art the potter*, [or *former*, or he that formed us, forming our hearts as a potter formeth a veſſel of clay or earth] *and we all are the work of thine hands.*

9 *LORD, be not ſo exceedingly wroth, neither remember iniquity for ever*: [Compare *Pſal.* 79. 8.] *lo, behold, we beſeech thee, we all are thy people.*

10 *Thy holy cities* [Heb. *the cities of thy holineſs*; to wit, Zion and Jeruſalem. And underſtand here by Zion the city of David, which was the upper part of the city of Jeruſalem, built upon mount Zion: and by Jeruſalem is underſtood the lower part of the city. Or by the holy cities may be underſtood in general the cities of Juda, as being cities of the holy land, and of the holy people of God; and conſequently Zion and Jeruſalem as followeth] *Zion is become a wilderneſs, Jeruſalem, a deſolation.* [that is, Jeruſalem is made deſolate. See *Pſal.* 79. 1.]

11 *Our holy and our glorious houſe*, [To wit, the Temple wherein the holy ſervice of God was performed, and where God manifeſted his glory and preſence. See 1 *Kings* 8. 13, *&c.*] *wherein our fathers praiſed thee is burnt with fire*: [to wit, by the Babylonians. For it ſeemeth that this prayer was preſcribed by the Prophet unto the people, to be uſed in the time of the Babylonian captivity. Others, *is* (dedicated) *to the fire*, Heb. *is become a burning of fire.* The firſt Temple was burnt by Nebuchadnezzar, 2 *Kings* 25. 9. the ſecond by the Emperour Titus. See *Matth.* 24. 2.] *and all our deſierable things are become a deſolation.*

12 *LORD ſhouldſt thou refrain thy ſelf* [Or *ceaſe*; to wit, without executing vengeance upon our enemies, and without bringing us again to Jeruſalem, to build up the Temple again and to reſtore thine holy worſhip] *at theſe things?* [to wit, at this ſad condition of thy Church] *ſhouldſt thou hold thy peace, and afflict* [or caſt down] *as ſo ſore?*

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CHAP. LXV.

A Prophesy of the calling of the Gentiles, verse 1 *and rejection of the Jews for their rebellion and Idolatry*, 2 *and other sins*, 4 *But the penitent are promised that they shall be delivered*, 8 *but the forsakers of God are sorely threatned*, 13

I *am found* [Heb. properly *sought*. Understand with-all *and found*, as it is said *Romans* 10. 20. See this phrase; to wit, *seeking for seeking and finding*, *Eccles.* 3. 6. and compare *Gen.* 12. on *ver.* 15.] *of them*, *that asked not (for me)* Heb. *that asked not*. This the Lord speaketh: and it is a prophesy concerning the calling of the Gentiles, and the rejection of the Jews] *I am found of them that sought me not*: [that is, of the Gentiles, that were aliens from the common-wealth of *Israel*, &c. See *Eph.* 2. 62.] *I said unto a nation that was not called by my name*, [Understand here also the Gentiles that were in times past were not called the people of God. See *Romans* 9. 24, 25, 26.] *Behold, (here) am I, behold, (here) am I*, [that is, I offer my self for your good; to wit, in and by the preaching of the Gospel.]

2 *I have Spread out mine hand all the day unto a rebellion people*, [That is, I have caused the Jews to be continually called and instructed by the preaching of the prophets, and afterward by the Apostles, but they laid it not to heart. When the Scripture saith that men spread forth or stretch out their hands, it signifieth praying, as *Exod.* 9. 29. and 1 *Kings* 8. 22. See the Annotat. there. But when it is said, that God spreadeth forth his hands, it signifieth *preaching*, as here, and *Prov.* 1. 24. See the Annotat. there *(unto a rebellious people)* See above *chap.* 1. on *verse* 23. The Apostle Paul following the Greek interpreter rendreth it *unto a disobedient and gain-saying people*; and he saith that this is spoken to Israel, *Rom.* 10. 21] *which walk in a way that is not good*, [As *Psal.* 36. 5. The word *way* is used sometimes in Scripture for *religion*, as *Act. chap.* 18. *ver.* 25, 26. and *chap.* 22. *verse* 4.] *after their (own) thoughts*. [It is said, *Psal.* 94. 11. that the thoughts of man are vanity it self. See likewise *Psal.* 81. 13.]

3 *A people provoking me continually* [To wit, by their idolatry and abominations. See 32. 16. *to my face*: [that is, openly, boldly, impudently, contrary to Gods commandment *Exod.* 20. 3. See above *chap.* 1. *verse* 11.] *offering in gardens*, [to wit, under green trees, after the manner of Idolaters. See above *chap.* 1. 29. and below *chap.* 66. 17.] *and burning incense upon bricks*. [that is, upon idolatrous altars, that were made of bricks, despising Gods golden alter which Solomon had caused to be made, 1 *King* 17. 48.]

4 *Sitting by the graves*, [To enquire of the dead for the living, above *chap.* 8. 19. which is abomination in the sight of God. *Deut.* 18. 11, 12. See above *chap.* 2. 6. and 8. 19.] *by overnight with* them that are kept, [that is according to the opinion of some among the Idols or images of false Gods, which kept and protected nothing, but were to be kept and watched lest they should be stolen; but others understand it of dead bodies, which those that had skill in the magick art, were wont to keep and to tarry with them in the night time, to ask counsel of them. Others, *they overnight in the desert places*, or *in mountains*] *eating swines flesh*, [against the expres command of God to the contrary, (as being an unclean thing) *Levit.* 11. 7. *Deut.* 14. 8.] *and there is broth of abominable things in their vessels*. [that is, broth of the flesh of beasts that were forbidden, which were an abomination unto the Lord, when a man did eat them. Others, *pieces of unclean*, or *stinking*, or *rotten* (flesh) *is in their vessels*. See the Annotat. *Levit.* 7. 18. but under the above recited abominations must here be understood all manner of transgressions against the law of God]

5 *Which say*, [To wit, to the Prophet, that goeth about to reprove them, and to exhort them to repentance] *keep thee to thy self and come not near to me*, [that is, tarry away from me, come not neer me: trouble thy self with thine own self] *for I am holier then thou*: [or *holy in comparison of thee*. they are the words of boasters & hypocrites, disdaining others, as if they themselves were very holy men, whereas indeed they were most unclean. See *Prov.* 30. 12. *Luk.* 18. 11. *Rom.* 2. 17, &c.] *these are a smoke in my nose* that is they are very lothsome unto me, therefore I will consume them in my wrath. Others, *they are a smoak in mine anger*. that is, they deserve a great punishment which shall also befal them in mine anger. Thus *smoak* is taken for great punishment, above *chap.* 14. 31 *Revel.* 18. 9, 18 and 19. 3. and elsewhere besides] *a fire burning all the day*, [that is, burning continually. So that this is to be understood of hell fire that burneth alwaies, *Mark* 9. 45, 46, 48.]

6 *Behold it*, [To wit, the idolatrous disposition of the Jews, whereof is spoken immediately] *is written before my face*: [to wit, that it may not be forgotten; I will surely punish it in due time. See *Exod.* 17. 14. *Deut.* 32. 34. See the Annotat. there, and *Jer.* 17. 1.] *I will not keep silence*, [understand this *keeping of silence*, not so much of being silent in words, as to keep one self quiet in deed, as *Judg.* 82. 9. See the Annotat. there. See also the Annotat. 1 *Kings* 22. on *verf.* 3.] *but I will recompense, yea I will recompense into their bosome*, [that is, abundantly in full measure, as *Psal.* 78. See the Annot. there on *ver.* 12.]

7 *Your iniquities, and the iniquities of your fathers together saith the LORD, which have burnt incense upon the mountains, and have reproched me* [or *have defied me*] *upon the hills*: [to wit, by their false worship. See *Psal.* 106. 20, 21.] *therefore will I measure back their former wages* [or *their first wages*; to wit, which they have deserved by their evil deeds See above *chap.* 40. on *ver.* 10 and 62. 11.] *into their bosome*.

8 *Thus saith the LORD, as when new wine is found in a cluster of grapes, they say destroy it not*, [to wit, the grape] *for a blessing*: [that is, good wine proceeding from the blessing of God, and for which he is to be blessed and praised] *is in it*: *so will I do it for my servants sake*, [that is, because of the godly among the Jews which serve me faithfully] *that I may not destroy them all*. [that is, that I may not destroy all the people. Others, *that I may not destroy all*. Here the Lord sheweth that when any man is minded to pluck up a vine, because it beareth not good fruit, yet he spareth it, if he findeth but some good grapes upon it: so will the Lord likewise spare the small remnant, of Israelites, because of the small number of his elect. Compare herewith above *chap.* 17. on *ver.* 6. and *Rom.* 11. 5.]

9 *And I will bring forth* [Or *bring out*; to wit, first out of the Babylonian captivity, and secondly, out of the spirituall captivity of the Devil] *seed* [that is, some few, as *Rom.* 9. 29. See above *chap.* 1. 9. with the Annotat.] *out of Jacob*, [the meaning is, I will increase and bless my Church] *and out of Juda an inheritour of my mountains*: [that is, a small company that shall possess and inherit the mountains *(of my mountains)* that is, of the land of Juda which was mountanous. The Churches or Congregations of believers, and likewise the kingdome of heaven, are typified by the mountanous land of Canaan, especially by mount Zion. See *Ezek.* 36. 1, &c.] *and mine elect shall hereditarily possess it*, [to wit, the land, as *Matth.* 5. 5. or Jerusalem, as below *ver.* 19.] *and my servants shall dwell there*.

10 *And Sharon shall be a sheepfold* [That is, their flocks shall feed in fruitful places; by which words is signified the abundance of blessings which the Church and every member thereof should receive at the hand of God. For *Sharon* was a fruitful and pleasant valley. See 1 *Chron.* 5. 16. and 27. 29. *Cant.* 2. 1. above *chap.* 33. 9.] *and the vally of Achor* [this was also a fruitful valley lying hard by Jericho. See *Jos.* 7. 26. *Hos.* 2. 15.] *a resting-place for Oxen*, or *a place where cattel shall lie down and rest*] *for my people that have sought me*.

11 *But ye forsakers of the LORD, the forgetters of the mountain of my holiness*, [Or *ye that forget my holy mountain*, that is, my Temple, and the true worship of God, which ought to be exercised in my Temple. He speaketh to the unbelieving Jews. See *Rom.* 10. 21. See also *Psal.* 106. 21.] *the preparers of a table for that band*, [the meaning is, after ye have performed your idolatrous offering, ye sit down at the table and eat of such offerings. The Hebrew word rendred here *band*, signifieth a band, a troop, an heap, or host. See *Gen.* 35. 11. Some understand the host of heaven, the sun, the moon, and stars. Compare *Jeremiah* 7. 18. and 8. 2. and 19. 13. Others retain the word *God* in the Text, and understand hereby, some *Jupiter*, others *Mars*, others *Fortune*, others the *Sun*, others *the whole company of false Gods*] *and the fillers up* [or *the minglers*; as *Prov.* 23. 20.] *of drink for that number*.] That is, to the honour of the stars, that are many in number. Heb. *Lammi*. Some retain this word in the text, as if it were the name of some Idol. Others take it to be a certain number of stars altogether, and render it, *for as many as may be numbred*; to wit, unto as many idols as it is possible for any to number; that is, unto a very great number. Some understand by this word the Moon]

12 *I will also number you to the sword*, [Or go to, *I will number you, &c.* this hath respect to the word *number*, *ver.* 11. The meaning is, go to, masmuch as ye trespass in number, I will likewise punish you in number, and as many as I do number shall perish by the sword] (so) *that ye shall also bow down to the slaughter*, [that is, ye shall be fain to bow down and stretch out your necks unto those that shall kill you] *because I called*, [to wit, by the mouth of my Prophets, by whom I caused my will to be declared unto you. Compare herewith *Proverbs* 1. 24. *Jeremiah* 7. 13, 27. below *chapter* 66. 4. and *Matthew* 23. 34.] *but ye did not answer*; *I spake, but ye heard not, but did that which was evil in mine eyes, and did choose that wherein I took no delight*.

13 *Therefore thus saith the Lord LORD, Behold, my servants shall eat, but ye shall be hungry*: *behold, my servants shall drink, but ye shall be thirsty*: [Understand here by eating and drinking, the enjoying of the good gifts of God. See *Psalm* 36. on *verse* 9. See also *Leviticus* 26. 10.] *behold my servants shall rejoyce, but ye shall be ashamed*.

14 *Behold my servants shal shout for good heart*, [Heb. *for goodness of heart*; that is, *for joy*. See *Jud.* 16. on *ver.* 25.] *and ye shall howl for breaking of spirit*.

15 *And ye shall leave your name for a curse*, [or *for an oath*. Oftentimes oaths were made of wishing of evil, or with cursing. In *Numbers* 5. 21. it is said *an oath of cursing*. See the Annotations there. The form of such oaths of cursing was, *the Lord make thee as this or that man*, as appeareth *Jeremiah* 29. 22. that is, let those plagues and curses light upon thee, which have lighted on this or that man by the just judgement of God. See on the contrary the form of blessing of this or that man, *Genesis* 48. 20.] *and the Lord LORD shall slay you*, [that is, every one of you] *but he shall call his servants by another name*. [that is, they shall be no more called Israelites, but Christians, *Acts* 11. 26. See *Genesis* 32. 28. Also a *new name* signifieth sometimes a new and better condition, as above *chapter* 62. 2. See the Annotations there.]

16 *So that whosoever shall bless himself* [That is, whosoever shall wish all good things, happiness, and prosperity to himself. See *Genesis* 29. on *verse* 19.] *on earth, the same shall bless himself in the God of truth*: [that is, in the true God. Others, *in the God Amen*, or *in the God of Amen*: whereby is meant our Lord Jesus Christ who is the true God and eternal life, 1 *John* 5. 20. and he is called *the Amen*, *Revel.* 3. 14. and in him shall all the kindreds of the earth bless themselves] *and whosoever shall swear on earth*; [swearing is a part of Gods worship. See *Psalm* 63. on *verse* 12.] *the same shall swear by the God of truth*, [See the former note on the words, *the God of truth*] *because the former troubles* [that is, as well the miseries that my people have endured, as the causes thereof, to wit, their sins] *shall be forgotten, and because they are hid from mine eyes*.

17 *For behold I create* [Heb. *I am creating*; that is, I am ready to create. See also *ver.* 18.] *a new heavens, and a new earth*: [The meaning is, I will renew all things in Christ; Or, I will so renew and repair the whole state of the Church, as if so be I created a new heaven and a new earth. This indeed was presently performed at the first coming of Christ, by the preaching of the Gospel, and the working of the holy Ghost, who was richly imparted unto the faithful of the New Testament: But it shall not be fully accomplished until the second coming of the Lord, when he shall take up his Church into the kingdom of heaven. See below *chap.* 66. 22. 2 *Pet.* 3. 13. *Revel.* 21. 1. (*and a new earth*) that is, the earthly Gentiles shall be as it were made new by their calling to the knowledge of the Gospel. See *Psal.* 97. 1. and 98. 3, 4. *Revel.* 21. 2.] *and the former things shall be no (more) remembred, neither shall (they) ascend into the heart*. [That is, come into mind, or in remembrance. See the Annotat. *Jerem.* 3. on *ver.* 16. and *chap.* 7. on *ver.* 31.]

18 *But be you glad, and rejoyce for ever (in) that which I created*: [Or, *(your)* that which I create. Others, *rejoyce so ever, ye whom I create new*; to wit, in Christ Jesus. See *Psal.* 102. 19. *Ephes.* 2. 10.] *for behold I create Jerusalem a rejoycing*, [that is, I will fill my Church and all the members thereof with everlasting and heavenly joy; for here mention is made of the heavenly Jerusalem] *and her people* [to wit, the people of the City of Jerusalem] *ajoy*.

19 *And I will rejoyce over* [That is, because of. Compare *Dent.* 28. 63.] *Jerusalem*, See above *chap.* 62. 5.] *and be joyful over* [that is, because of, as before] *my people*: *and the voice of weeping shall be no more heard in her*,] that is, in Jerusalem; to wit, in the heavenly Jerusalem] *nor the voice of crying*. [For all tears shall be wiped away from their eyes. See above *chap.* 25. 8. and 30. 19. and *Revel.* 7. 17. and 21. 4.]

20 (There) *shall be no more thence* [Or, *from thence* [To wit, from Jerusalem] *a suckling*, [Or, *a suckling child*, as above *chap.* 49. 15.] *of (few) dayes*, Heb. *a suckling of dayes*; that is, an infant, or a child that dieth when its but a yeer old: for *dayes* do sometimes signify a yeer: as 1 *Sam.* 2. 19. it is said *the offering of dayes*, for the yearly offering] *nor an old man, that shall not fill his dayes*. [To wit, those daies, which belong to a common age] *for a young man shall die being an hundred yeers old*, [Heb. *an hundred yeers son, or a son of an hundred years*. See the Anno. *Gen.* ch. 5. on *ver.* 32. So presently, *a sinner a son of an hundred years*.] *but a sinner being an hundred yeers old, shall be accursed*. [As for the meaning of this whole verse, the same is spiritual and seemeth to be this, that age shall be far otherwise then now at present: now-a-daies many die whilst

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whileſt they are yet children: Others, when they are ſomwhat old, as at 60. or 70 yeers of age, but few that live out their full age,and attain to an hundred years : But then it ſhall happen to the one as to the other, to the young as to the old. They ſhall all fill up their daies. This he confirmeth thus, *For a young man being an hundred years old, ſhall die*; that is, a child ſhall not die a child, but it ſhall fill up the full time of its life. *but a ſinner of an hundred years ſhall be accurſed*; that is, a child ſhall be happier in the kingdom of Chriſt, then an old man in the kingdom of the world; for a child ſhall in the kingdom of Chriſt attain to a happy perfection of life: but in the kingdom of the world, a ſinner when he ſhall ſeem to have attained to the perfection of life, ſhall be accurſed. Others take it and expound it thus: (*There ſhall be no more thence a ſuckling* (or infant) *of daies, nor an old man,whoſe daies ſhall not be filled: but a ſinner of an hundred years ſhall be accurſed*: that is,the longer he ſhal live,the more curſes he ſhal be ſubject unto.]

21 *And they* [To wit, my ſervants, *ver.* 13.] *ſhall build houſes, and inhabit (them): and they ſhall plant vineyards, and eat the fruit of them.* [That is, they ſhall be made to rejoyce with all manner of bleſſings of God. Compare *Deut.* 28. 3, &c. and *Levit.* 26. 4, to 16. Howbeit under temporal bleſſings, which God promiſeth in the law, muſt here and elſewhere be underſtood ſpiritual and eternal bleſſings.]

22 *They ſhall not build, that another may inhabit it; they ſhall not plant, that another may eat it*: [This verſe ſheweth, that they ſhall be freed from thoſe curſes which the law threatneth to the diſobedient, *Deut.* 28. 30.] *for the daies of my people ſhall be as the daies of a tree*, [that is, firm, ſtable, permanent. See *Pſal.* 52. 10. and 92. 13.] *and mine elect ſhall wear out* [Or, *make old*, or, *make perpetual*] *the work of their hands.* [That is, they ſhall long enjoy the work of their hands, becauſe they ſhall live long.]

23 *They ſhall not labour in vain*, [Or, *for vanity.* See *Levit.* 26. 16, to 20.] *nor bring forth for trouble*: [Namely ſo, as that their children ſhould be ſlain by the enemies, or, be carried away captive. See *Deut.* 28. *ver.* 32, to 41.] *for they are* [or, *but they ſhall be the ſeed*] that is, the children] *of the bleſſed of the LORD, and their poſterity* [that is, their childrens children. See above *chap.* 44. 3.] *with them.*

24 *And it ſhall come to paſs,that before they call I will anſwer*:[For God knoweth what we have need of before we pray, *Math.* 6. 8. *Pſ.* 145. 18. And ſee an example, *Geneſ.* 24. 15.] *whiles they yet ſpeak I will hear.*

25 *The wolf and the lamb ſhall feed together*, [Heb. *as one*] *and the Lion* [The Hebrew word ſignifieth properly *a renting lion*] *ſhall eat ſtraw as an ox*, that is, cruel wicked men ſhall be changed, and become as little children. See *Math.* 18. 3. and above *chap.* 11. *ver.* 6, 7, 8, 9.] *and duſt ſhall be the ſerpents meat*: [Heb. *her bread.* The meaning is, the ſerpent ſhall lie hid in her holes, and ſhall not ſeek to hurt any, but ſhall be contented to eat duſt, as God had appointed, *Geneſ.* 3. 14.] *they ſhall do no hurt, nor deſtroy in all my holy mountain, ſaith the LORD.*

CHAP. LXVI.

The Lord reprooveth the Jews that relied on the outward Temple, ver. 1 *And ſheweth who they are that pleaſe him.* 2 *A threatning againſt the rebellious.* 4 *Afterward he comforteth the godly.* 24.

THus *ſaith the LORD, The heaven is my throne, and the earth is the footſtool of my feet*: [See the Annotat. 1 *Kings* 8. 27. and 2 *Chron.* 6. 18. *Acts* 7. 48, 49. and 17. 24.] *where ſhould that houſe be that ye ſhould build unto me?* [As if he had ſaid, ye muſt not think that I can be ſhut up in a Temple. Many Jews in thoſe times thought that they did enough, when they worſhipped God in the Temple (whereunto they held themſelves eſpecially tied) with the outward worſhip that was enjoyned them, although they did not live according to all his commandements, but lived wicked lives. But this reproof of the [...]
as that under it is likewiſe propheſied of the diſanulling of the ceremonies of the Old Teſtament] *and where is the place of my reſt?* [Or, *which is the place of my reſt?* as *Acts* 7. 49. The Tabernacle and the Temple are called *the reſt of the Lord.*, 1 *Chron.* 28. 2. and 2 *Chron.* 6. 41. and *Pſal.* 132. 8. See the Annotat. there. But of the new heavenly Jeruſalem it is ſaid, *Revel.* 21. 22. *I ſaw no Temple therein, for the Lord the Almighty God is the Temple of it, and the lamb.* And now is the time that the true worſhippers ſhall worſhip the Father in ſpirit and in truth, being tied to no certain houſe or place, *Joh.* 4. 21, 24.]

2 *For mine hand* [That is, *power*] *hath made all theſe things*, [this is ſet down by way of queſtion, *Acts* 7. 50. *hath not mine hand made all theſe things?*] *and* [or, *ſo therefore*] *all theſe things have been*, [That is, ſubſiſt, to wit, by my power. See *Pſal.* 119. 91. and *Job* 41. 2. Or, *to be* ſignifieth *to continue*, as *Exod.* 24. 12. *Ruth.* 1. 2. *Pſal.* 64. 8. *Dan.* 1. 21. See *Pſal.* 37. on *ver.* 18.] *ſpeaketh the LORD, but to this* (man) *will I look*, [Or, *upon whom ſhall I look?* That is, unto whom ſhall I be gracious? that is, whom ſhall I cauſe to enjoy my favour and help?] *to him that is poor*, [And he that acknowledgeth his poverty, namely his ſpiritual poverty; that is, the want of righteouſneſs] *and contrite in ſpirit.* [By reaſon of the ſenſe or knowledge of his ſins. See *Pſal.* 34. on *ver.* 19. and *Pſal.* 35. on *ver.* 15. and 51. 19. and above *chap.* 57. 18. Compare *Math.* 5. 3. and 1 *Pet.* 3. 4.] *and that trembleth at my word.* [That is, that ſo highly regardeth my Majeſty & excellency, as that he feareth and trembleth at my commandements, receiving them, and ſubmitting himſelf unto them with a child-like fear and reverence. Compare *Ezra.* 9. 4. and 10. 3. below *ver.* 5. *Hoſ.* 11. 10, 11. See alſo, *Exod.* 19. 16. *Job* 37. 1.]

3 *Who ſo killeth an ox*, [Heb. *throateth &c.* To wit, for an offering; to wit, without acknowledgment of his ſins, and without faith; or, alſo he that doth it outwardly in the time of the new Teſtament. See above chap. 1. 11. *Heb.* 10. 1, 4, 11.] *ſmiteth* [or, *ſlayeth*] *a man*: [that is, killeth a man. The meaning is, it is as diſpleaſing unto me, yea he doth as exceedingly provoke me to anger, as if he ſlew a man] *who ſo offereth a lamb, breaketh a dogs neck*: [that is, he is like one that breaketh a dogs neck, or, beheadeth a dog, or cutteth off his neck; to wit, to offer it unto me, as *Deut.* 21. 4. And underſtand here under the name of dog all kinds of unclean beaſts, which were forbidden in the law to be offered] *who ſo offereth a meat-offering, is* (*as he that offereth*) *ſwines blood*: See *Levit.* 11. *ver.* 7, 8, 29. *Deut.* 14. 8. where not onely ſwines fleſh is forbidden to be eaten, but the Jews were not allowed to touch it without defiling themſelves therewith] *who ſo burneth frankincenſe for a remembrance-offering*, [to wit, for a memorial. See the Annotat. *Levit.* 2. on *ver.* 2. Heb. *he that maketh a remembrance of incenſe*, or *frankincenſe*] *is* (*as*) *he that bleſſeth an idol*: [Or, *praiſeth* an Idol: that is, giveth thanks, as if he were a true God. See of the Hebrew word rendred an Idol, 1 *Sam.* 15. on *ver.* 23.] *They alſo chooſe their* (own) *waies* [The meaning is, they walk not in the waies that I have preſcribed unto them, but they chooſe *waies* unto themſelves; that is, waies and *manners* of worſhip; or their own wicked luſts, & evil concupiſcences] *& their ſoul delighteth in their abominations.* [That is, in their idolatries and ceremonies, which are an abomination to me. See 2 *Chron.* 18. 8. *Ezek.* 20. 7. with the Anotat.]

4 *I will alſo chooſe (the reward) of their dealings*, [As if God ſhould ſay, have they choſen their own waies, and walked in them? I alſo will chooſe the thing that I will do [Others, *I will alſo chooſe their mutabilities*; that is, I will alſo puniſh them for their hypocriſie, and will make them to trot up and down, and to go into captivity [Others, *for their deluſions*; that is, I will diſcover their wickedneſs, and hypocriſie, whereby they mean to blind mine eyes] *and I will cauſe their fears*] to wit, [...]

the Chaldeans and other enemies, which they are afraid of.] See *Job chap.* 39. on *ver.* 25.] *to come upon them; becauſe I called, and none did anſwer*; [See *Prov.* 1. 14. above *chap.* 50. 2. and 65. 12. and *Jer.* 7. 13.] *but did that which is evil in mine eyes*, [ſee above *chap.* 65. 12.] *and choſe that in which I delighted not.*

5 *Hear the word of the LORD, ye that tremble at his word: Your brethren that hate you, that ſeparate you far off for my Names ſake*, [Here now God or the Prophet ſpeaketh to the godly Iſraelites that lived in the time of the Prophets, and which afterwards in the time of Chriſt ſhould believe in him, and ſhould therfore be hated and perſecuted of their brethren according to the fleſh (*your brethren*) to wit, falſe brethren, hypocrites, (*that ſeparate you*) or, *ſever you, are averſe from you*, counting you unworthy of their company. See above *chap.* 65. 5, (*for my names ſake*) that is, becauſe you profeſs the true religion, which I have given you to obſerve to the honour of my name] *ſay*, [to wit, mocking at the threatnings which the Lord cauſeth to be denounced by his Prophets] *Let the LORD be glorious*: [As if they had ſaid, Let the Lord ſhew his power on us by his judgments, wherewith thou doſt threaten us. This thoſe wicked men ſpeak in a ſcoffing way, profanely rejecting all the threatnings and promiſes which the Lord made by his Prophets. Compare above *chap.* 5. 19.] *but he ſhall appear to your joy, they on the contrary ſhall be aſhamed.* [Or, *verily, he* (to wit, the Lord) *ſhall appear* (that is, he ſhall ſurely come) *to your joy* (to wit, to the joy of the godly) *but they* (to wit the wicked) *ſhall be aſhamed*; that is, I will plague them and bring them to ſhame: neither ſhall their falſe gods in whom they put their confidence, be able to deliver them.]

6 *There ſhall be* [That is, be heard] *a voice of a great rumour* [Others, *the ſound of a noiſe*] *from the city*, [to wit Jeruſalem] *a voice from the Temple, the voice of the LORD, that recompenſeth deſert to his enemies.* [Some underſtand the words of this verſe thus, There ſhall be heard an alarum and lamentation, when the Chaldeans ſhall come to deſtroy the city of Jeruſalem and the temple: this ſhall be the voice of the Lord, who ſhall call, or ſtir up the Chaldeans, to puniſh the wicked Jews. Others take theſe words thus, the voice of the teachers of the Goſpel, that ſhall lift up their voice like a trumpet, ſhall go forth from Jeruſalem, and be heard from the temple, above *chap.* 2. 3. being a gracious voice unto the elect, but diſpleaſing unto the enemies of God, 2 *Cor.* 2. 15, 16.]

7 *Before ſhe* [To wit, Zion, *ver.* 8. that is, the Church of God] *travailed*, [Or, *had pangs, ſorrows*] *ſhe brought forth*; [that is, the Church of Chriſt ſhall ſuddenly and unawares increaſe, in regard that ſuddenly and beyond expectation, many of the Gentiles ſhall declare the Goſpel, which as children of God ſhall be born unto her. See *Acts* 2. 41, 47. and *chap.* 12. *ver.* 24. The Gentiles came in great multitudes, in ſtead of the wicked and unbelieving Jews, to the Church of Chriſt. See *Acts* 11. *ver.* 18. and *ver.* 23.] *before her pain came upon* (*her*) *ſhe was delivered of a manchild.* [that is, a great and mighty people, which *ver.* 8. are called *her ſons*, And *Exod* 4. 22. Gods people are called *Gods ſons*: *and his firſt-born.* Compare with *Revel.* 12. 5.]

8 *Who hath ever heard ſuch a thing? who hath ſeen the like? is it poſſible that a land* [That is, the inhabitants of a land, a land full of people] *ſhould be born in one day? is it poſſible that a people ſhould be borne at once?*] [that is, ſuddenly in a ſhort time] *but Zion was in pangs, and ſhe brought forth her ſons.* [that is, Zion brought forth her children as ſoon as her pangs and travail came upon her. This came to paſs when the preaching of the Goſpel was ſpeedily embraced (*and ſhe brought forth her ſons*) Underſtand this of a great number of Gentiles which were by faith gained unto Chriſt. See *ver.* 7.]

9 *Should I break open the womb and not beget?* [Or, *cauſe (Zion) to bring forth?* or thus, *ſhould I bring to the birth & not cauſe to bring forth?* that is, ſhould I prepare a people for the Goſpel, and give no grace to receive it, profeſs it, and live according to it? Compare above *chap.* 37. 3.] *ſaith the LORD: ſhould I that beget, henceforth ſhut up?* [that is, remain, or cauſe to remain barren. See *Geneſ.* 16. 2. and 20. 17, 18.] *ſaith thy God.*

10 *Rejoyce ye* [O ye faithful children of God, ye new-born Chriſtians, of whoſe birth is ſpoken *ver.* 8.] *with Jeruſalem*, [that is, with the Church of God, the ſpiritual Jeruſalem, which the Lord hath built up again, and greatly increaſed by the calling of the Gentiles] *and be glad over her*, [or *with her*, or *in her*, that is, for her ſake] *all her lovers, be joyful with joy* [that is, be heartily joyful, as *Matth.* 2. 10.] *over her all ye that mourned for her.* [to wit, not onely for the deſtruction of the earthly Jeruſalem, but much more becauſe the Church of God is almoſt utterly oppreſſed by the enemies]

11 *That ye may ſuck, and be ſatisfied with the breaſts of her conſolations*: [That is, that ye may be partakers of the gifts which the Lord ſhall abundantly pour out upon his Church. See the Annotat. *Pſal.* 36. on *ver.* 9. (*with the breaſts of her conſolations*) that is, of her manifold comforts, wherewith ſhe doth comfort wounded conſciences. See 2 *Cor.* 1. 3, 4.] *that ye may ſuck out & delight your ſelves with the brightneſs of her glory.* [Or, *with the abundance of her glory.*]

12 *For thus ſaith the LORD, Behold, I will extend peace* [The word *peace* is diverſly taken in Scripture; Firſt, for ſpiritual peace ariſing from faith in Chriſt, *Rom.* 5. 1. Secondly, for brotherly peace, which one man hath with another, as *Joh.* 14. 27. *Mark* 9. 50. Thirdly, it ſignifieth likewiſe beſides reſt from war, all manner of health and proſperity both in ſoul and in body. See *Pſal.* 37. on *ver.* 11] *over her*, [Or, *incline*, or bow it to *her*; to wit, to Zion; that is, to my Church] *like a river*, [See above *chap.* 48. on *ver.* 18.] *and the glory* [that is, *riches.* See above *chap.* 61. on *ver.* 6. and *Revel.* 21. 26.] *of the Gentiles like an over-running brook: then ſhall ye* [to wit, the godly Jews] *ſuck*, [to wit, the ſincere milk of the word of God] *ye ſhall be carried upon* (her) *ſide.* [Or, upon (her) armes] *and be friendly dandled upon the knees.* [The meaning is, The Chriſtian Church and the Miniſters thereof ſhall deal very friendly & courteouſly with you, as a mother doth with her tender babes, not omitting any thing that might tend to your inſtruction and piety. See above *chap.* 49. 22. and 60. 4, 16. and *Numb.* 11. 12. and 1 *Theſſ.* 2. 7. *Gal.* 6. 1, 2. *Rom.* 15. 1, 2.]

13 *As one whom his mother comforteth, ſo will I comfort you*: [That is, I will ſhew all fatherly and motherly affection towards you, and I will embrace you with loving kindneſs. See above *chap.* 40. 11.] *yea, ye ſhall be comforted at Jeruſalem.* [That is, in the Church of believers.]

14 *And ye ſhall ſee (it), and your heart* [That is, your inward mind, or, inward man. *Pſal.* 22. 27. and 69. 33.] *ſhall rejoyce, and your bones ſhall flouriſh like the tender graſſe*: [that is, ye ſhall be made hearty and lively by the power of Gods ſpirit, whereas ye were before as it were dried up, and withered through grief. The word *bones* ſignifieth ſometimes all the members of the body. See *Pſal.* 35. the Annotat. on *ver.* 10. and *Pſal.* 51. on *ver.* 10. See the contrary of this clauſe, *Prov.* 17. 22. (*like the tender graſs*) which ſeemeth to be dead in the cold winter-ſeaſon, but is revived again when the ſpring cometh] *then ſhall the hand of the LORD* [that is, the ſtrength and power, or the help of the Lord] *be known towards his ſervants*, [that is, towards all the godly] *and he ſhall be angry* [Or, *ſhew anger.* The Hebrew word ſignifieth alſo *loathing, deteſting*, as *Numb.* 23. *ver.* 7, 8.] *with his enemies.*

15 *For, Behold, the LORD will come with fire*, [Or, *come in*, or, *as fire.* This is a deſcription of vengeance which the Lord ſhall exerciſe: and it may be underſtood of the corporal puniſhment which

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as likewise at the day of judgment, 2 *Thess.* 1.8, 9. See also *Jerem.* 5. 14.] *and his charets* [Understand here warlike charets. Compare this with *Psal.* 68. 18.] *like a whirlwind: to turn* [Or, *to imploy*] *hither his anger* [that is, his judgments] *with fury, and his rebuke* [that is, his wrath, his Judgments. See *Psal.* 9. on *ver.* 6.] *with flames of fire.*

16 *For with fire,* [Understand here the fire of divine wrath and vengeance. See *Job* 22. on *ver.* 20.] *and with his sword* [Some thus, *that is, with the sword.* Here some do understand the sword of the Chaldeans, and of other enemies, which the Lord would send against the Jews; therefore he calleth them *his sword.* But others understand here by the *sword*, the word of God; as *Eph.* 6. 17. *Heb.* 4.12.] *will the Lord enter into judgment with all flesh:* [that is, with all wicked men, that shall have been disobedient and rebellious against him] *& the slain of the LORD shall be multiplied.*

17 *They that sanctifie themselves, and purifie themselves in the gardens, after one in the midst (thereof:) that eat swin s flesh, and the abomination and mice: shall be consumed together, speaketh the LORD.* [A narration what manner of enemies they were whom the Lord should destroy; to wit, such as honour idols, and lead not their lives according to the law of God. *(They that sanctifie themselves, and purifie themselves* [to wit, after the manner of Idolaters, to please their false Gods. *(in the gardens)* Or, *For the gardens* that is, to go and offer in the gardens of Idols; See above *chap.* 1. 29. and 65. 3. *(after one)* that is, one after another, or, after one another. Some understood here by *one*, a well, or pool lying in the gardens, by or behind which they washed themselves with the water thereof, that they might so cleanse and purifie themselves. Others, *behind one* (tree) that is, behind a close row of trees dedicated to some Idol. Others, *behind* (the temple *of the one*; to wit, God, who is called *One Deu.* 6.4. also some among the heathen call God the *One*. Others, *behind* the temple of *Achad*, which *Achad* they conceive to be an Idol among the Assyrians, representing the *Sun*. *(in the midst thereof)* that is, openly *(that eat swines flesh, &c.* See above *ver.* 3. and *Levit.* 11.7, *&c.* *(they shall be consumed)* that is, be cut off or be destroyed]

18 *Their works and their thoughts!* [Others, *But as for me, O their works, &c.* As if so be God after he had in the former verse reproved the abominable idolatry of the wicked Jews, should add a threatning here, speaking as one provoked to anger, with short abrupt words. Or these words may be thus placed, *should I* (bear with) *their works* and (with) *their thoughts?* as if he had said, I will by no means bear with them; but I will forthwith gather all the heathen, *&c.* as followeth in the text] *it cometh,* [that is, the time cometh] *that I shall gather all the heathen tongues; and they shall come, and they shall see my glory.* [that is, in stead of the wicked and ungodly Jews, I will call the Gentiles, and I will manifest my glory unto them, *(all the heathen tongues)* that is, all manner of nations that speak divers languages. *(and they shall see)* that is, be made partakers of *(my glory)* which God revealeth in the Gospel, redeeming mankind by Jesus Christ.]

19 *And I will set a mark upon them,* [Whereby the converted Jews may be known to be my children and servants. This mark is the profession of the doctrine of the Christian faith, and the use of the holy sacraments, and inwardly the holy Ghost, whereby they are sealed, *Ezek.* 1. 13.] *and I will send those that shall escape of them,* [to wit, from the regection, of the greater part from the ruine and destruction of the Jews] *unto the Gentiles,* [this was fulfilled in the Apostles & others, that preached the Gospel among the Gentiles] *(to) Tharsis,* [to wit, unto those that dwel in Tharsis, & so in the sequel of *Tharsis*. See the Annotat. 1 *Kings* 10. on *vers.* 22.] *Pul* [it is conceived that this word signifieth the Affricans: *Pul* was also the name of one of the Kings of Assyria, See 2. *Kings* 15. 19, 20. and 1 *Chron.* 5. 26.] *and Lud,* [See *Gen.* 10. on *ver.* 13, and 22.] *the bow-shooters,* [Heb. *the bow-drawers*, or *the bow-benders*; that is, those that shoot with the bow. Compare *Jer.* 46.9.] *(to) Tubal.* See *Gen.* 10. on *ver.* 2.] *and Javan,* [that is, the Grecians. See *Gen.* 10. *verse* 2.] *to the Isles lying afar off, that have not heard my fame,* [Heb. my hearing; that is, which have not heard of me, which as yet had not heard the preaching of the Gospel. See *Rom.* 10. 16, 17. Others, *that as yet had not heard the fame concerning my* great power] *neither have seen my glory: and they* [or *the same*, to wit, whom I shall send unto the Gentiles, namely the Apostles, and other teachers, as *Barnabas, Silas, Timothy, Titus, Luke, &c.*] *shall declare my glory among the Gentiles.*

20. *And they shall bring all your brethren,* [To wit, your brethren in Christ, or believers, the elect Gentiles, which being converted by the preaching of the Gospel shall be made the children of Abraham, and consequently shall be the brethren of the Jews] *(for) a meat-offering unto the LORD,* [or for *a sacrifice* to be offered unto the Lord. Others, *for a gift*, or *present*. See *Rom.* 15, 16. so likewise below in this verse] *out of all the Gentiles, upon horses, & in charets, and in horse-litters,* [or *covered charets* or *coaches*] *and upon mules, and upon swift runners,* [or *upon swift beasts*, or *upon post-horses*, that is, with all diligence and helps or means] *unto my holy mountain,* [that is, to the communion of Saints. See above *chap.* 2. 2.] *(to) Jerusalem,* [from *ver.* 23. may be gathered, th t this is not to be meant of the material Jerusalem; for it is impossible that all flesh should come thither every month or every week, to worship there] *saith the LORD, like as the children of Israel bring the meat-offering in a clean vessel into the house of the LORD.*

21 *And I will also take of them* [To wit, of the converted Gentiles] *some for Priests, (and) for Levites,* [that is, for teachers and for preachers of the Gospel, See *Rom* 15.16. *Phil.* 2.17] *saith the LORD.*

22 *For like as that new heaven, and that new earth, which I will make,* [See above *chap.* 65. on *ver.* 17. and 2 *Pet.* 3. 13. *Rev.* 21. 1.] *shall stand before my face, saith the LORD, so shall (also) your seed and your name stand.* [that is, there shall be and remain alwaies a Church and company of believers in the world. The kingdome of Christ is called, Heb. 12. 28. *an immoveable kingdome*]

23 *And it shall come to pass, that from one new moon to another* [Heb. *from (the time of) the new moon to his new moon*] *and from one Sabbath to the other,* [Heb. *from Sabbath to his Sabbath.* That is, continually, from time to time, without distinction of daies that were in the old Testament. Compare *Coloss.* 2.28.] *all flesh,* [that is, all manner of nations upon earth, both Jews and Gentiles. See *Joel* 2. 28. *Acts* 2,17. See also above on *ver.* 20.] *shall come to worship before my face, saith the LORD.*

24 *And they* [To wit, the true members of the Church, the faithful] *shall go forth, and they shall see the dead bodies of the men that have transgressed against me;* [this may indeed be taken according to the letter, as above *chap.* 34. 3. and elsewhere: But it may be also taken here for such as are dead in sins, though they be alive according to the body, as 1 *Tim.* 5. 6. and *Revel.* 20. 5. *(they shall see &c.)* and rejoyce because of the righteous judgement of God upon the wicked, as well in this life as in that which is to come. Compare *Revel.* 12. *ver.* 10, *&c.* and *chap.* 19. *ver.* 12, *&c.*] *for their worm shall not die, neither shall their fire be quenched,* [Christ applieth these words to the damned in hell, where the worm of conscience never dieth, but alwaies gnaweth, and where the fire of Gods wrath is never quenched, *Mark* 9. 44] *and they shall be an abhorring* [or *an abomination*, or *a curse*. The Hebrew word is found onely here, and *Dan.* 12. 2. In both places is spoken of stifnecked obstinate sinners which are loathed and abhorred of all good and godly people] *unto all flesh.* [to wit, to all the elect children of God, or to all other creatures]

THE PROPHET JEREMIA.

The Argument of this Book.

THe Prophet Jeremia, hath by the command of God, and the inspiration of the Holy Ghost, set down in this Book: not onely his own sermons and prophecies, which he made unto the corrupt people of the Jews, during the time of more then fourty years, with an holy zeal, speciall boldnesse, and an exemplary constancy under the reign of Josia, Joahus, Jojakin, Jojachin, (otherwise also called Jechonia and Conia) and Zedekia, but also divers histories, that in the mean while fell out, tending to the instruction of Gods Church, and the confirmation of his Prophecies. In his Sermons he reproveth and rebuketh the Jews thorowout very sharply and severely for their manifold grosse sins and abominations repugnant to the first and second Table of Gods Law, which daily bare sway and prevailed with great and small, in the Ecclesiastical, Political, and Civil estate: with most earnest and perswasive exhortations unto true repentance. But forasmuch as there was at present no appearance of repentance or amendment, but on the contrary all things grew from evil to worse, he threateneth and foretelleth them all manner of grievous plagues and judgements of God, especially the destruction of the City of Jerusalem, of the temple, and of the whole land, by the King of Babel, as also very expresly the carrying away of the people into the seventy years captivity in Babylon, with all manner of insuing miseries, which he very lively represents unto them, as in a glasse, as well for the convincing of the unpenitent and obstinate, as for the instructing and admonishing of the godly, not onely by words of singular impression, but also by divers divine tokens, and testifieth and sealeth it with his hearty pity, compassion, intercession with God, yea, bitter weeping and lamenting (as seeing all things before his eyes) as afterward to his great grief of heart he was constrained to behold it with his own eyes. On the other side, he comforteth and strengtheneth the residue of the sad, penitent, and believing souls with very plain and excellent Prophecies; partly, concerning their deliverance from the Babylonian captivity, their return to their own land, and other future mercies of God, which he likewise representeth unto them, with admirable Divine visions and tokens; Also concerning grievous judgements of God upon many, both near and remote heathenish hostile nations, that had plagued the people of God, especially upon that proud and tyrannical Babel, a type of the Antichristian Babel in the New Testament: Partly, and principally, with Prophecies of their spiritual deliverance by the Messias, our Lord Jesus Christ, of whose person soulsaving office, Covenant of grace, Preaching of the Gospel, universal Church, both of Jews and Gentiles, and the abundant blessings and happinesse of that Church, both militant and triumphant, he prophesieth largely, most gloriously and sweetly.

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The Argument of this Book.

Concerning the Histories, which the Prophet moreover relateth in this book, they concern partly his own person: as namely, what he was fain to suffer for his sharp Sermons and prophecies, of Kings, Princes, Priests, false Prophets, and the common people; especially of his own countrey-men of Anathoth: how God did graciously strengthen him in his infirmity, wonderfully preserve him in dangers and cruel usages, and at length deliver him out of prison by means of the Babylonians; and how afterwards being got among the captives to be carried away to Babel, he was fetched on by the Captain General of the Babylonians, friendly and kindly used, and set at liberty; and how he went & adjoyned himself to Prince Gedalia, whom the King of Babel had made Governour and Ruler over the residue of the Jews that were left in Juda, and after that the said Gedalia was treacherously murdered, he with Baruch was carried away by those rebellious Jews that were left, into Egipt; and conversed there among them to the very last with great grief and rexingesse of heart, and prophecied unto them utter ruine and destruction, by reason of their desperate wickednesse. Where some antient Writers conceive, that they also at last stoned him to death, for a reward of his faithfulnesse. Partly, he recordeth the actual fulfilling of his Prophecies; as namely, the besieging of Jerusalem by the Babylonians, the miserable condition wherein the Jews were, by just judgement, while the siege lasted, the taking of the City, and the desolation of it, and of the Temple, and also of the whole Land, the carrying away of the people captive at several times, one after another, and what befell the residue of the Jews in Juda and Egypt.

The Prophet Jeremia *began to Prophesie in the thirteenth yeer of King* Josia, (chap. 12.) *who was the grandchilde of* Manasseh, *under whose reign some do write the Prophet* Isaia *was sawn asunder*, Amon *having reigned alone between both, two yeers, so that* Jeremia *soon followed the Prophet* Isaia. *How long* Jeremia *Prophesied after the destruction of Jerusalem, among the Jews that were left in Juda, and afterward in Egypt, is very uncertain. It is to be noted: that* Jeremia *Prophesied under the reign of* Zedekia *at Jerusalem among the Jews that were in Juda, and* Ezechiel *Prophesied in Babel, among the Jews that were carried away captive with* Jojachin; *both of them Prophesied the same thing, to wit, concerning the desolation of Jerusalem, and of the Land of Juda, at one and the same time, as they also both of them lived to see the accomplishment of their Prophecies. See* Ezechiel, chapters 4.5.9.10, 24. and 33, 20, 21, *&c.*

THE

THE PROPHET JEREMIA.

CHAP. I.

Jeremia's pedigree, and the time of his Prophesying, vers. 1, &c. God calleth him to the Prophetical office, and confirmeth him by a token, against his excuses, 4. revealeth him the visions of an almond-rod, and a seething pot, 11. giveth him a strict commission against those of Juda, with a promise of his assistance, 17.

THE words [Oth. *the acts*] *of Jeremia,* [Hebr. *Firmejahu*] *the son of Hilkia:* [Hebr. *Chilkijahu*] *of the Priests,* [He is not called an High Priest, as the other *Hilkia* was, that found the book of the law, 2 *Kings* 22. 8. and dwelt at Jerusalem] *that were at Anathoth,* [See 1 *Kings* 2. on vers. 26. 1 *Chron.* 6. 60. and below chap. 32. 8.] *in the land of Benjamin:*

2 *To whom the word of the* LORD *came, in the dayes of Josia, the son of Amon, King of Juda.* [See 2 *Kings* 21. 26. and 22. 1, &c. 2 *Chron.* 34. 1, &c.] *in the thirteenth yeer of his reign.* [Properly, *of his reigning*]

3 *It came also* (*to him*) [To wit, the word of the Lord came to Jeremia, as appeareth vers. 2.] *in the dayes of Jojakim, the son of Josia, King of Juda.* [See 2 *Kings* 23. 34. 2 *Chron.* 36. 4.] *until the eleventh year of Zedekia, the son of Josia,* [See 1 *Chron.* 3. 15, 16.] *King of Juda was ended:* [Hence may be gathered, that Jeremia prophesied above 40. yeers in Juda, and after that yet some time in Egypt. See chapters 43. and 44.] *until Jerusalem* [That is, the inhabitants of Jerusalem] *was carried away captive, in the fifth moneth.* [See 2 *Kings* 25. 8.]

4 *Then the word of the* LORD *came unto me, saying:*

5 *Before I found thee in* (*the mothers*) *belly,* [Of the inserting of this word, see *Judg.* 13. on vers. 5. and *Job* 3. on vers. 10.] *I knew thee,* [See *Exod.* 33. on v. 12.] *and before thou camest forth out of the womb, I sanctified thee:* [Compare *Gal.* 1. 15. That is, I separated and ordained thee for this holy function. Compare *Rom.* 1. 1. *Galat.* 1. 15. and *Exod.* 29. 44.] *I appointed thee* [Hebr. properly *gave*] (to be) *a Prophet unto the nations.*

6 *Then said I, Ah Lord* LORD, *behold, I cannot speak;* [Or, *know not* (how) *to speak.* See *Exod* chap. 3. and 4. and chap. 6. 12, 30.] *for I am young.* [Or, *a childe, youth, young man*, and consequently very unfit for this business, and without any esteem. Of the Hebrew word, see *Genes.* 22. on vers. 5. It is so used of *children*, and *young men*, oppoſed to the *ancient*, *Jos.* 7. 16. and 13. 18. and 3. 5. and 20. 4.]

7 *But the* LORD *said unto me, Say not, I am young: for every where where I shall send thee, thou shalt go, and all that I shall command thee, thou shalt speak.*

8 *Be not afraid of their face:* [To wit, of the face of them, to whom I send thee. Compare *Ezech.* 3. 9.] *for I am with thee,* [Compare *Genes.* 21. on vers. 22. *Deut.* 31. 6, 8. *Jos.* 1. 5.] *to deliver thee, saith the* LORD.

9 *And the* LORD *put forth his hand, and touched my mouth:* [Compare *Isai.* 6. on vers. 7. This was a Divine token unto the Prophet, to confirm and strengthen him in his calling. Compare *Ezech.* 2. on vers. 8.] *and the* LORD *said unto me, Behold, I give my words in thy mouth.* [See *Deut.* 18. on vers. 18. So below chap. 5. 14.]

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10 *Behold, I do set thee this day over the nations, and over the Kingdoms, to pluck up, and to break down, and to spoil, and to destroy:* (*also*) *to build, and to plant.* [The meaning is, to tell them in my name, and to set lively before their eyes, that I will do it: and I will surely accomplish and ratify thy words, (which thou shalt thus speak unto them) for the punishment of the obstinate, and for the comfort of the penitent. Compare below chap. 5. 14. and 18.7,8,&c. *Ezech.*24.5,9,10,&c. *Joh.* 20. 23. 2 *Cor.*10.4,5. Compare further, *Ezech.* 3. on vers. 18. and 43. on vers.3.]

11 *Moreover, the word of the LORD came unto me, saying, What seest thou, Jeremia? and I said, I see an almond-rod.* [Or, *stick, twig*]

12 *And the LORD said unto me, Thou hast well seen:* [Hebr. *done well*, or, *made good to see*, or, *by seeing, seeing.* Compare *Deut.* 5. on vers. 28. *Psal.* 33. on vers. 3.] *for I will be quick about my word, to perform it.* [As the almond-tree buddeth and beareth fruit early, quickly, and speedily: so will I be quick, diligent, and ready to perform my word speedily upon the Jews. There is a word used in the Hebrew; which we cannot so well imitate in our language, as if it should be said, *I will be quick almond-tree* like; or as the almond-tree hath its name from thence, because it is nimble and quick, to bear fruit betimes; so will I, &c. Compare this vision with *Amos* 8. 2.]

13 *And the word of the LORD came unto me the second time, saying: What seest thou? and I said, I see a seething pot,* [Hebr. *a pot blown up, blown on.* Understand by this pot, the City of Jerusalem, and the land of Juda, (as *Ezech.*11.3,7. and 24. 4, &c.) wherein God would as it were seethe & boil the Jews in his wrath, by the fire of the Babylonians, whose country lay Northward off from Canaan] *whose fore part is toward the North.* [Hebr. *face from*, or, *toward the face of the North*, or, *from toward the North.* Meaning that this seething pot and burning, signified the mischief that should come from Chaldea and Syria]

14 *And the LORD said unto me, From the North shall the evill* [Of punishment] *open it self, upon all the inhabitants of the land.* [See below chap. 4.6.]

15 *For lo, I call all the families of the Kingdoms of the North,* [That is, I will by my divine providence ordain, that they shall come, as by special command. Compare below chap. 25. 9. and there on vers. 29. See likewise chap. 5. 15. and 6. 22. and 10. 22. (*the families of the Kingdoms of the North*) Hebr. *toward the North, north-ward*] *saith the LORD: and they shall come, and set every one his throne* (*before*) *the door of the gates of Jerusalem, and against all the walls thereof round about, and against all the Cities of Juda.* [See below chap. 52. 4, 5.]

16 *And I will utter my judgement against them,* [Heb. *with them*] *touching* [Or, *for, because of*] *all their wickedness:* [That is, I will set before them my doom or sentence, concerning the punishments, which they by their wickednesse have deserved. Compare below chap. 4. 12. and 39. 5. and 48. 21. and 49. 12. and 52. 9.] (in) *that they have forsaken me, and* (have) *burnt incense unto other Gods, and have bowed themselves* (down) *before the works of their* (own) *hands.* [Meaning the idolatrous images]

17 *Thou then, gird up thy loins,* [That is, prepare thy self, to execute thy office and calling, nimbly, readily, and boldly. Compare *Exod.* 12. on vers. 11.] *and get thee up, and speak unto them all that I shall command thee: be not dismayed at their face, lest I slay thee* [Or, *bruise thee to shivers, break thee in pieces*, or, *smite thee*, that is, kill thee. It is the same Hebrew word that is used in the former words in the signification of *being astonied, dismayed, affrighted.* See the like elegancy in the various use of a word, below chap. 12. 14.] *before their face.*

18 *For behold, I make thee this day a defenced City, and an iron pillar, and copper walls* [Hebr. *a City of defence*, also, *a pillar of iron, walls of copper*; That is, an unconquerable Fort, which is expounded in the next verse. Compare below chap. 15. 19, 20, 21.] *against the whole land: against the Kings of Juda, against the Princes thereof, against the Priests thereof, and against the people of the land.*

19 *And they shall fight against thee, but not prevail against thee: for I am with thee, saith the LORD, to help thee out.*

CHAP. II.

God setteth before the eyes of his people, in a serious manner, the mercies which he had bestowed on them from the beginning, and complaineth vehemently of their abominable, continual, and most unreasonable idolatrous unthankfulnesse, vers. 1, &c. *The like was not to be found among the heathen*, 10. *and their horrible and double wickednesse*, 12. *whereby they themselves are the cause of their miseries*, 14. *An upbraiding of their running in vain to Egypt and Assur*, 18, 36. *also of their loose, impudent, stiff-necked, manifold, and more then heathenish idolatry, and shameful forgetfulnesse and forsaking of God*, 20. *also blood-shedding, and hypocrisie*, 34.

AND *the word of the LORD came unto me, saying:*

2 *Go, and cry before the ears of Jerusalem,* [That is, of the inhabitants of Jerusalem, as above chap. 1. 3, &c.] *saying: Thus saith the LORD; I remember the kindness of thy youth,* [Hebr. *I remember thee*, &c. See *Psal.*79. on vers.8. (*the kindness of thy youth*) That is, *the kindness*, or, *mercy*, which I shewed thee in *thy youth*] *and love of thine espousals,* [That is, the love which I bare unto thee, when I married thee; that is, when I first accepted you to be my people in Egypt, and afterward made my covenant with you in Horeb. Compare *Ezech.*16.8,22. and see concerning the phrase, *Psal.* 59.11. and 106.4. *Isai.*26.11. also below chap. 51. 35. *Joel* 3. 19. *Obad.* vers. 10. *Jona* 2. 9. with the annotat, &c.] *when thou walkedst after me in the wildernesse, in an unsown land.* [Compare below vers. 6.]

3 *Israel was holiness unto the LORD, the first-fruits of his increase:* [Hallowed by him to be his people, and separated from all other nations: as the first-fruits were hallowed unto him. See *Exodus* 19. 4, 5, 6.] *all that did eat him up,* [That is, sought to eat him up; that is, to destroy him; that wronged or hurt him. Compare *Nehem.* 6. on vers. 9. and *Psal.* 14. on vers. 4. and 79. on vers. 7.] *were counted guilty,* [And punished as such, as the following words shew] *evill came upon them,* [To wit, the evill of punishment; that is, misery, destruction: as appeared in the Egyptians, the Amalekites, the Kings Sihon and Og, the Medianites, and the Canaanites] *saith the LORD.*

4 *Hear the word of the LORD, ye house of Jacob; and the families of the house of Israel.*

5 *Thus saith the LORD, What iniquity have your fathers found in me, that they are turned away far from me?* [Compare *Mic.* 6. 3, 4.] *and have walked after vanity?* [That is, after Idols, that are nothing but vanity, and make Idolaters vain in their imagniations, and deceive them in their hope and expectation. Compare 2 *Kings* 16. on v. 15. *Psal.*62. on vers.11. and below vers.8.11.] *and they are become vain?*

6 *And said not;* [To wit, with themselves; that is, thought not. So vers. 8.] *Where is the LORD, that*

brought

brought us up out of the land of Egypt? that led us in the wildernesse, in a land of deserts and pits, [Hebr. *of the desert, and of the pit*, or, *of the ditch*; that is, waste, and full of pits; that is, rugged, uneven, or, untrodden. Some understand by the *pit*, the grave; That is, such a land, where, in regard of the want of all things, the passengers could look for nothing but death, and the grave, unlesse God did extraordinarily, provide other wayes] *in a land of drought, and of the shadow of death,* [See *Psal.* 23. on vers. 4.] *in a land that no man passed thorow, and where no man dwelt?*

7 *And I brought you into a fruitful land,* [These are again Gods words. (*into a fruitful land*) Hebr. *Carmel.* See 2 *Kings* 19. on vers. 23. So below chap. 4. 26. and 48. 32, &c. Meaning Canaan] *to eat the fruit thereof, and the good thereof: but when ye entered into it, ye defiled my land, and made mine heritage* [See *Psal.* 68. on vers. 10.] *an abomination.* [Committing therein all manner of idolatry, as followeth]

8 *The Priests said not, Where is the LORD? and they that handled the law,* [As the Priests, Levites, Scribes, that were to teach and expound the law of God, or the Scripture unto the people. See *Malach.* 2. 6, 7. also *Ezra* 7. 6. *Nehem.* 8. 1, 3, 7, 8, &c.] *knew me not;* [See *Rom.* 2. 20.] *and the shepherds transgressed against me:* [Oth. *revolted from me.* See 1 *Kings* 8. 50. and 12. on vers. 19.] *and the Prophets prophesied by Baal,* [That is, in Baals name. See *Judg.*2. on vers.11.] *and walked* (*after things that*) *do no profit.* [That is, after Idols, and traditions of men. So vers. 11. Which above vers. 5. are called *vanity*, and below vers. 13. *self-hewen cisterns, that hold no water*]

9 *Therefore I will yet contend with you, saith the LORD: yea with your childrens children will I contend.*

10 *For passe over into the Isles of the Chittites,* [See *Genes.* 10. on vers. 4. and *Numb.* 24. on vers.24.] *and behold, and send* (*unto*) *Kedar,* [See *Genes.*25. on v.13. and below chap. 49. 27. *Psal.* 120. 5, 6. *Cant.*1.5. it is held to be a countrey in the desert and stony Arabia. Compare *Ezek.* 27. 21.] *and consider it well:* [Hebr. *greatly*] *and see if the like hath been done.*

11 *Hath also a nation changed* (their) *Gods, though they are no Gods? yet my people have changed their glory,* (*into that which*) *doth not profit.* [That is, the true God, and the true Religion, into Idols, and Idolatry. See *Psal.* 106. 20. with the annot.]

12 *Be astonished here at, ye heavens,* [See *Deut.* 4. on vers.26.] *be affrighted,* [Properly, *let your hairs rise up*: or, *be moved*] *be very desolate* [By withdrawing, or losse of the heavenly light] *saith the LORD.*

13 *For my people have committed two evils; they have forsaken me, the fountain of living water,* [The authour and original of true happinesse, of all blessed and permanent help, of saving comforts, and of eternal life. Compare *Joh* 4.14,&c. (*of living water*) See *Gen.*26.on vers.19. and compare *Psal.*36. on vers. 10.] *to hew themselves out cisterns* [Or, *troughs.* Compare above on v. 8.] *broken cisterns, that hold no water.*

14 *Is Israel then a servant?* [That he is so ill dealt withal by enemies, as if so be he were a servant and a slave] *or is he an inborn of the houses?* [That is, a slave, servant, who is also called *a son of the house.* See *Genes.* 15. on vers. 3. and 17. 13.] *why is he* (*then*) *become a prey?* [God speaketh of the approching judgements, as if they had already lighted upon his people, because of the undoubted certainty thereof. So in the sequel, and elsewhere often]

15 *The young Lions* [That is, the enemies; To wit, the Babylonians] *have roared upon him,* [See *Isai.* 5. 29. below chap. 4. 7.] *they have lift up* [Hebr. *given*] *their voice:* [That is, made a sound, cry, as a wilde beast doth upon his prey] *and they have made his land a desolation, his Cities are burnt,* (*so*) *that no man dwelleth in them.*

16 *Also the children of Noph and Tachphanes* [That is, the Egyptians. See of both these Cities, *Isa.*19.13. and 30. 3,4. also below, c.43.7,8. also *Ezek.*30.18. with the annot. the words are somewhat otherwise written in the Hebrew] *have eaten up* [Oth. *broken, bruised in pieces*] *the crown of thy head.* [Whereas thou thinkest to be holpen by them, they shall spoil thee, especially in the South-borders lying towards Egypt]

17 *Dost thou not do this to thy self?* (*in that*) *thou forsakest the LORD thy God, in the time when he leadeth thee in the way.* [When he leadeth thee the right way, or, in his way, by the Doctrines and exhortations of his servants]

18 *And now, what hast thou to do* [Hebr. *what is it to thee*, or, *what hast thou*; to wit, to do? Compare *Judg.* 11. on vers. 12. 2 *Sam.* 16. on vers. 10.] *with the way of Egypt, to drink the waters of Sihor?* [See *Jos.*13. on vers. 3. *Isai.* 23. 3.] *and what hast thou to do with the way of Assur, to drink the waters of the River?* [Euphrates. The meaning is, To what purpose doest thou thus run and travel into Egypt, or into Assyria for help, as if I were not able to help thee? Compare below vers. 36.]

19 *Thine* (own) *wickednesse shall chasten thee,* [That is, thou shall be punished for thy wickednesse: Or, *let thy wickednesse correct thee*; that is, let the fruits of thy wickednesse instruct and convince thee, that thou hast offended] *and thy back-slidings shall reprove thee: know then and see, that it is evil and bitter, that thou forsakest the LORD thy God, and* (that) *my fear is not with thee, speaketh the Lord, the LORD of hosts.* [See 1 *Kings* 18. on vers.15.]

20 *When I of old* [Or, *because I*, &c. (of old) Or, *in former time.* So the Hebrew word *olam* (which otherwise signifieth *eternity*, also a long time *to come*, also the time of *mans life*) is likewise often taken for a long while ago, for things of old, &c. See *Genes.* 6. 4. *Deut.*32.7. *Isai.*57.11. and below chap.6.16. and 18.15. and 28.8. *Ezech.*26.20,&c.] *had broken thy yoke,* [Meaning, the yoke of bondage and thraldom in Egypt] (*and*) *burnt* [Or, *pulled off, pluck off*] *thy bands, then thou saidst, I will not serve:* [To wit, Idols. Oth. *I will not transgresse.* Compare the promises which they made unto God, *Exod.*19.8. and 24.3. *Jos.*24.16,&c.] *but upon all* (or, every) *high hill, and under all* (or, every) *green tree thou runnest about, playing the harlot* [As if the Lord should say, But ye have not kept your word: for *upon every high hill*, &c. (*thou runnest about*) Compare this signification of the Hebrew word, with *Isa.*51.14. and 63.1. and below cha. 48. 12. Oth. *thou liest*, or, *thou layest thy self down, thou rollest thy self.* (*playing the harlot*) Compare below vers. 23. That is, committing Idolatry. See *Levi.* 17. on vers. 7. and *Deut.* 12. on vers. 2, 3. Or, *thou harlot*]

21 *Yet I had planted thee a noble vine,* [See *Exod.*15. 17. *Psal.* 44. 3. and 80. 9.] *a wholly faithful seed:* [Heb. *seed of truth*, or, *faithfulness*; that is, a true good stock, a right plant, that bringing forth good seed, that is, good fruit, that beareth seed in it. Compare *Isa.*1.22. and 5. 2. Oth. *whose whole seed* (should be) *truth*; in one and the same sense] *how art thou then turned to me* (*into*) *degenerate* [Hebr. properly *declining.* That is, degenerate, bastard] *branches of a strange* [or, *outlandish*] *vine?*

22 *For though thou shouldst wash thee with salt peter,* [Hebr. *Nether*; that is, *nitre, salt-peter, salt digged out of the ground*] *and shouldst take thee much sope,* (*yet*) *thine iniquity is signed* [Or, *marked*] *before me, saith the Lord LORD.* [So that it cannot be hid or obscured

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from me, as fine gold hath its mark. The Hebrew word is onely found ſo here, being derived from another, which ſignifieth *fine gold*, and is likewiſe taken by the Hebrews for a *mark, token*, or *ſpot*, whereby a thing may be known and diſcerned. Some render it, *gliſtereth*, or *ſhineth*, like gold, alſo, *ſpotted*. (*Though thou ſhouldeſt waſh thee, &c.*) that is, all thy hypocritical pretences, excuſes, fig-leaves, wherewith thou ſeekeſt to cover thy wickedneſſe, cannot help thee.]

23 *How ſaieſt thou, I am not polluted, I have not walked after the Baals? ſee thy way* [That is, thine Idolatrous nature and practice] *in the valley*, [this may be underſtood of *valleys* in general, *Iſa.*57.5,6. or in particular, of *the valley of Hinnom* that lay neer Jeruſalem, where they committed their abominable Idolatry with Molech. See 2 *Kings* 23.10. and below, ch. 19. 2, &c.] *know what thou haſt done, thou light ſwift ſhe-cammel*, [It's conceived, that the Hebrew word *Bichra* ſignifieth a certain kind of *ſmall*, or *young ſhe-camels*, that were very ſwift in running, as poſt-horſes are, and ſo run before others, as the firſt-born (from whence the word *Bechor* is uſed) came before the other children, Compare *Iſa.*60.6. Therefore ſuch a ſhe-camel was called by a Greek word *Dromas*, that is, *ſhe-runner*; the word *Dromedary* is alſo uſed in our own language. Hereunto God compareth Iſrael, by reaſon of their fiery diſpoſition to run into all manner of Idolatry] *that traverſeth her wayes*. [the Hebrew word rendered here *traverſeth*, is onely found in this place, being derived from another word, which ſignifieth a *ſhooe-latchet*. God doth intimate hereby, that Iſrael ran up and down, to and fro in Idolatry, as a ſhooe-latchet is often variouſly turn'd and ſhaken to and fro.]

24 *She is a wilde aſſe*, [Heb. *taught*, that is accuſtomed, exerciſed, and experienced, as below, chap. 13. 21, 23, and 31. 18. *Hoſ.* 10. 11.] *in the wilderneſſe*, [the meaning is, that ſhe is no leſſe to be reſtrained or tamed in her hot diſpoſition, then a wilde aſſe is. See *Job* 39.8.] *according to the delight of her ſoul ſhe draweth the winde, who ſhould turn away her meeting?* [*She draweth in the winde*; or, *ſwalloweth in the winde*. Compare below, chap.14.6. That is, ſhe cheereth and delighteth her ſelf upon all occaſions (which ſhe her ſelf ſeeketh and purſueth after in her ſpiritual whoredom) being ſo impudently hot, as that none can reſtrain or beat her off from it. Oth. *ſhe ſnuffeth up and draweth the winde according to her occaſion, who ſhould turn her away?*] *all that ſeek her will not grow weary; in her moneth they ſhall finde her*. [the Idolaters that deſire to commit fornication with her, need not to take great pains, ſhe is eaſie to be found. Compare *Ezech.*16.33,34. and 23.40. (*they ſhall finde her in her moneth*) *The New Moon*, or monethly courſes, for ſhe hath laid aſide all modeſty. See *Levit.*20.18. Some underſtand this of the Idolatry, which they committed on every *new moon*.]

25 *With-hold thy foot from being unſhod, and thy throat from thirſt:* [Theſe are the words of God, who calleth Iſrael away from their impudent heat] *but thou ſaieſt, It is paſt hope, No:* [It is in vain, it is loſt labour, I will not do it] *for I love ſtrangers*, [to wit, Idols] *and I will walk after them*.

26 *As a thief is aſhamed*, [Hebr. *according to the ſhame of a thief*. Compare below, chap.48.27.] *when he is found*, [that is, is taken and apprehended in the very act] *ſo are they of the houſe of Iſrael aſhamed:* [or, *ſhall be aſhamed*. Oth. *they have made the houſe of Iſrael aſhamed*, that is, they ſhall make aſhamed, &c. they ſhall be made aſhamed; that is, they ſhall be ſurely aſhamed] *they, their Kings, their Princes, and their Prieſts, and their Prophets*.

27 *That ſay to a tree, Thou art my father, and to a ſtone, Thou haſt begotten me*. [Or, *brought me forth*] *for they turn* (*their*) *neck unto me, and not* (*their*) *face*; [that is, they have revolted from me, and have been refractory and rebellious. See below, chap. 7. 24. and 32.33. And compare Exod. 32. 9.] *but in the time of their evil* [to wit, the evil of puniſhment, when miſeries threatned come upon them. So in the next verſe] *they ſay, Ariſe and deliver us*.

28 *Where are then thy gods that thou haſt made thee? let them ariſe, if they ſhall deliver thee in the time of thy evil:* [Compare *Deut.*32.38. *Judg.*10.14.] *for* (*according to*) *the number of thy cities are thy gods, O Juda*: [that is, thou haſt as many ſeveral Idols as thou haſt cities. Therefore let us once ſee, whether all of them together be able to help thee.]

29 *Wherefore do ye contend againſt me? ye all have tranſgreſſed againſt me*, [See above, verſ.8.] *ſpeaketh the LORD*.

30 *In vain have I ſmitten your children:* [See *Iſa.* 1.5. below, ch.5.3.] *they received not correction*; [ſee *Prov.* 1. on v. 2.] *your own ſword hath devoured your Prophets, like a deſtroying* [or *devouring*. See of the Hebrew word, *Judg.*20. on v.21.] *Lion*. [the meaning is, it is ſo far from thence, that ye ſhould have received my reproofs, as that on the contrary ye have like raging wilde beaſts deſtroyed the Prophets, that diſſwaded you from Idolatry; as came to paſſe in the time of *Aſa, Joab*, and *Manaſſeh*. See alſo *Mat.*23.29, &c. *Luke* 11. 47, &c. and 13.34.]

31 *O generation! conſider* [Heb. *ſee*] (*now*) *the word of the LORD: have I been a wilderneſſe unto Iſrael? or a land of utter darkneſſe?* [Have I led and dealt ſo ill with Iſrael, or have they fared ſo ill by me, as men that faint and periſh in a wilderneſſe, and in dark unfrequented wayes, for hunger, grief, ſorrow, and want? Surely (will the Lord ſay) the contrary is moſt true. Such interrogatives imply a ſtrong denial. (*or a land of utter darkneſſe*) Heb. *obſcurity of the LORD*. The Hebrew particle *IAH*, (according to the opinion of moſt Expoſitours, being added thereunto for the exaggeration or aggravation of the thing. Compare *Geneſ.* 13. on v.10. Oth. *a land that caſteth down*, or *cauſeth to fall* the inhabitants thereof, that is, cauſeth them to faint and periſh for want; the ſenſe being all one] *wherefore then ſay my people, We are Lords*, [or, *we bear rule*] *we will come no more unto thee?* [that is, our affairs go well, we have ſtrengthened our Kingdome by foreign aid and covenants, we have now no more need of thee, we need not ſeek any more unto thee.]

32 *Doth alſo a Virgin forget her ornaments?* (*or*) *a bride her bindings?* [Wherewith ſhe tieth her attire faſt to her head. Some take it to be the attire of the head, or of the neck, or throat] *yet my people have forgotten me* [who am their glory and onely ornament, ſee 2 *Sam.* 1. on verſ. 19. See alſo below, chap. 3. 21.] *dayes without number*. [A very long time]

33 *Why doeſt thou make thy way good, whereas thou ſeekeſt dallying* [Heb. properly *love*. The meaning ſeemeth to be, Why wilt thou yet hide thy Idolatrous condition and practiſe, whereas indeed thou doeſt nothing elſe then to ſeek occaſion every where to get acquaintance and ſociety with other Idolaters, and to commit Idolatry with them. Some underſtand this of her conſtant running and travelling, to get favour among heatheniſh Idolatrous Nations, and to make covenant with them: whereof, v.36. They did both, and the one depended upon the other] *therefore haſt thou alſo taught the moſt wicked* (*harlots*) *thy wayes*. [or, *whereby, ſo that thou alſo, yea, thou haſt alſo*, &c. That is, thou art ſo vile an harlot, as that thou ſurpaſſeſt the very worſt outlandiſh or heatheniſh harlots that be, becauſe by thy practiſe thou makeſt them worſe then they are of themſelves.]

34 *Yea, the blood of the ſouls* [That is, perſons, compare

pare *Prov.*28.17. with the annotat.] *of innocent needy ones is found in thy ſkirts:* [to wit, of thy garments] *I have not found it by digging up, but upon all theſe*. [to wit, ſkirts of thy garments (*I have not found it, &c.*) *it*, to wit, the blood. The Hebrew noun that ſignifieth blood is indeed in the former words uſed in the ſingular number, but is joyned with a verb of the plural number, as if one ſhould ſay, *The blood are found*, that is, *the bloods*, as the Scripture often uſeth the word *bloods* ſo; or it may be underſtood of much innocent blood, wherewith they were defiled. See v. 30. This was ſo manifeſt, as that it needed not to be found out by any ſtrict ſearch, neither needed the blood to be digged up, as if it were hid in the earth, but it was publickly to be ſeen, ſticking yet (as we may ſay) upon the ſkirts of their garments. Some take it thus, *thou*, becauſe the Hebrew verb may be taken in the firſt perſon of the maſculine gender, and in the ſecond of the feminine) *haſt not found them* (to wit, the innocent poor) *digging thorow*, (that thou mighteſt have killed them as guilty nightheeves, *Exod.*22.2,3.) *but* (thou haſt killed them) *for all thoſe things*; to wit, for all thy fore-mentioned Idolatries, which they reproved. See on verſe 30.]

35 *Yet thou ſaieſt, Surely I am innocent, ſurely this anger*, [To wit, the Lords anger] *is turned away from me:* [As if they had ſaid, We are ſufficiently ſure of it, that the Lord is not wroth with us. Oth. *let onely his anger turn away from me*; That is, I will ſufficiently prove that I am innocent, if ſo be he will but deal kindly with me, and not be ſo rigorous and ſevere, as hypocrites do alwayes excuſe themſelves, and blame God] *behold I will plead with thee*, [or, *ſubmit my ſelf with thee* to judgement, as elſewhere. See *Ezech.* 17. 20. and 20.35. *Joel* 3.2, &c.] *becauſe thou ſaieſt, I have not ſinned*.

36 *Why travelleſt thou much* [Heb. *greatly*] *abroad, changing thy way?* [travelling ſometimes to this, ſometimes to that party for help] *Thou alſo ſhalt be aſhamed of Egypt*, [compare *Iſa.*30.3,4,5. and below, chap. 37. 7. *Hoſ.*5.13, &c. By *Egypt* is meant here the Egyptians, ſo in the following clauſe, by *Aſſur* the Aſſyrians] *as thou waſt aſhamed of Aſſur*. [See 2 *Chron.* 28. 20, 21. As if the Lord ſhould ſay, As thou haſt been deceived by the one, ſo ſhalt thou likewiſe be deceived by the other.]

37 *Thou ſhalt alſo go forth from hence* [Becauſe thou doeſt thus travel forth from hence, therefore thou ſhalt, &c. Or, *from this* (*man*) to wit, the Egyptian. Oth. *for that cauſe*] *with thine hands upon thine head*, [that is, with mourning, ſhame, and diſgrace, See 2 *Sam.*13. 19. with the annotat.] *for the LORD hath rejected all thy confidence*, [Hebr. *thy confidences*, in the plural number; that is, all thy vain refuge, which thou ſeekeſt out of God] *ſo that thou ſhalt not proſper in it*.

CHAP. III.

Gods great forbearance with the wicked and obſtinate Idolatry of Juda, and an invitation to repentance, v. 1, &c. A comparing of the wickedneſſe of Iſrael and Juda, who took no warning by Iſraels ſinning, but exceeded them in wickedneſſe, 6. Iſrael is alſo invited to repentance, 12. with fair Evangelical promiſes, concerning the gathering of the elect Jews and Gentiles unto the Church of Chriſt, the ordaining of the office of Preaching, the repealing of the ceremonies, and the ſetting up of a new form of worſhip: alſo concerning the Spirit of adoption, of prayer, and of true repentance (whereof God giveth his elect a pattern) and the inheritance of the heavenly Canaan, 14, &c.

THey ſay, [Heb. *to ſay*, or, *ſaying*; that is, they ſay commonly, to ſay ſo, in a manner of ſpeaking, ſuppoſe that, &c.] *If a man leave his wife, and ſhe go from him, and become another mans, ſhall he alſo yet return unto her again?* [that is, may alſo the firſt husband take her again] *ſhould not that ſame land* [wherein ſuch an abomination ſhould be committed. See hereof, *Deut.*24.4.] *be greatly profaned?* [Heb. *being profaned be profaned*] *thou now haſt plaied the harlot with many lovers*, [Heb. *companions, friends*] *yet return again unto me, ſpeaketh the LORD*. [the Lord doth intimate hereby, that he will notwithſtanding graciouſly receive his people, if they ſhall ſeriouſly repent of all theſe abominations and breaches of covenant.]

2 *Lift up thine eyes unto the high places, and behold, where haſt thou not been lien with?* [That is, there are no high places, but thou haſt committed Idolatry upon them] *thou haſt ſate for them in the wayes*, [to watch for the lovers, as a common impudent ſtrumpet. Compare *Gen.*38.14. *Ezek.* 16. 24, 25.] *as an Arabian in the wilderneſſe:* [As thieves and robbers watch for paſſengers in deſert places] *ſo haſt thou profaned the land with thy whoredomes and with thy wickedneſſe*.

3 *Therefore the drops of rain* [Or, *ſhowers of rain*] *have been with-held*, [to wit, by me, according to my threatenings, *Levit.*26.19. *Deut.*28. 23, 24.] *and there hath been no latter rain:* [ſee *Deut.*11. on verſ. 14.] *but thou haſt an whores* [Heb. *a womans, a whores:* as often] *forehead, thou refuſeſt to bluſh*. [that is, thou wilt not be aſhamed, which thou indeed oughteſt to be, when thou feeleſt my judgements, which I bring upon the land.]

4 *Wilt thou not from this time cry unto me?* [Hebr *doeſt thou not cry unto me*, or, *doeſt thou not call me*, &c. as if God ſhould ſay, Wilt thou not now yet return again unto me? repent yet from this time] *My father, thou art the guide of my youth*. [that haſt led and guided me from the beginning with inſtruction, counſel, action, as a good husband doth his wife. Compare *Prov.* 2.17]

5 *Will he reſerve* (*anger*) *for ever?* [Compare below, v.12. and *Pſal.*103.9. alſo *Levit* 19.18. *Nahum* 1. 2. in which places the word *anger*, for the clearing of the ſenſe, is to be underſtood. Theſe and the words that follow may yet be taken as the words of the people, which God preſcribeth unto them, to move him thereby in a penitent and humble manner to have compaſſion on them: or, as the words of God, or of the Prophet, ſhewing that God will turn away his anger, if they do repent] *will he keep* (*it*) *continually? Behold thou ſpeakeſt, and doeſt thoſe wickedneſſes*, [Which are related above. Theſe are the words of God unto Iſrael] *and doeſt prevail*. [that is, thou doeſt obſtinately break thorow with thy wickedneſſes, as if God ſhould ſay, It's but in vain for me to call thee to repentance, thou careſt not for it, thou goeſt but the more wilfully on in thy wickedneſſe.]

6 *Moreover the LORD ſaid unto me, In the dayes of King Joſia*; [When the ten tribes of Iſrael were carried away into Aſſyria] *haſt thou ſeen what the backſliding Iſrael hath done?* [Heb. properly *averſneſſe*, or *back-ſliding*. Oth. *the back-ſliding*, in the feminine gender, agreeing to the following text, where Iſrael is compared to an harlot] *ſhe went up into all* (or every) *high mountain, and under all* (or every) *green tree, and there played the harlot*.

7 *And I ſaid, after ſhe had done all this, Turn thou unto me, but ſhe returned not: This the treacherous* (one) *her ſiſter Juda ſaw*. [*The treacherous* (one.) So doth God call them of the tribe of Juda, by reaſon of their Idolatry, whereby they had broken the ſpiritual bond, and faith of marriage, that was between God and them, as well as the other ten tribes of Iſrael had done, which

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which were all kinſmen of Juda, as being all deſcended from the Patriarch Jacob: therefore they are called *ſiſters*. Compare *Ezech.* 16.46. and 23.2,4,*&c.* So in the ſequel]

8 *And I ſaw, when becauſe of all, wherein the back-ſlidden Iſrael had committed adultery, I had forſaken her, and given her her bill of divorce*, [Delivering her into the hand of the Aſſyrians, who carried the ten tribes away captive, as from the face of God, and out of their own Land] *that the unfaithful, her ſiſter Juda, feared not*, [Stuck not, or, was not afraid to follow the evil example of Iſrael, notwithſtanding that ſhe had, as it were beheld with her eyes all thoſe judgements that had lighted upon Iſrael. Compare below chap.44.10. and *Prov.* 28. on verſ. 14.] *but went her wayes, and played the harlot herſelf alſo.*

9 *Yea it came to paſſe, by reaſon of the fame of her whoredom*, [Hebr. *voice*, &c. which may be alſo ſo taken, as that it was a *crying* voice, as the Scripture elſewhere ſpeaketh, *Geneſ.*4.10. with the annotat. Oth. *lightneſſe*] *that ſhe perfumed the Land:* [Some apply this ſtill to Iſrael, by comparing the following verſe] *for ſhe committed adultery with ſtone, and with wood.* [That is, with ſtone and wooden Idols. So *Ezech.* 20. 32. See there]

10 *And even in all this*, [Or, *for*, or, *by* all this; that is, though ſhe had ſeen all this, that was before related concerning Iſrael] *her unfaithful ſiſter Juda hath not turned unto me with her whole heart; but falſly*, [Heb. *in*, or, *with falſhood*; that is, deceitfully, hypocritically] *ſaith the LORD.*

11 *Therefore the LORD ſaid unto me, The back ſlidden Iſrael hath juſtified her ſoul*; [That is, her ſelf, her perſon, as often. See *Geneſ.* 12. on verſ. 5.] *more then the unfaithful Juda.* [The meaning is, Iſrael may boaſt of it, that ſhe hath not done yet ſo wickedly, as Juda hath. See *Ezech.*16.51,52. and 23.11.]

12 *Go thy wayes, and proclaim theſe words toward the North*, [Toward Aſſyria and Media, whither the ten tribes were carried] *and ſay: Repent, thou back-ſlidden Iſrael, ſaith the LORD, then I will not cauſe mine anger* [Hebr. *face*; that is, mine anger, or, my angry countenance, whereby is meant Gods ſevere judgements. See *Pſal.* 21. on verſ. 10. and below chap. 4. 26. *Lev.* 17. on verſ. 10.] *to fall upon you:* [Oth. *I will not caſt down my face againſt you*: that is, I will not look upon you with an angry and ſtern countenance: (Compare *Geneſ.* 4. 5,6.) but will ſhew mercy and favour to you] *for I am gracious*, [See 2 *Chron.* 6. on verſ. 41.] *I will not keep (anger) for ever.* [See above on verſ.5. Compare *Pſal.* 86. 15. and 103. 8,9. and 145. 17.]

13 *Onely know* [Or, *acknowledge*] *thine iniquity, that thou haſt tranſgreſſed againſt the LORD thy God*; [See above chap. 2. on verſ. 28.] *and haſt ſcattered thy wayes to the ſtrangers, under all* (or, every) *green tree*, [That is, haſt run hither and thither to and fro, like a light impudent harlot, to commit idolatry with ſtrange idols, as above verſ. 2.6 See alſo *Ezech.* 16.24,*&c.* and 23. 5, 6,7,*&c.*] *but ye have not been obedient to my voice, ſaith the LORD.*

14 *Return, ye back ſliding children, ſpeaketh the LORD, for I have married you:* [Having the authority of an husband over you] *and I will take you, one of a City, and two of a Family, and I will bring you to Zion.* [I will in mercy ſave a remnant, and bring them to the fellowſhip of my Church, repreſented by Zion. See 1 *Chron.* 9. 3. and *Rom.* 11. 5. For this hath principally reſpect to the time of Chriſt and of the New Teſtament]

15 *And I will give you Paſtours*, [That is, Teachers, Preachers] *according to mine heart; they ſhall feed you (with) knowledge and underſtanding.* [See further concerning this promiſe, below chap. 23. 4. *Ezech.* 34. 23. and Compare *Eph.*4.11. and 1 *Sam.*13.14.]

16 *And it ſhall come to paſſe, when ye ſhall be multiplied and become fruitful in the Land*, [To wit, by the preaching of the Goſpel, as came to paſſe in the time of our Saviour Chriſt, and his Apoſtles. See ſome beginning hereof, *Acts* 1. 15. 1 *Cor.* 15. 6. and afterward, *Acts* 2. 41. and 4. 4, *&c.*] *in theſe dayes, ſaith the LORD, they ſhall ſay no more, The Ark of the covenant of the LORD*, [That is, the Ceremonies of the Old Teſtament (among which the Ark was likewiſe a chief part) ſhall ceaſe, as being ſhadows and types of the Meſſiah Jeſus Chriſt, who being then come ſhall accompliſh all things, and cauſe his Church to worſhip God in Spirit, and in truth, in all places. See *Joh.* 4. 21, 23. 1 *Tim.* 2. 8,*&c.*] *neither ſhall it come to minde:* [This is expounded by the following words. Compare *Iſai.* 65. 17. and below chap. 7. on verſ 31.] *neither ſhall they remember it*, [To wit, not ſo, as in former time, and for the uſe of Gods worſhip. Compare below chap. 16. on verſ. 14.] *nor viſit (it,) neither ſhall it be made* [Or, *be repaired*] *again.* [Or, (that, or, all thoſe things) *ſhall come to paſſe*, or, *be done no more.* Oth. *it ſhall be no more magnified*; that is, be highly eſteemed and praiſed: becauſe the Son of God ſhall be manifeſted in the fleſh; as the word *made*, is likewiſe ſo taken by ſome, *Deut.* 32. 6. and 1 *Sam.*12 6. and elſewhere]

17 *At that time they ſhall call Jeruſalem, the throne of the LORD, and all the heathen ſhall be gathered unto it, becauſe of the Name of the LORD*, [Or, *to the Name of the LORD*; that is, to the Lord himſelf, who ſhall be manifeſted in the fleſh, and unto his Church, as it were by Name] *to Jeruſalem: and they ſhall walk no more after the opinion* [Or, *imagination*, *ſpeculation*, *thought.* Oth. *hardneſſe.* So *Deut.*29.19. *Pſal.*81.13. and below chap.7.24. and 9 24. and 10.8. and 18. 12, *&c.*] *of their evil heart.*

18 *In thoſe dayes the houſe of Juda ſhall go to the houſe of Iſrael: and they ſhall come together out of the Land of the North, into the Land that I have given for an inheritance unto your Fathers.* [See above on verſ. 14. They that formerly were ſeparated from one another, and were at oddes and enemies to each other, ſhall live in peace and unity together, here in the Church of God, by one Spirit of faith, as members of one body under one head Jeſus Chriſt, and ſhall hereafter poſſeſſe the inheritance of God in the heavenly Canaan. Compare *Iſai.*11.13. *Ezech.* 37. 16, *&c.* and *Heb.*11.14,15. and 12.22. and below chap. 50. 4. (*and they ſhall come together out of the Land of the North*) That is, of their captivity: this being a figure of the ſpiritual captivity, and deliverance out of it by Chriſt. (*into the Land that I have given unto your fathers for an inheritance*) Or, *which I cauſe them to inherit*, or, *poſſeſſe hereditarily*]

19 *I ſaid indeed; How ſhall I put thee among the children? and give thee the deſired Land* [Heb. *the Land of deſire, of wiſh*? See *Pſal.* 106. on verſ.24.] *the beautifull inheritance*, [Hebr. *the inheritance of beauty.* So was Canaan called, being a type of the heavenly Canaan. See *Ezech.* 20. 6. *Dan.* 8. 9. and 11. 16, 41,45.] *of the armies of the heathen? But I ſaid; Thou ſhalt cry unto me*, [Or, *call me*,] *My Father, and thou ſhalt not turn away from after me.* [*I ſaid*, *&c.* That is, I thought, as ſtraight way again; Spoken of God after the manner of men, as it were conſidering and adviſing thus with himſelf, to expreſſe the unworthineſs of this people (whereof further verſ. 20.) and the greatneſs of his mercy: as if God ſhould ſay: But how ſhall I attain to it, to make me a Church of ſuch a wicked nation, and to adopt them for my children, and heirs of the heavenly and glorious Canaan, with the multitude of the Gentiles? Whereunto God thus maketh anſwer within himſelf: I will by my Spirit of converſion and adoption cauſe them to return (as followeth) and to cry unto me in faith, *Abba*, Father, and not to depart from me. So *Rom.*8.15. *Jerem.* 32. 40. Some take this verſe as a conſequent of the former promiſe, and render it thus, *Alſo I ſaid*, or *For I ſaid, how ſhall I*, &c. by way of admiration: and in the ſequel, alſo I ſaid, *Thou ſhalt cry unto me, &c.*]

20. *Verily (as) a woman unfaithfully departeth from her friend*; [Or, *companion*; that is, husband. Compare *Hoſ.*3.1.] *ſo have ye dealt unfaithfully againſt me, ye houſe of Iſrael, ſaith the LORD.*

21 *There is a voice heard* [That is, there ſhall be heard] *upon the high places, a weeping (and) ſupplications* [or, *a weeping of ſupplications*] *of the children of Iſrael, becauſe they have perverted their way, and have forgotten the LORD, their God.* [here beginneth a prophecie and deſcription of the converſion of the Iſraelites.]

22 *Return, ye back-ſliding children, I will heal your back-ſlidings:* [This is the voice of God] *Behold (here) are we, we come unto thee, for thou art the LORD our God.* [This is the anſwer of the weeping and ſupplicating penitent Iſraelites.]

23 *Truly in vain (is it expected) from the hills, (and) the multitude of the mountains: truly in the LORD our God is the ſalvation of Iſrael.* [Compare *Pſalm* 121.1.]

24 *For the Shame* [That is, the Idol *Baal*, of whom indeed we may be aſhamed, for he is a filthy and ſhameful Idol, and hath made us aſhamed and confounded. So below, chap. 11. 13. *Hoſ.*9.10.] *hath eaten up* [that is, devoured] *the labour of our fathers*, [that is, that which they had gotten by their labour, as is expounded in the words following] *from our youth: their ſheep, and their oxen, their ſons and their daughters.* [this ſhameful Idol *Baal* had conſumed the labour of their fathers, both in reſpect of the coſtlineſſe of the Idolatry, and of the juſt judgements that came upon them for it.]

25 *We lie* (down) *in our ſhame, and our confuſion covereth us, for we have ſinned againſt the LORD, our God, we and our fathers from our youth unto this day: and we have not been obedient unto the voice of the LORD our God.*

CHAP. IV.

An exhortation to true repentance, v.1,&c. *A large declaration and repreſentation of the future deſtruction of the land of Juda by the Babylonians, for their ſins, contrary to the prediction of the falſe Prophet*, 5,27. *Whereat the Prophet bitterly lamenteth*, 19. *In the mean while God promiſeth a gracious moderation of the plagues*, 27.

IF *thou wilt return, Iſrael, ſaith the LORD, return unto me:* [As if God ſhould ſay; If thou at any time art minded to return, as thou oftentimes pretendeſt thou haſt a mind to do, then do it now, and do it ſincerely without hypocriſie and mixture of any Idolatry, as is ſhewed in the ſequel] *and if thou wilt put away thine abominations* [that is, thy abominable and horrible Idolatries, or dung-gods, which are joyned with the abominations, *Deuterom.* 29. 17. See 2 *Chron.* 15. on verſe 8.] *from my face, then wander not about.* [Upon mountains and hills, to commit Idolatry. See above, chap.2.20. and 3. 6,13. Or, *then thou ſhalt not wander about*; that is, go into exile; and in the ſequel, *And thou ſhalt ſwear.*]

2 *But ſwear, (As true as) the LORD liveth* [Shewing thereby that thou knoweſt and honoureſt me as thine onely God, and that ſincerely, without falſhood or hypocriſie, as followeth. Compare below, chap. 5. 2.] *in truth, in judgement, and in righteouſneſs:* [Theſe three things comprehend all that is requiſite to an holy oath and worſhip of God, in reſpect of God, a mans ſelf, and his neighbour, both in his general and particular calling. Compare the former annotat. and *Geneſ.* 18. on verſe 19. 1 *Kings* 10. on verſe 9.] *ſo ſhall the heathen* [that now mock both at you and me, becauſe you behave your ſelves ſo ſhamefully as that I am fain to puniſh you by the heathen themſelves for the honour of my Name] *bleſſe themſelves in him, and glory in him.* [Namely, the LORD; beholding your piety, and thereupon Gods promiſed bleſſing upon you, they will be invited to turn unto the true God, and to ſeek their happineſſe onely in him, to aſcribe it to him alone, and to account themſelves bleſſed and happy in him Compare *Geneſ.*22 on verſ.18. *Deut.* 29.19. *Pſal.*10.3. and 49.19,20.]

3 *For thus ſaith the LORD to the men of Juda*, [Heb. *the men, &c.* that is, the men, or every man, or thoſe of Juda. So verſ.4. and chap 11.9 and 17. 25. and 18.11. and 32,33, &c.] *and to Jeruſalem*; [that is, the inhabitants of Jeruſalem, as verſe 4.] *Break up unto your ſelves a fallow ground:* [As a fallow ground muſt be well ploughed up, and cleanſed anew, that it may be fit to receive good ſeed, and to bear good fruit: ſo purge your ſelves throughly from all uncleanneſſe, and be renewed as new creatures, and put on the new man, &c. Compare *Heb.*6.7. *Gal.*6.15. *Eph.* 4. 22, 23, 24.] *and ſowe not among thorns.* [Compare *Matth.*13. 7,22.]

4 *Circumciſe your ſelves to the LORD*, [See *Deut.* 10. on verſe 16. and 30. on verſ.6. and further *Geneſ.*17. alſo below, chap. 9.26.] *and put away the fore-skins of your heart, ye men of Juda, and inhabitants of Jeruſalem: leſt my wrath come forth like a fire*, [compare *Deut.* 4. on v. 24.] *and burn, that none can quench (it) becauſe of the wickedneſſe of your dealings.*

5 *Declare it in Juda, and cauſe it to be heard at Jeruſalem, and ſay, yea blow the trumpet in the land: cry with a full (voice,)* [Heb. *cry, fulfill.* Of ſuch a connexion of two words, ſee *Pſal.* 45. on verſe 5. The meaning is, cry out to the full, every where, let all places be filled with proclamation. Others, *cry, gather together, ſay, make a full Congregation*, that every one may hear, and know it; for it ſhall be a general calamity thorowout the whole land] *and ſay, Aſſemble your ſelves, and let us go into the defenced Cities.* [Againſt the enemies coming. Hebr. *Cities of defence.*

6 *Set up the ſtandard towards Zion*, [For a token, that they muſt all flee to Jeruſalem, as a Royal Fort] *flee in heaps*, [or, *mightily ſtrengthen your ſelves for the flight.* So below, chap 6.1. and *Iſa.* 10. 31. Oth. *heap your ſelves together, gather your ſelves together, flock together* (as we ſay) as Exod.9.19. to wit, *to flee all together.* The Hebrew word (that is found in the forementioned places) hath the ſignification of *fleeing, departing, retiring to ſome other place*, and of *gathering together*] *ſtay not: for I bring evil* [that is, great miſchief, miſery, and calamity, as the laſt words of this verſe do ſhew] *from the North*, [from Chaldea, or Babylon] *and a great breach.* [or, *breaking*; that is, miſery, calamity, deſtruction, deſolation, as below, verſ.20. and chap. 6. 1,14. and 6. 11, 21. and 10. 19. & 14. 17. Compare alſo, chap. 17. 18, and 22. 20. and 48.3,4,5. and elſewhere often in this Book. So *Iſa.*1.28, &c.]

7 *The Lion is come up from his thicket*, [Nebuchadnezar, King of Babel with his hoſt, will break forth as a Lion out of his den, or cave. Compare

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Isaia 5. 26, 27, 28, 29.] *and the destroyer of the Gentiles is marched up, he is gone forth from his place; to make thy land* [O Zion or Jerusalem, as may be gathered from what goeth before] *a desolation; thy cities shall be destroyed, (so) that none shall dwell in them.* [Compare *Isaia* 5. 29. above, chap. 2. 15. and below, chap. 5 6.]

8 *For this gird on sackes,* [See *Genes.* 37. on verse 34.] *lament and howl; for the heat of the* LORDS *anger is not turned away from us.*

9 *And it shall come to passe at that time, saith the* LORD, *(that) the heart of the King, and the heart of the Princes shall perish:* [That is, all their courage shall fail. See 2 *Kings* 25, &c. and below, chap. 39. and 52.] *and the Priests shall be astonished, and the Prophets shall wonder.* [to wit, the false Prophets. See the following annotat. on v. 10.]

10 *Then said I, Ah Lord,* LORD, *Truly, thou hast greatly deceived* [Heb. *deceiving deceived*] *this people, and Jerusalem, saying; Ye shall have peace; whereas the sword reacheth unto the soul.* [Compare below, verse 18. The meaning is, Thou hast greatly deceived, &c. To wit, by the false Prophets, whom thou sufferest to promise fallly unto the people, under the pretence of thy Name and Service, all happinesse and prosperity, whereas indeed utter misery and destruction is at hand. Compare 1 *Kings* 22. 21, 22, 23, and the annotat. there, also *Ezech.* 14. 9. and below, chap. 6. 14. and 7. 4, 10, and 23. 1.]

11 *At that time shall it be said to this people, and to Jerusalem; A dry winde from the high places in the wildernesse, by the way of the daughter of my people;* [That is, toward the land of Juda, and Jerusalem] *not to fan, nor to cleanse:* [But to wast, will the Lord say; *A dry,* or *thin,* oth. *smooth* winde. That is, that will go thorow smoothly, and without opposition, to cast all things down to the ground: Meaning the Babylonians that should come from the North, upon the mountain of Libanus. See below, v. 15.]

12 *There shall come unto me a winde that shall be too strong for them.* [Hebr. *full*; that is, too strong, so that they shall not be able to indure and with-stand it. Hebr. *fuller then they.* Oth. *a full winde from those (places)* to wit, that are described before] *Now will I also utter judgements against them.* [that is, passe my doom or sentence upon them. That is, I will hold a Court for the trial of them. See above, chap. 1. 16. Another use of this phrase is below, ch. 12. 1.]

13 *Behold, he cometh up as clouds,* [The Babylonians shall come as swiftly against thee, as clouds, &c.] *and his charets are as a whirl-winde, his horses are swifter* [Heb. *lighter*] *then eagles: Wo unto us, for we are wasted.* [they are the words of the Jews, as being sensible of feeling Gods judgement: or, the words of the Prophet, as lamenting the misery of the people.]

14 *Wash thine heart from wickednesse, O Jerusalem,* [Compare *Isa.* 1. 16.] *that thou maiest be saved: how long wilt thou suffer the thoughts of thy vanity* [that is, thy vain thoughts, whereby thou relieft on vanity and falshood, or iniquity] *to over-night* [or, *to lodge, to abide*] *in the innermost* (parts) *of thee?*

15 *For a voice declareth from Dan,* [The coming of the Babylonians, that march from thence thorow Israel toward Juda. Dan was the outermost border of Canaan in the North] *and causeth misery to be heard from mount Ephraim.* [The innermost border of Israel in the North of Juda.]

16 *Make mention to the Nations, behold, cause it to be heard against* [Or, *unto,* or *from*] *Jerusalem; there come watchers* [that shall besiege and environ Jerusalem, and shall take diligent heed that none escape. See 2 *Kings* 25. 4, 5.] *from a farre Country;* [to wit, from Babylon] *and they lift up their voice* [Heb. *give* their voice; that is, make a noise, as above, chap. 2. 15.] *against the cities of Juda.*

17 *As the watchmen of fields* [That beset the fields on every side, that the wilde beasts that are hunted may no where escape] *are they round about against her;* [besieging Jerusalem on every side, 2 *Kings* 25. 1, &c.] *because she* [to wit, Jerusalem, as appeareth, verf. 14.] *hath been rebellious against me, saith the* LORD.

18 *Thy way,* [That is, thy bad condition and practice, see *Genes.* 6. on verf. 12.] *and thy dealings have done these things unto thee;* [Occasioned and caused all these plagues] *this is thy wickednesse,* [that is, the fruit and reward of thy wickednesse] *that it is (so) bitter:* [Oth. *therefore it is so bitter;* to wit, the suffering that is nigh at hand. Oth. *that he* (to wit, the enemy) *is so bitter,* and feeketh thy life, and utterly to undo thee. Compare v. 10.]

19 *O my bowels, my bowels!* [These and the rest that follow in this verse are the words of the Prophet, who is exceedingly troubled in the presence of God, as if he beheld these miseries with his own eyes. Compare *Isa.* 15. 5. and 16. 11. and 21. 3.] *I am in travel, O the walls of mine heart!* [or, (in) *the walls of mine heart;* that is, in my midriff, heart-covering, in my inner parts in my heart] *mine heart maketh a noise in me, I cannot hold my peace:* [Or, *be still*] *for thou, my soul, heares the sound of the trumpet, and the cry of war.*

20 *Breach upon breach is cryed out;* [That is, one misery or destruction is no sooner gone, but we presently hear tidings of another. Compare, *Psal.* 42. 8. and see above, verf. 6.] *for the whole land is destroyed: suddenly are my tents* [that is, the habitations of my people] *destroyed, my curtains in a moment.* [that is, very suddenly.]

21 *How long shall I see the Standard? hear the voice of the trumpet?*

22 *Surely, my people is foolish, they do not know me; they are foolish children, and have no understanding: they are wise to do evil,* [Crafty and well verst in evil. Compare 2 *Samuel* 13. on verse 3.] *but to do good they know not.* [Compare *Amos* 3. 10.]

23 *I beheld the land,* [To wit, the land of Juda] *and lo, it was waste and void:* [See *Genes.* 1. on verse 2. This is a figurative description, and a lively portraiture of an universal and terrible desolation and ruine of the land of Juda] *also the heaven and its light was not.* [that is, the heaven was dark and black. Compare *Isaia* 5. 30. and 50. 3. and below, verf. 28.]

24 *I beheld the mountains, and lo, they trembled: and all the hills shaked.* [Hebr. *made themselves light,* or *swift;* that is, moved themselves swiftly.]

25 *I beheld, and lo, there was no man: and all the birds of the heaven were flewn away.* [Hebr. properly *swerved away,* or *fled away.* See below, ch. 9, 10. and 50. 3.]

26 *I beheld, and lo, the fruitful land* [Hebr. *Carmel.* See above, chap. 2. on verse 7.] *was a wildernesse, and all the Cities thereof* [to wit, of the fruitful land that lay in it] *were broken down, because of the* LORD, [Hebr. *because of the face of the Lord;* which fome take to be his anger, his angry face. See above, chap. 3. on verf. 12.] *because of the heat of his anger.*

27 *For thus saith the* LORD, *This whole land shall be a desolation:* [That is, every where exceedingly wasted] *(yet will I not make a full end.)* [or *destruction, consumption.* Compare below, chap. 5. 10, 18. *Ezech.* 11. 13. and 20. 17. That is, I will not make an utter desolation, but yet inter-mingle my mercy with

with my wrath, and reserve me a remnant, and a seed in Jacob. See below chap. 30. 11. and 46. 28. This God interteth here, among these terrible threatnings, for the comfort of the elect and believers. Some conceive that the meaning of these words is: There shall not be an end for all this; my wrath and judgement shall not yet cease for all this, but shall still go on, and continue a long while upon this Land: Whereunto they apply the mourning of the earth and of the Heaven, whereof mention is made in the sequel. This phrase is used in another sense of sinners, that have extremely offended, and filled up the measure of their sins. See *Genes.* 18. on verf. 21.]

28 *For this shall the earth mourn, and the heaven above be black:* [As weaving mourning-apparel. See *Psal.* 35. on verf. 14.] *because I have spoken it, I have purposed it, and it shall not repent me, neither will I turn back from it.*

29 *All the Cities flee* [Hebr. *all the City,* or, *the whole City is fleeing;* that is, the citizens, or, the inhabitants of the cities (as the following words shew) shall flee: and so in the sequel] *for the cry* [Hebr. voice] *of the horsmen, and they go into the cloudes,* [That is, up to the tops of mountains, that reach to the very clouds, for to hide themselves there. Oth. *into thick,* or, *close places,* as thickets, &c.] *and climb up upon the rocks: all the Cities shall be forsaken, so that no man dwell therein.*

30 *What wilt thou do then, thou wasted one?* [To wit, Daughter of Zion, as in the following verse. That is, thou that shalt be wasted or destroyed] *though thou shouldst clothe thy self with scarlet, though thou shouldst adorn thy self with golden ornaments, though thou shouldst rent thy face with painting,* [Though thou shouldest attire and paint thy self so much, and so often, as that thy face and cheeks should come to split, and rent by it: To wit, in an idolatrous and heathenish manner, to please and mitigate thine enemies: as harlots do trick up themselves, to please their lovers] (*yet*) *shouldst thou trim thy self in vain: the lovers* [To wit, the Babylonians, that seek to matter thee] *despise thee, they will seek thy soul.* [That is, seek thy life. See 2 *Sam.* 4. on verf. 8.]

31 *For I hear a voice as of a* (woman), *that is in travell, an anguish as of one that is in pain of the first childe, the voice of the Daughter of Zion, she draweth breath painfully,* [Oth. *sigheth, lamenteth,* by reason of her burden and distresse] *she spreadeth forth her hands,* [As those are wont to do, that mourn exceedingly, and are in extreme pain] *(saying) O wo* (is) *me now, for my soul is weary because of the murderers.* [The Babylonians]

CHAP. V.

A complaint of the sad and fearful condition of Jerusalem and Juda: as that there were no godly men more to be found among small or great, verf. 1, 4, 5. *That all grosse sins were rife among them, as, false and hypocritical swearing,* 2. *Obstinacy and hardnesse of heart,* 3, 21, 22 23, 24. *Idolatry,* 7, 19. *Adultery and whoredom,* 7, 8. *Contempt of Gods Word, and of his Prophets,* 11, 12, 13. *Riches gotten by wicked and shrewish devices,* 26, 27. *Injustice in judgement,* 28. *Prevailing of false Prophets, and wicked Priests,* 31. *For all which sins God threateneth to punish them by the Chaldeans,* 9, 14, 15, &c. *yet without destroying them utterly,* 10.

GO *about thorow the divisions of Jerusalem, and behold now, and enquire, and seek in the streets there-*
of; if ye can finde any man, if there be one that doth judgment, that seeketh truth; [or, *faithfulnesse, faith.* The Lord intimateth, that all places were full of hypocrisie] *then will I be gracious unto her.* [Or, *pardon it.* That is, I will spare the whole City of Jerusalem for the godly mans sake. Compare *Genes.* 18. 24, &c.]

2 *And though they say; (As true as) the* LORD *liveth;* [When they do sometimes swear by my Name for a cloak and covering of their Idolatrous swearing, whereof below verf. 7.] *yet* [Or, *surely, so.* Oth. *therefore*] *they swear falsly.* [To wit, because they seek not judgement, nor faithfulnefs, or truth]

3 *O* LORD, *do not thine eyes (look) after the truth?* [That is, it is doubtlesse true, that thou regardeft faith and truth, without which thou hatest all outward shews, as meer hypocrisie] *thou hast smitten them, but they have felt no pain;* [That is, thou hast plagued them in divers manners, and at fundry times consuming a great part of them, as followeth, but they have not been bettered by it, but have remained as obstinate and hardned as they were before. Compare *Isai.* 1. 5. and 9. 13. above chap. 2. 30.] *thou hast consumed them, (but) they have refused to receive correction:* [See above chap. 2. 30.] *they have made their faces harder then a rock,* [So that they are exceeding impudent. Compare above chap. 3. 3.] *they have refused to return.*

4 *But I said:* [To wit, with my self: that is, I thought] *Surely, these are poor:* [A company of poor, ignorant people] *they deal foolishly, because they know not the way of the* LORD, *the judgement of their God.*

5 *I will go* [Hebr. *I will go me;* according to the Hebrew phrase] *to the Great ones, and speak with them; for they know the way of the* LORD, *the judgement of their God: but they had altogether broken the yoke, (and) burst the bonds.* [Compare *Psal.* 2. on verf. 3.]

6 *Therefore a Lion out of the forest hath slain them,* [That is, shall slay them. Spoken in a Prophetical manner of the future invasion of the Babylonians] *a Wolf of the deserts* [Or, *of the entrings*] *shall waste them, a Leopard watcheth against their Cities, whosoever goeth out thence shall be torn in pieces:* [See of the Hebrew word, *Psal.* 50. on verf. 22.] *for their transgressions are multiplyed, their back-slidings are grown exceeding many.*

7 *How should I pardon thee* [O Jerusalem] *for this? thy children forsake me, and sweare by them that are no Gods; when I have satisfied them, then they commit adultery, and assemble by heaps in the harlots house.*

8 (*Like*) *well-fed stone Horses, they are up betimes; they neigh* [Through lustfulnes, like wanton Horses. Compare below chap. 13. 27.] *every one after his neighbours wife.* [Compare *Ezech.* 22. 11.]

9 *Should I not visit* [To wit, by punishment. See *Genes.* 21. on verf. 1.] *for these things, saith the* LORD? *or should not my soul be avenged on such a nation as this is?* [Compare below verf. 29. and chap. 9. 9.]

10 *Climb up upon her Walls* [To wit, Jerusalems walls. It is spoken to the enemies] *and destroy her, (but make not a full end)* [Compare above chap. 4. on verf. 27.] *take away her tops,* [Or, *stickings out, pinacles, battlements.* Oth. *plants, branches, foundations*] *for they are not the* LORDS. [They; to wit, the people, or, the walls and battlements pertain not to the Lord, who will now no more own Jerusalem with all her fair forts and strong holds for his, because of the wickednesse of the inhabitants thereof]

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11 For the houſe of Iſrael, and the houſe of Juda, have dealt very unfaithfully [Hebr. dealing treacherouſly dealt treacherouſly] againſt me, [Compare above chap. 3. 20.] ſaith the LORD.

12 They deny the LORD, and ſay, It is not he: [It is not the Lord, by whoſe command the Prophets do threaten us all manner of evil] neither ſhall evil come upon us, [Compare Iſai. 25. 15.] neither ſhall we ſee [That is, we ſhall not finde, nor feel. See Job 7. on verſ. 7.] ſword nor famine.

13 Yea thoſe Prophets [The true Prophets. Theſe are yet the words of the people] ſhall become winde, [Their Prophecies ſhall not be accompliſhed, nothing will come of it, it's but winde. Compare Mich. 2. 11. and Job 6. on verſ. 26.] for the Word is not with them: [They have not the Word of the Lord: he doth not ſpeak ſuch things by them. Compare 2 Chron. 36. 16.] thus ſhall it come unto them. [That which they threaten us, ſhall light upon themſelves]

14 Therefore thus ſaith the LORD, the God of Hoſts; [See 1 Kings 18. on verſ. 15.] becauſe ye ſpeak this word: Behold, I will make [Hebr. give] my words in thy mouth, [Here God ſpeaketh to Jeremia. Compare above chap. 1. 9, 10. where God alſo aſcribeth his own work to the Prophet, becauſe he would confirm the word of his ſervant. See there on verſ. 10.] fire, and this people, wood; and it ſhall conſume them.

15 Lo, I will bring a nation upon you from far, [From Babylon. See Iſai. 5. 20. and Deut. 28. 49. above chap. 1. 15. and below chap. 6. 22.] O houſe of Iſrael, ſaith the LORD: it is a ſtrong [Or, rough, hard] nation, it is a very ancient nation, [Hebr. a nation of antiquity, eternity, or, age; That is, a mighty nation of old, ever from Nimrods time. See Geneſ. 10. 8, &c. and above chap. 2. on verſ. 20.] a nation, whoſe language thou ſhalt not know, neither hear [That is, underſtand. See Geneſ. 11. on verſ. 7.] what they ſhall ſpeak.

16 Their [To wit, this nations, whereof in the former verſe] quiver is as an open ſepulchre. [That is, they ſhall kill, and bring to the grave, multitudes of you with their arrowes] they [To wit, the Babylonians] are all champions.

17 And they [To wit, that ſtrange nation] ſhall eat up thine harveſt, and thy bread, [Compare Levit. 26. 16. Deut. 28. 31, 33.] (which) thy ſons, and thy daughters ſhould eat, [Oth. they ſhall eat up thy ſons, and thy daughters; that is, conſume them. Compare below chap. 8. 16.] they ſhall eat up thy ſheep, and thine oxen, [Thy ſmall and great cattel] they ſhall eat up thy vine, and thy fig-tree: [That is, the fruit of thy vines and fig-trees] they [To wit, the Babylonian ſouldiers] ſhall impoveriſh thy fenced Cities, wherein thou truſtedſt, with the ſword.

18 Neverthelesse, in thoſe dayes, ſaith the LORD, I will not make a full end with you. [See above chap. 4. on verſ. 27.]

19 And it ſhall come to paſſe, when ye ſhall ſay; Wherefore hath the LORD our God done all theſe things unto us? [Compare below chap. 16. 10.] that thou ſhalt ſay unto them; [To wit, in my Name, with my words, as appeareth by that which followeth] Like as ye have forſaken me, and ſerved ſtrange Gods in your Land, ſo ſhall ye ſerve forreighers, in a Land, that is not yours,

20 Declare this in the houſe of Jacob, and let it be heard in Juda ſaying:

21 Hear now this, ye fooliſh, and heart-leſſe people: [That is, which have no underſtanding: no eyes nor ears of the ſoul, to conſider and obey the Word of God. Compare below chap 6. 10.] which have eyes, but ſee not, which have ears, but hear not.

22 Will ye not fear me, ſaith the LORD? will ye not tremble before my face? I that have placed the ſand, for a bound unto the Sea, by an everlaſting ſtatute, that ſhall not paſſe over it: though the waves thereof toſſe themſelves, yet ſhall they not prevail, though they roar, yet ſhall they not paſſe over it. [Compare Job 38. 10, 11. Pſal. 33. 7. and 104. 9.]

23 But this people hath a revolting and rebellious heart: they are revolted and gone away.

24 Neither ſay they in their heart: Let us now fear the LORD our God, that giveth rain, both the former rain and the latter rain, [See Deut. 11. on verſ. 14.] in it's ſeaſon: [See Pſal. 1. on verſ. 3.] who reſerveth unto us the weeks, the appointed times of the harveſt. [Some underſtand hereby every ſeventy yeer, where they were to let the Land reſt, and to lie untilled, in which yeers God had promiſed them a ſingular bleſſing. See Levit. 25. 4, &c. and verſ. 20, &c. Oth. the ſet, or, appointed weeks of the harveſt. See Levit. 26. 2, 10. Oth. the oaths of the appointed times]

25 Your iniquities turn away thoſe things, [To wit, the bleſſing mentioned in the former verſe] and your ſins hinder that good from you.

26 For among my people are found wicked ones: every one of them layeth wait, [Hebr. he layeth wait; that is, every one of them] as the fowlers do order themſelves. [That lie down, bow, bend, and frame themſelves, to catch birds with all the craft and policy that may be. Oth. as the fowlers do ſet (ſnares)] they ſet a deſtructive ſnare [Hebr. deſtruction, or, ſomething that deſtroyeth; that is, that deſtroyeth men] they catch men.

27 As a cage is full of birds, ſo are their houſes full of deceit: therefore they are grown great and rich. [That is, full of wealth, which they have gotten by deceit]

28 They are fat, [Compare Deut. 32. 15.] they are ſmooth, yea, they ſurpaſs the deeds of the wicked, [That is, they are worſe in their practices, then the moſt wicked of all are wont to be. Compare above c. 2. 33. Oth. they tranſgreſſe (by) wicked facts. Hebr. they ſurpaſſe, or, exceed the words, things, matters, or, dealings of the, or, of a wicked man: or, thus, they go thorow, by wicked devices: That is, commit all manner of wickedneſſe boldly.] they judge not the cauſe, (even) the cauſe of the fatherleſſe, [Compare Iſai. 1. 23. Zach. 7. 10.] yet they are proſperous; [That is, they proſper, grow rich, fat, and well liking, as was ſaid in the former words] neither do they judge the right of the needy.

29 Should I not viſit for thoſe things, ſaith the LORD? ſhould not my ſoul be avenged on ſuch a nation, as this is? [See above verſ. 8. and below chap. 9. 9.]

30 A terrible and horrible thing is done in the Land. [Compare below chap. 18. 13. and 23. 14. Hoſ. 6. 10.]

31 The Prophets [To wit, the falſe Prophets] propheſie falſly, [Hebr. in, or, with falſhood, or, lying. Compare below chap. 14. 18. and 23. 25, 26. Ezech. 13. 6.] and the Prieſts bear rule by their hands, [That is, by the help and ſervice of the falſe Prophets. The one helpeth and ſtrengtheneth the other. Or, they bear rule on their ſides. Oth. take in their hands, to wit, gifts] and my people are willing (to have) it ſo: [Hebr. love it ſo] but what will ye do in the end thereof? [Hebr. in the hindmoſt, laſt, or uttermoſt thereof; or, of her; to wit, of Jeruſalem, or, of the Land; that is, how will ye fare with it at laſt, when I ſhall viſit it, to wit, either Jeruſalem, or the Land? Compare Deut. 32. 20. Oth. what would ye do at laſt? what groſſe abominations would ye not commit at laſt?]

CHAP.

CHAP. VI.

God repreſenteth lively before the eyes of the people the neer approach of the Babylonians, the beſieging and taking of Jeruſalem, and their carrying away of them into captivity, v. 1, 11, 12, 21, 22, &c. He exhorteth them to repentance, 8, 16. But foraſmuch as all manner of wickedneſſe as cruelty, oppreſſion and violence, 7. hardneſſe of heart, rebellion, obſtinacy, 10, 16, 17, 29, 30. Covetouſneſſe, 13. Back-biting, 28. Falſhood and flattery, both of Prieſts and Prophets, 13, 14, 15. Contempt of Gods word, and following their own imagination, 19, 28. Hypocritical worſhip, 20 prevailed; he foretelleth them that they ſhall all, one after another, be thruſt forth out of the land, 9. and he ſtrengtheneth the Prophet againſt the wickedneſſe of the people, and the fruitfulneſſe of his miniſtery among them, 27, 29.

FLee in troops, ye children of Benjamin, [See above, chap. 4. on v. 6. & underſtand by the children of Benjamin, the inhabitants of Jeruſalem, as the ſequel ſheweth. See Judg. 1. 21. with the annotat.] out of the midſt of Jeruſalem, and blow the trumpet at Thekoa, [ſee 2 Sam 14. on v. 1.] and lift up a token of fire, [as by ſuch kinde of tokens they are wont to advertiſe the inhabitants or citizens, in time of danger, of the enemies approach. Oth. tokens of ſmoak, or beacons. Hebr lifting up. Compare Judg. 20. 38, 40.] at Beth-Cherem. [See Numb. 3. on v 9. Some are of opinion, that this place lay between Jeruſalem and Thekoa] for there looketh [that is, ſheweth it ſelf, breaketh forth] evil out of the North, [ſee above, chap. 1. on v. 13.] and a great breach. [as above, ch. 4 6.]

2 I have (indeed) likened the daughter of Zion [That is, Jeruſalem, and conſequently the inhabitants thereof. Or, I had made the daughter of Zion like, &c.] to a beautiful & voluptuous (woman.)

3 (But) there ſhall come ſhepherds [The Princes of the Babylonians. Compare below, chap. 49. 19.] unto her with their flocks: [that is, armies. Compare below, chap. 49. 20.] they ſhall pitch [Heb. faſten, fix] tents round about againſt her, [underſtand hereby the beſieging of Jeruſalem] they ſhall eat up every one his place, [Heb. hand, that is, place, as elſewhere. See Job 1. on verſ. 14.]

4 Hallow the war againſt her, [That is, trim your ſelves, prepare your ſelves for war, order the war, proclaim it, let them march up againſt Jeruſalem, as followeth. Compare below, ch. 12. 3. and 22. 7. and 51. 27, 28. Theſe are the words of the Babylonians, whom the Prophet bringeth in, ſpeaking in this manner, as alſo verſ. 5.] get you up, and let us march up at noon. [as below, chap. 15. 8. That is, at bright day-light, without dread, publickly] O wo unto us, for the day is gone away, [that is, our good dayes are paſt, adverſity and miſery is at hand: if they be taken for inſerted words uttered by the Jews. Otherwiſe, they may be alſo the words of the Babylonians, that complain of themſelves for neglecting time and opportunity, being greedy after the prey, as eager ſouldiers are wont to do] and the ſhadowes of the evening are declined. [or, are ſpread, ſtretched out; that is, become great; it beginneth to wax dark, whereby ſorrow and miſery may be underſtood. See Gen. 15. on v. 12.]

5 Get you up, and let us march up by night, and deſtroy their Palaces.

6 For thus ſaith the LORD of hoſts; [See 1 Kings 18. on v. 25.] Hew down trees, [to make a fort. See Deut. 20. 10.] and caſt up a wall againſt Jeruſalem: [as Judg. 20. 15. ſee there] ſhe is the city that ſhall be viſited; [compare above, chap. 5. 9, 29.] in the midſt of her is meer oppreſſion. [Heb. ſhe wholly, oppreſſion is in the midſt of her. That is, concerning this whole city, there is nothing more riſe in it every where, then oppreſſing with delight and violence; ſhe is full of deceivers and oppreſſours.]

7 As a well giveth up, [Or, caſteth up] her water, ſo ſhe giveth up her wickedneſſe, violence and deſtruction is found in her, torment and plaguing [which they cruelly offer unto their neighbours, cauſing the oppreſſed every where to lament and cry] is continually before my face.

8 Suffer thy ſelf to be corrected, Jeruſalem, leſt my ſoul be drawn away from thee. [or, be looſed, depart, be diſ-membred from thee, as one member from another; a very pathetical phraſe, having reſpect to Gods favour and loving kindneſſe, which he had born and ſhewed to this City, as a husband to his wife. Compare above, ch. 2. 2, 3.] leſt I make thee a deſolation, a land not inhabited.

9 Thus ſaith the LORD of hoſts; They [The Babylonians] ſhall diligently glean, [Heb. gleaning glean, ſo that nothing that is worth any thing ſhall remain, but all ſhall be carried clean away, as grapes are thorowly gleaned in the vintage. Compare 2 Kings 24. 15, 16. and 25. 11, 12. and below, chap. 52. 28, 29 30. And ſee of this ſimilitude, Judg. 8. on v. 2. and 20. on verſ. 45.] the remnant of Iſrael as a vine: Bring back thine hand as a wine-gatherer, into the baskets. [or, as a grape-gatherer, who filleth one basket after another full with grapes, and carrieth them away; ſo ſhall the Babylonians ſay to one another, Ye muſt go back again, to fetch away Jews, ſome at one time, and ſome at another. Some hold theſe to be the words of God, as giving that enemy charge to do it.]

10 To whom ſhall I ſpeak, and make proteſtation, that they may hear it? Behold, their ear is uncircumciſed, [As it were covered with a foreskin, ſo that they are unfit to hearken or attend, or conſider, as followeth. Compare Lev. 26. 41. Acts 7. 51. and above, chap. 5. 21.] that they cannot hearken: behold, the Word of the LORD is unto them a reproach, [they deſpiſe it, and mock at it] they have no delight in it. [to wit, in the word of the Lord: or, in him, to wit, the Lord.]

11 Therefore I am full of the fury of the LORD; [That is, with denouncing, declaring, and propheſying the fury of the Lord] I am grown weary with holding in; I will pour it out, [oth. pour out; as if the Lord, or the Prophet by the Spirit of the Lord had ſaid; I have waited long enough, tell them in plain terms, that Gods wrath ſhall be poured out without pitying or ſparing any] upon the little children, [Heb. the little childe, ſee of the Hebrew word, Pſal. 8. on v. 3.] in the ſtreet, and upon the aſſembly of young men together: for even the husband with the wife ſhall be taken priſoners, the aged with him that is full of dayes. [that is, very old, ſtricken in years, decrepit.]

12 And their houſes ſhall be turned over unto others, with (their) fields and wives together: [That is, they ſhall be taken from you, and given to others that ſhall poſſeſs them, as Numb. 36. 7.] for I will ſtretch out mine hand againſt the inhabitants of this land, ſaith the LORD.

13 For from the leaſt of them unto the greateſt of them every one of them practiſeth covetouſneſſe: [Heb. as if one ſhould ſay, is coveting covetouſneſſe; that is, hankereth after filthy lucre] and from the Prophet, [Meaning the falſe Prophets] unto the Prieſt, every one of them committeth [Hebr. doth] falſhood. [that is, goeth about with lies and falſhood. Compare above,

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above, chap.5.31. and below, chap.8,10. where the very same words are repeated.]

14 *And they heal the breach of the daughter of my people in the lightest (manner.)* [That is, they comfort my people against the calamity that is threatened. *(in the lightest manner)* or, *as a light matter*, or *break*, by a light speech, by telling a tale, as if it were but a jest or a scare-crow, as if the sins and the punishments that were threatened, were of no concernment] *saying, Peace peace*, [that is, it shall go well, there is no danger] *yet there is no peace.*

15 *Are they ashamed, because they have commited abomination?* [Oth. *Have they* (to wit, the prophets and priests) *made* (my people) *ashamed, when they commited abomination?*] *Yea, they are not in the least ashamed, neither know* (they) *to make* (others) *blush*; [The Prophets and Priests are not ashamed themselves, neither do they make evil doers ashamed, so that there is no shame found among any. Heb. *being ashamed, they are not ashamed*] *therefore they shall fall among them that fall; at the time when I shall visit them, they shall stumble, saith the LORD.*

16 *Thus saith the LORD, Stand in the wayes, and behold, and ask for the old paths*, [Heb. *paths of eternity*, that is, which God in former times ever taught and led his people in, to bring them to salvation. Compare above, chap.2. on v.17. and below, chap. 18.15.] *where indeed is the good way, and walk therein, then shall ye find rest* [comfort and salvation] *for your soul: but they say, We will not walk* (therein.)

17 *Also I have set watchmen over you, saying, Hearken to the sound of the trumpet:* [That is, I have set Prophets over you, that shall declare and proclaim unto you the judgements that are at hand, as watch-men that are set upon high places to see afar off, and to give warning by the trumpet of the enemies approach, or any other ensuing danger. See *Isa.* 21.11. *Ezek.* 3.17. and 33.7, &c.] *but they say, We will not hearken.*

18 *Therefore hear ye Gentiles*, [To be witnesses of the abominable unthankfulnesse and obstinacy of my people, and of the justice of my judgements upon them] *and perceive, O thou congregation*, [Of the nations] *what is among them.* [What wickednesse is rife among my people]

19 *Hearken, O earth*, [See *Deut.*4. on vers. 26. and 32. on vers. 1.] *behold, I will bring evil upon this people, the fruit of their thoughts:* [The just deserved punishment of their wicked devices and practices. See *Prov.* 1. on vers. 31. and below chap. 17.10.] *for they regard not my words, and my law they reject it.*

20 *To what purpose then shall* (there) *come frankincense for me from Sheba?* [Which thou causest to come with great trouble and charges, to make incense for me, as it were to please me withal. Of *Scheba*, see *Genes.* 10. on vers. 7. and *Isai.* 60.6.] *and the best Calamus* [Or, *Cynamom, sweet-smelling reed*, or, *cane*, as *Exod* 30.23.] *from a far countrey? your burnt-offerings are not pleasing* (unto me,) [Hebr. *for*, or, *according to pleasure, delight, acceptance*; That is, I have no pleasure in them. Compare *Psal.* 19.15. *Isai.*56.7.] *and your slay-offerings are not sweet* [That is, acceptable] *unto me.*

21 *Therefore thus saith the LORD, Behold I will lay all manner of stumbling blocks before this people:* [Heb. stumbling blocks in the plural number. So the Lord calleth all the instruments, means and occasions of the ruine of the Jews] *and the fathers and the children together, the neighbour and his companion* [That is, all sorts of men, of what condition or quality soever they be] *shall dash themselves against them, and shall perish.*

22 *Thus saith the LORD; Behold, there cometh a people from the North-country;* [As above vers. 1.] *and a great nation shall be raised* [By God, to march up to the borders of Juda, and from thence into the midst of the Land] *from the sides of the earth.* [Or, *of the Land*; that is, ends, uttermosts parts, or borders]

23 *They shall carry bowe and spear*, [Or, *standard, spear*, or, *pole*. See *Jos.* 8. on vers. 18. For *carry*, the Hebrew hath *lay hold on*; that is, hold and carry. Compare below chap. 50.42, &c. where the very same is prophesied of the Medes and Persians, that should come against Babel] *it is a cruel (people,) and they shall not be merciful, their voice shall roar like the Sea, and they shall ride upon Horses: it* [To wit, this people: or, *every one*; to wit, of this people] *is prepared*, [Or, *set in aray*] *as a man for war, against thee, O Daughter of Zion.*

24 *We have heard the fame thereof*, [The fame of this peoples approach] *our hands are grown feeble:* [Our courage is fallen. See 2 *Sam.* 4. on vers. 1.] *anguish hath taken hold of us, pain, as of a (woman) in travel.* [This is a lively description of the future calamity. Compare above chap. 4.31. and below chap.49 24. and 50.43.]

25 *Go not forth into the field, nor walk by the way: for the sword of the enemy is there, terrour round about.* [As below chap 49.29.]

26 *O Daughter of my people, gird on a sack*, [As above chap. 4.8.] *and wallow thy self in ashes*, [See 2 *Sam.* 1. on vers. 2. and below chap. 25.34. Oth. *sprinkle thy self with ashes*] *make thee mourning of an onely (son,)* [That is, as for the death of an onely begotten son. See *Amos* 8.10. *Zach.* 12.10.] *a most bitter wailing*; [Hebr. *wailing of bitternesses*] *for the destroyer shall suddenly come upon us.*

27 *I have set thee (for) a watch-tower*, [Or, *a tower of spying out, looking out* (specula) Compare *Isai.* 23.13. Oth. an *approved tower*; that is, approved for strength; that is, a strong invincible tower. Compare above chap. 1.18. They are the words of God to Jeremia] *(for) a fortresse among my people: that thou mayest know and try their way.* [That is, mayest observe their doings, examine them, and passe a right sentence concerning the same, and declare it unto them]

28 *They are all the most revolting ones of revolters*, [That is, the most wicked revolters, that may be found. Compare *Genes.* 9. on vers. 25.] *walking (in) backbiting*, [Slandering me, my word, my Prophets, in particular thee, and stir up one another (by back-biting) against thee. See of the phrase, *Levit.* 19. on vers.16.] *they are copper and iron:* [That is, stiff-necked, or, of little worth; whereas they ought to be like gold and silver. Compare *Ezech.* 22.18, &c.] *they are all corrupters.* [Corrupting themselves and others. Oth. *corrupt* (children)]

29 *The bellows are burnt, the lead is consumed of the fire: in vain hath (the melter) melted so diligently*, [Hebr. *melted melting*, for to refine. Oth. *in vain hath the melter melted*] *seeing the wicked are not plucked away.* [That is, could not be severed from the drosse of their wickednesse. Oth. *the wickednesses*, or, *the wicked things*; that is, all the evil: as the Hebrew word (that otherwise continually signifieth, *the wicked*) is also taken, *Psal* 78.49. Compare below chap.15.19. where the same similitude is used, but in another case: they are two distinct things, to cleanse the wicked from their wickednes, and to distinguish the godly from the wicked. The meaning of the words of this verse is, that all the pains that the Prophets had taken, to purify this people from the drosse of their sins, was in vain: The similitude is taken from the refining of metals]

30 *Men call them* [Hebr. *they call them*, or, *did call them*: that is, men called them, they are called, as elsewhere often] *reprobate silver: for the LORD hath rejected them.* [Compare *Isa.*1.22.]

CHAP. VII.

God causeth his people to be exhorted to true repentance, and ceasing from their vain confidence in the outward worship of God and the Temple, with an upbraiding of their wicked and impudent abuse thereof, vers. 1, &c. *He threateneth them with the example of Silo*, 12. *He forbiddeth the Prophet to pray for the people, because of their idolatrous outrages*, 16. *He rejecteth their offerings, and requireth obedience, instead of former and present disobedience*, 21. *He exhorteth them to mourn for the abominations of Thopheth, in the valley of the son of* Hinnom, 29.

THe *word that came to Jeremia, from the LORD, saying:*

2 *Stand in the gate of the LORD'S house*, [That is, the Temple, as vers. 4.] *and proclaim there this word, and say: Hear the word of the LORD, O all Juda, ye that enter in thorow these gates, to worship the LORD.* [Heb. properly, *to bow your selves*, or, *to bow down before the LORD.* See *Genes.*24. on vers.26.]

3 *Thus saith the LORD of Hosts, the God of Israel; Make your wayes and your dealings good:* [Whereas your conversation and dealing at present is wicked, therefore amend it so, as that departing from *evil*, ye purpose and practise the thing that is *good*, that is, truly repent. See below, vers.5. and chap. 18.11, &c. The word *amending*, signifieth otherwise to make a thing that is good, yet better, and so to grow and increase in goodness] *then will I cause you to dwell in this place.* [To wit, settle you from age to age in your habitation, as below vers 7.]

4 *Trust not in false words*, [Hebr. *words*, or, *things of lying*, or, *of falshood*; that is, whereby you will come short and deceive your selves. So below vers. 8.] *saying: The Temple of the LORD, the Temple of the LORD, the Temple of the LORD are these.* [As it were pointing with the finger at the building of the Temple, wherein the Court, the Holy place, and the Holy of Holies, were all of them called *Holy* places, and *habitations of the Lord.* This was the vain comfort and confidence of the false Prophets, whereby they hardened the people in their wickedness against the threatnings of God and his Prophets; To wit, that there was no danger, because they had the Temple, and the Temple-worship among them, whereby they thought to be sufficiently secured, although in the mean while they lived wickedly, and thereby prophaned all things, as is shewed in the sequel. Oth. *these* things (to wit, our services) (pertain to) *the Temple*: the meaning being one, and the same with the former.]

5 *But if ye shall truly make good your wayes: i, ye shall truly do judgement* [Hebr. *making good, shall make good*, and so *doing judgement, shall do judgement*] *between the man, and between his neighbour:* [Compare above chap.5.28.]

6 (If ye) *shall not oppresse the stranger, the fatherlesse and the widow*, [See *Isai.* 10.1,2.] *and shed no innocent blood in this place:* [See *Isai.* 59.7.] *and shall not walk after other gods, to your evil:* [For which ye should be fain to fare ill]

7 *Then will I cause you to dwell in this place, in the Land, that I gave to your fathers, from age to age.* [That is, from one age to another; that is, for ever.]

8 *Behold, ye trust in false words*, [As above vers. 4.] *that profit not.*

9 *Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not?*

10 *And (then) come and stand before my face in this house*, [As if the Lord should say, Are ye not ashamed to deal so hypocritically and wickedly?] *which is called by my Name*, [Hebr. *upon which my Name is called*, or, *proclaimed.* So vers. 11, 14, 30. and below chap. 14.9. and 15 16, &c. Compare the phrase with *Isai.*4 1.] *and say, We are delivered*, [That is, There is no cause to fear, we are now free and out of danger, we shall certainly escape and be saved, now we have performed our Temple-worship] *to do all these abominations?* [That is, to give your selves this leave and liberty, and to harden your selves more and more in this wickedness, and to go on in it. Oth. *that we may do all these abominations*]

11 *Is then this house, which is called by my Name, a den of murderers* [Hebr. properly, *breakers thorow, breakers in*; that is, such as use violence, high-way-men, theeves, robbers, murderers. See *Psal.* 17. on vers. 4.] *in your eyes?* [That is, do ye so esteem of it? is it in your judgement such an house, &c? Compare *Matth.* 21.13. *Mark.*11.17. *Luke* 19.46.] *Behold, I have also seen it, saith the LORD.* [As if God should say, Are ye not ashamed to commit such abominations in my sight, before mine eyes? know therefore also, that I do behold it, and will requite it: for, &c.]

12 *For go your wayes now unto my place, which was at Silo, where I caused my Name to dwell* [See *Psal.*78.60. and compare 1 *Kings* 8.13. with the annotat.] *at the first*, [After that Josua had taken possession of the Land of Canaan. See *Jos.* 18.1.] *and see what I did to it*, [To wit, how I first caused the Ark to be carryed away captive by the Philistines. See 1 *Sam.* 4.11. *Psal.* 78. 60, 61. and afterward caused the ten tribes, under which Silo lay, to be carried away captive into Assyria. See vers. 14.15.] *because of the wickednesse of my people Israel.*

13 *And now, because ye do all these works, saith the LORD, and I spake unto you, being up early, and speaking*, [That is, sending my Prophets unto you early and betimes, constantly and continually, with singular diligence. See 2 *Chron.*36. on vers. 15. So below vers. 25. and chap. 11.7. and so often in this book] *but ye heard not, I called you, but ye answered not:* [See *Prov.*1.24. *Isa.*65.12. and 66.4.]

14 *Therefore will I do* [By the Babylonians] *unto this house, which is called by my Name, wherein ye trust, and unto this place, which I gave to you, and to your fathers, according as I have done to Silo.*

15 *And I will cast you away from my face*; [Compare 2 *Kings* 17. on vers.18.] *like as I have cast away all your brethren, the whole seed of Ephraim.* [Meaning, the ten tribes, comprehended often under the name of Ephraim, (as the greatest, chiefest, and noblest tribe) which were carried away out of their own land into Assyria. See 2 *Kings* 17.6, 23. and 18.11.]

16 *Thou then, pray not for this people, neither lift up cry nor prayer for them*, [The Lord speaketh this to Jeremia] *neither run upon me:* [By interceding, or speaking for them. See *Job* 21.15. So below chap. 27.18.] *for I will not hear thee.*

17 *Seest thou not what they do in the Cities of Juda, and in the streets of Jerusalem?*

18 *The children gather up wood, and the fathers kindle the fire, and the women knead the dough to make* [That is, bake] *figured cakes* [With idolatrous figures, as some expound the Hebrew word] *for the Melecheth of Heaven*, [The Hebrew word, that is here left in the text, is diversly expounded by the learned. Some translate it the *Queen of Heaven*, whereby some do understand the Moon; others, some great star. Others render it, *the work*, or, *workmanship of*

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of Heaven; that is, the whole firmament with all the stars. Compare below chap. 8.2. and 19.13. and 44.17,18,19,25.] *to offer* [Or, *tasting to power out.* See *Psal.* 16. on vers.4. So below chap. 19.13. and 32.29. and 44.17,18,19,&c.] *drink-offerings unto other Gods, to vex me.* [Or, *to provoke me to anger:* the meaning of the whole verse is, They are all mad and distracted with their idolatry.]

19 *Do they vex me, saith the LORD? (do they) not (do it) to themselves?* [Or, *is it not to,* or, *against themselves?*] *to the confusion of their* (own) *face?*

20 *Therefore thus saith the Lord LORD; Behold, mine anger, and my fury shall be poured out upon this place, upon men, and upon beasts,* [Hebr. *upon the man, and upon the beast*] *and upon the trees of the field, and upon the fruit of the ground: and (it) shall burn, and not be quenched.*

21 *Thus saith the LORD of Hosts, the God of Israel: Put your burnt-offerings unto your slay-offerings, and eat flesh.* [As if the Lord should say; Offer as much as you will, and fill your selves full with the flesh of the thank-offerings: ye do this for your selves, not to serve me by it, (Compare *Hos.* 8.13.) as is shewed in the sequel]

22 *For I spake not unto your Fathers, nor commanded them, in the day when I brought them forth out of the Land of Egypt, concerning matters of burnt-offering or slay-offering.* [The meaning is, This was not the chiefest thing that I commanded them, as ye hypocrites conceive of it, but such sincere obedience, which they have not yeelded unto me, and ye yet lesse do yeeld, as followeth. See of such use of the word *not, Hos.*6. on vers.6. and below chap.16. on vers.14.]

23 *But this thing commanded I them, saying, Hearken to my voice,* [See *Deut.* 6. 3.] *so will I be a God unto you,* [See *Genes.* 17. on vers. 7. Compare *Exod.* 19. 5. *Levit.* 26. 12.] *and ye shall be a people unto me:* [See *Deut.*7. on vers. 6.] *and walk in all the way, that I shall command you, that it may go well with you.*

24 *But they hearkened not, nor inclined their ear, but walked in the counsels, in the opinion* [See above chap.3. on vers.17.] *of their evil heart: and they turned* [Heb. *became,* or, *were*] *backward, and not forward.* [Hebr. *according to,* or, *before the face.* That is, they turned their neck, or, back, and not their face towards me, as above chap.2.27. and below chap.32.33,&c.]

25 *From that day, that your fathers were come forth out of the Land of Egypt, unto this day, I have sent unto you all my servants, the Prophets, daily, being up early and sending.* [That is, seasonably and constantly sending. Compare above vers.13.]

26 *But they hearkened not unto me, nor inclined their ear: but they hardened their neck,* [See *Exod.* 32. on v.9. also below chap.17.23. and 19.15. *Nehem.*9.17,29.] *they made it worse then their fathers.*

27 *Also thou shalt speak all these words unto them, but they shall not hearken unto thee: thou shalt indeed call unto them, but they shall not answer thee.*

28 *Therefore say unto them; This is the people, that hearkeneth not unto the voice of the LORD their God, nor receiveth discipline;* [See above chap.5.3.] *truth* [Or, *faithfulness, faith,* as above chap. 5. 1.] *is perished, and destroyed* [Or, *cut off*] *from their mouth.* [That is, they all deal hypocritically, unfaithfully, and falsely, they keep not their word nor faith with their God]

29 *Cut off the hair of thine head,* [A token of great mourning. See *Job* 1. 20. *Isai.* 15. 2. and below chap. 16. on vers 6. The Hebrew word signifieth such kinde of hair, that a man hath let grow long, and from the cutting off whereof he hath abstained. Of the same root cometh also the word *Nezirite,* of which see *Numb.* 6. 2, 5. and *Judg.*13.5.] *(O Jerusalem,) and cast it away, and take up a lamentation upon the high places: for the LORD hath rejected and forsaken the generation* [See *Psal.* 12. on v.8.] *of his indignation.* [Or, *running up,* or, *overrunning anger;* that is, at whom he is extremely vexed and provoked to anger. Or, (as some) *that had provoked his wrath;* it cometh all to one sense. Compare *Deut.*32. on vers.19.]

30 *For the children of Juda have done that which is evil in mine eyes, saith the LORD: they have set their abominations* [as above chap.4.1.] *in the house* [The Temple] *which is called by my Name,* [As above vers. 10.] *to pollute it.*

31 *And they have built the high places of Topheth,* [See of this abomination, 2 *Kings* 23. on vers. 10.] *which is in the valley of the son of Hinnom,* [2 *Kings* 23. 10. called the *valley of the children* (Hebr. sons) *of Hinnom.* See there, and below chap. 32. 35.] *to burn their sons and their daughters with fire: which I commanded not,* [But indeed have sharply forbidden, and abhorred it. See *Lev.*18.21.] *neither came (it) into mine heart.* [Or, *ascended up into,* or, *upon mine heart.* It is spoken of God after the manner of men; as we use to say, *it never came into my minde, it came not once into my heart, it never ascended into my thoughts;* meaning that I should command them such abominations, or, that I should be pleased with them. Compare above chap. 3. 16. and below 19. and 32. 35. and 51. 50. also *Ezech.* 11. 5. and 14 4. and 20.32. and 38.10. *Luke* 24. 38. The same phrase is used somewhat otherwise below chap. 44. 21. for, *to lay to heart,* or that something cometh up into the heart, to observe and to punish it]

32 *Therefore behold, the dayes come, saith the LORD, that it shall no more be called Topheth, nor the valley of the son of Hinnom, but the valley of murder: and they shall* [Or, *men shall,* &c.] *bury in Topheth,* [This place, which the idolatrous Jews by their abominable Idolatry held to be very holy, shall be then polluted by the dead bodies of the slain. So below chap. 19. 11, 13.] *because there shall be no place.* [Oth. *till there be no more place*]

33 *And the carcases* [Hebr. the *carcase.* So below chap.16.4. and 34.20,&c.] *of this people shall be meat for the fowls of the Heaven, and for the beasts of the earth:* [See *Deut.* 28. 26. below chap. 34. 25.] *and none shall fray them away.* [Chase away the fowls, or the beasts from the carcases]

34 *And I will cause to cease from the Cities of Juda, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride:* [Compare *Isai.* 24. 7. below chap. 16. 9. and 25. 10. *Ezech.* 26. 13. *Hos.* 2. 11.] *for the Land shall become a desolation.* [Compare above chap. 6. 8.]

CHAP. VIII.

A further Prophecy, concerning the future justly deserved reproach and distresse of the Jews, as well dead as alive, v.1, &c. And upbraiding of their continual brutish impenitency, (with a disgracing of them by the example of the brute beasts) sottish and false boasting of wisdom, wresting of the law, falshood, scornful flatteries, and impudency of the false Prophets and Priests, general transgression, and Idolatry: all which God will severely punish by the Babylonians, 4. Whereat the Prophet mourneth and lamenteth bitterly, 18.

AT *that time, saith the LORD, they* [To wit, the Babylonians] *shall bring out the bones of the Kings of*

of Juda, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2 *And they shall spread them abroad before the Sun, and before the Moon, and before all the host of heaven; whom* [To wit, the Sun, Moon &c.] *they have loved, and whom they have served,* [See above chap.7.18. and below chap 19.3.] *and after whom they have walked, and whom they have sought,* [Or, *asked counsel of*] *and before whom they have bowed down themselves: they* [To wit, the aforesaid bones] *shall not be gathered, nor buried; they shall be for dung upon the earth.* [Hebr. *upon the face of the earth;* that is, in the open country.]

3 *And death shall be chosen before life,* [That is, they shall rather wish to be dead, then to live. Compare *Rev.*9. 6.] *by all the residue of them that remain of this evil family, in all the places of them that remain, whither I shall have driven them, saith the LORD of Hosts.* [See 1 *Kings* 18. on vers.15.]

4 *Moreover, say unto them; Thus saith the LORD: Shall men* [Heb. *shall they;* to wit, men: so in the following words, *shall he,* &c.] *fall, and not rise again? shall men turn away, and not return?* [That is, there is surely none so void of reason, as that he would not willingly rise again when he is fallen, and would not gladly return into the right way, when he is gone astray]

5 *Why (then) doth this people at Jerusalem slide back, with an everlasting back sliding?* [Or, *strong, passing thorow, ever proceeding, infinite everlasting* back-sliding; that is, an exceeding obstinate back-sliding. Of the Hebrew word, see *Psal.*4. on vers.1. and 13. on vers.2.]

6 *I listened and hearkened, they speak that which is not right; there is no man, that repenteth him of his wickedness, saying, What have I done? every one turneth him about to his course, as an outragious horse* [That hunteth, neigheth, breaketh through, and runneth every where thorow, like a *water-flood,* from whence the Hebrew word is properly used: so the Scripture likewise compareth the neighing of an horse unto *thunder, Job*39.22.] *to the battel.*

7 *Even a stork on the Heaven,* [Heb. *in the Heavens;* that is, in the air] *knoweth her appointed times, and a turtle-dove, and crane, and swallow, observe the time of their coming:* [Or, *a stork knoweth by the heaven,* &c. that is, by the condition and change of aire. These brute creatures know by a natural instinct, which they have from God, what is for their good. Compare *Isai.*1 3.] *but my people know not the judgement of the LORD.* [Heed not that which is prescribed unto them by God in his word. Oth. *the judgement of the LORD,* which by all marks and tokens they might perceive, that God intended to bring it upon them, if they did not repent]

8 *How do ye say then, We are wise, and the Law of the LORD is with us? Lo, certainly, in vain* [Heb. *for lying;* that is, in vain. See 1 *Sam.*25.21. or, *for falshood, falsely*] *worketh the false pen of the Scribes.* [They that ought to understand and expound the Law aright, use mere falshood. See *Ezra.*7. on v.6. These words are diversly rendered, but all comes to one sense and meaning, to wit, that they wrote in vain many things concerning the Law of God, seeing they abused all to falshood and lies, and did not in the least according to it, nor taught others to do so. Compare *Matth.*23.13. *Luke* 11.52. *Rom.*2.17, &c.]

9 *The wise men* [The Scribes, that falsly boasted of their wisdom, as is said in the former verse] *are ashamed, affrighted, and taken:* [Oth. *have* (these) *wise men made* (any one) *ashamed?* were (the men) *frighted and taken?* To wit, by their reproofs, so that they repented of their wickednesse?] *Behold, they have rejected the word of the LORD, what wisdom* [Hebr. (things) *wisdom*] *should they have then?*

10 *Therefore will I give their wives unto others, their fields to (other) possessours:* [Compare above, c 6.12.] *for from the least unto the greatest, every one of them practiseth covetousness: from the Prophet unto the Priest every one of them committeth falshood.* [See the same words, that are recorded here and in the following verses, unto vers. 13. above chap.6.13,14,15. saving some alteration. See the annotat. there]

11 *And they heal the breach of the daughter of my people in the lightest (manner,) saying, Peace, peace: but there is no peace.*

12 *Are they ashamed, because they have* [Or, *when they have,* &c,] *committed abomination? yea they are not in the least ashamed, and know not to blush: therefore they shall fall among them that fall, in the time of their visitation shall they stumble, saith the LORD.*

13 *I will surely snatch them away,* [Of the Hebrew word, see *Ps.*.6.on v.9. Heb. *gathering I will gather them.* Oth. *devour,* or consume,] *saith the LORD: there are no grapes on the vine, nor figs on the fig-tree; yea the leaf is fallen off;* [This may be so understood, that they brought forth no good works at all, yea had no shew or appearance of any. Compare *Isai.*5.1,&c. *Matth.*21.19. *Luke* 13. 6, &c. Or, (with others) it may be taken for the future general desolation of the Land: or, that, for a fore-going token thereof, it was all present already, so with the fruits of the ground, and what there might yet remain, as that the enemy hence forward should take all quite away] *and* [Or, *for*] (*the commandments, which*) *I have given them, they transgresse them.* [Oth. *and* (the things,) that I have given them, (to wit, fruits of the ground, and other gifts) *shall depart,* or, *passe away from them:* or, *I had given them indeed to them,* (*but*) *they shall depart from them*]

14 *Why do we sit still?* [They are the words of the distressed and fleeing people] *assemble your selves, and let us enter into the defenced cities,* [Hebr. *cities of defence.* Compare below, chap.4 5.] *and be silent there:* [Waiting for help, or, deliverance, as some take it, having resp. & unto the following verse: or, *that we may be quiet there*] *Surely the LORD our God hath caused us to be silent,* [So that we have nothing to say to all these plagues, as if we were wronged. They are the Prophets words, wherein he answereth the words of the people, deriding (as some conceive) the vain hope of the Jews] *and given us water of gall to drink,* [That is, sent us bitter and deadly calamity. See *Psal.*69. on vers.22. So below chap. 9. 15. and 23. 15.] *because we have sinned against the LORD.*

15 *Men look for peace, but there is no good:* [Or, *we look, they look: wait* (freely) *whereas,* &c. all to one sense] *for a time of healing,* [See *Psa.*30. on vers 3. These and the like phrases are opposed to others, that make mention of *hurt, stripes, wounds,* &c.] *but behold, there is terrour.*

16 *The snorting of his* [The King of Babels] *horses is heard from Dan:* [See above chap 4. on vers. 15.] *the whole Land trembleth at the sound of the neighings of his strong ones:* [This may be understood either of the shouting of the strong champions of his army, or of the neighing of his strong horses] *and they come, that they may eat up the Land, and the fulness thereof,* [That is, all that is in it. Compare *Psa.*24 1,&c.] *the City, and those that dwell therein.*

17 *For behold, I send serpents, cockatrices among you, against which* (there) *is no charming:* [The most hurtful enemies that are, the Chaldeans, whose power and cruelty ye shall not bable to turn away, or escape. They are the words of God. See of the word *charming, Psa.*58. on vers. 6.] *they shall bite you, saith the LORD.*

18 *My refreshing is in* [Or, *with*] *sorrow: mine heart is faint in me.* [That is, when I should refresh, and strengthen my nature with meat, drink, or sleep, then sorrow overwhelmeth me. Oth. *when I would refresh, or strengthen my self against sorrow, then mine heart is,* &c. to one sense. The Prophet demeaneth himself, as if he saw the future calamity present before his eyes]

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19 Behold, the voice of the cry of the daughter of my people is from a very far countrey: [To wit, Babel, whither they should be carried captive. Oth. (shall be heard) because of (them that come) from a far countrey; to wit, the Chaldeans. Hebr. as if one should say, land, or, countrey of remotenesses] Is not the LORD then at Zion? is not her King with her? [Is the promise then at an end (may some man say) which he hath made so often concerning Zion and his people?] Why have they provoked me to anger [Or, incensed me] with their carved images, with vanities of strangers? [With the Idolatries of strange heathenish nations, or, with strange Gods. See 2 Kings 17. on v.15. Hebr. of the stranger, unknown, outlandish, (one.) It is Gods answer to the former question]

20 The harvest is past, the summer is at an end: yet we are not delivered.

21 I am broken [Through heart grief, and inward sorrow. Compare Psa.51. on vers.19.] because of the breach [See above chap. 4. on vers. 6.] of the Daughter of my people: I go in black, [As mourners use to do. See Psal. 35. on vers. 14.] astonishment hath taken hold on me.

22 Is there no balm in Gilead? [See Gen.37.25. and below chap 46.11. and 51.8.] is there no [Chirurgian, or Physician] Physician there? [As there was plenty of precious spices and ointments in Gilead, so that they were wont to be transported from thence into other countreys; so it seemeth that there were also skillful Physicians, or Chirurgians there. But some do apply these phrases by way of complaint of the contempt of the spiritual means, whereby they should and ought to escape these miseries; to wit, true repentance, and following the good counsel of the faithful Prophets. Others understand it as a derision of the vain means and remedies, whereby the people indeavoured in vain to escape this mischief. Both in a good sense, but to the first suiteth here very well the beginning of the next chapter] for, why is not the health [Or, healing] of the daughter of my people risen? [Or, why hath it not increased? why is not my people healed, or cured, amended? See the same phrase, 2 Chro.24.13. Nehem.4.7. and below chap.30.13,17. with the annotations]

CHAP. IX.

The Prophet presenteth his lamentation, vers. 1, &c. and wisheth to be absent from his people, because of the abominations that were common among them, as adultery, treachery, lying and deceit, 2, &c. Disobedience, and Idolatry, 13,14. Therefore God must and would punish them, and so fearfully waste them, as that it be sufficiently lamented, 7, 9, 10, &c. God dehorteth from vain confidence, and teacheth his people to trust in him alone, and to endeavour after that which pleaseth him, 23. and lastly, he threateneth not onely the Jews, as abusers, but also the Gentiles round about, as despisers of circumcision, 25.

OH, that mine head were water, [Hebr. who will give, &c. a manner of wishing in use among the Hebrews. So in the sequel. See Deut.5. on v.29.] and mine eye a spring vein of tears! then would I weep day and night for the slain of the daughter of my people.

2 Oh, that I had in the wildernesse a lodging place of way-faring men! [See Isa.24. on vers.20.] then would I leave my people, and go from them: for they are all adulterers, a treacherous company. [Hebr. or, assembly of treacherous ones. Oth. (on) the prohibition day (that is, even on the chiefest feast-dayes) do they deal treacherously. See Levit 23. on vers.36.]

3 And they bend their tongue, (like) their bowe, for lies; [Hebr. tread, &c. as they do the foot-bowe when they bend it. Or, thus; They bend their tongue, their bowe is lies] they gr[illegible] in the Land, but not for the truth: [Or, in the truth, or, faith, faithfulnesse] for they proceed from wickednesse, to wickednesse, [Compare Deut.29.19. with the annotat. above chap. 6.7.] but they know not me, saith the LORD.

4 Take ye heed, every one of his friend, and trust not in any brother: for every brother doth nothing but deceive, [Hebr. treading down treadeth down; that is, oppresseth, deceiveth all manner of wayes, Genes.27. on vers.36. and below chap.17. on vers.7.] and every friend walketh (in) back-biting. [Compare above chap.6.28.]

5 And they deal deceitfully, [Oth. mock, deride. See the use of the Hebrew word, Genes. 31.7. 1 Kings 18. 27. Job 31. 9.] every one with his friend, and speak not the truth; they teach their tongue to speak lies, they weary themselves by dealing perversly.

6 Thine habitation is in the midst of deceit: [These are the words of God to Jeremia. Of deceit; that is, of men, that deal most deceitfully: wherefore all thine admonitions used among them are altogether in vain. Deceit, for Deceivers, see Job 35. on vers.13.]

7 Therefore thus saith the LORD of Hosts; [See 1 Kings 18. on vers.15.] Behold, I will melt them, and try them: [By the fire of calamity, plagues and punishments: for they cannot otherwise be brought to the sense and feeling of their wickednes] for how should I do (otherwise) in respect, of the Daughter of my people?

8 Their tongue is a murdering arrow, [Oth. arrow stretched out, shot out, Compare Psal.120.4. Prov. 30. 14.] it speaketh deceit: every one speaketh [Hebr. he speaketh; that is, every one, or, they speak] with his neighbour (of peace) with his mouth [Compare Psal. 12. 3. and 28.3.] but in his inmost (parts) [That is, in his heart] he layeth his snares. [Or, he layeth snares for him. Hebr. a snare]

9 Should I not visit them [With punishments. See Genes.21. on vers.1.] for these things, saith the LORD? and should not my soul be avenged on such a nation as this?

10 I will lift up a weeping and a wailing for the mountains, and a lamentation for the shepherds-huts, [Or, pastures, where the shepherds have their habitations or huts] of the wildernesse: for they are burnt down, [That is, it shall surely so come to passe: and so in the sequel] (so) that none passeth thorow, neither do men hear the voice of cattel; from the fowls of the heaven unto the beasts, are they swerved away, gone away, [As above cha. 50.3.]

11 And I will make Jerusalem heaps (of stone,) an habitation of Dragons: [Compare below chap.10.22.] and I will make the Cities of Juda a desolation, without an inhabitant.

12 Who is the wise man, that may understand this? [As if he had said, there are but very few such to be found among all the people, notwithstanding that I with other the servants of the Lord, do continually proclaim this by Gods command, against the seducings of false Prophets, who speak of nothing but of peace. See above vers. 8. 11, 15.] and to whom hath the mouth of the LORD spoken, that he may publish [Or, declare] it? wherefore the Land is perished (and) burnt like a wildernesse, that no man passeth thorow it.

13 And the LORD said; Because they have forsaken my Law, which I had given before their face, and have not hearkened unto my voice, nor walked according unto it:

14 But have walked after the conceit of their (own) heart: [As above chap.3.17.] and after the Baals, [See Judg.2. on v.11.] which their fathers had taught them:

15 Therefore thus saith the LORD of Hosts, the God of Israel, Behold, I will give them water of gall to drink: I will feed this people [Hebr. I will feed them, this people] with worms [That is, send them bitter, and destroying calamities and plagues. See above chap. 8. 14. Deut.29. on vers.18. and Psal.69. on vers.20.]

16 And I will scatter them among the heathen, [See Levit.26.33.] whom they have not known, they nor their fathers: and I will send the sword after them, till I shall have consumed them. [as below, ch.49.37.]

17 Thus saith the LORD of hosts, Consider it, and call the mourning women, that they may come: [This hath respect to the custome of those times and places, that in time of great mourning they sent for Singing-men, and Singing-women, that could sing artificial lamentations, to provoke men to weeping. See 2 Chron.35.25. and Job 3.8. Ezech.32.16. Amos 5.16. Matth.9.23. Mark 5.38. God will hereby intimate, that there should be every way occasion of mourning in the land, so that men should not be able sufficiently to bewail the miseries of that time] and send to the wise (women) [that are well-skill'd in this art of singing lamentations. Compare below, ch.10.9.] that they may come.

18 And make hast, and lift up a wailing for us: that our eyes may run down with tears, and our eye-lids gush out with water, [That is, that tears may run down, fall down, flow down, come down from our eyes in great abundance. So below, chap.13.17. and 14.17.]

19 For there is a voice of wailing heard out of Zion: How are we destroyed! we are greatly confounded, because we have forsaken the Land, because they have overturned our dwellings. [or, because our dwellings have cast (us) out, or cast (us) away.]

20 Hear then the word of the LORD, ye women, and let your ear receive the word of his mouth, and teach your daughters wailings, and every one her companion lamentations. [Heb. wailing, lamentation.]

21 For death is come up into our windowes, [Or, surely, &c. and so the words of this verse may be a pattern or form of lamentation] it is entred into our Palaces, to cut off the little children [See of the Hebrew word Psal.8. on v.3.] from the City-places, young men from the streets.

22 Speak, Thus saith the LORD, Yea, a Carcase of a man shall lie [So the Hebrew word, which commonly signifieth falling, is also elsewhere taken for lying. See Deut.21.1. Judg.4.22. and 9. on vers. 26. 1 Sam. 31.8. 2 Chron.20.24. below, ch. 51.4. Ezech. 7, &c.] as dung upon the open field [Hebr. face of the field] and as a sheave after the reaper, [Some ears of corn, which the reaper passeth by, and letteth fall, and looketh no more after them] which no man gathereth up. [or, and no man shall gather it in, take it up, take it away, to bury it. Compare above, chap 8.2.]

23 Thus saith the LORD, Let not a wise man glory in [Or, of, for. So in the sequel] his wisdome, neither let the strong man glory in strength; let not a rich man glory in his riches. [Compare, 1 Cor. 1. 31. 2 Cor. 10 17.]

24 But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the LORD, doing loving kindnesse, judgement and righteousnesse upon the earth: for in those things I have delight, saith the LORD.

25 Behold, the dayes come, saith the LORD, that I will make visitation [As above, v.9.] upon all circumcised ones with those that have the fore-skin. [Hebr. with the fore-skin: that is, with the uncircumcised (as Rom. 2.26. See further, Job 35. on v.13.) as if the Lord should say, I will visit the one with the other; my people that is circumcised as well as the uncircumcised heathenish nations. Compare below, chap.25. 17, 18, 19, 20, &c. Some understand with, or in the fore-skin, such as are circumcised according to the flesh onely, but are uncircumcised in heart, as is said of Israel in the next verse.]

26 Upon Egypt, [That is, the Egyptians, and so forth] and upon Juda, and upon Edom, and upon the children of Ammon, and upon Moab, and upon those that are shortened, or cut short at the corners, [Heb. the corner; to wit, of their head; that is, those that are shaved round about at the corners of their head, as the Arabians were. Compare Levit.19.27. So below, ch.25.23. and 49.32. Oth. that lie in the utmost corner; that is, the heathenish nations (as some conceive) that dwelt in the utmost corners of Canaan, in the east, south, or toward the red sea, or in some one utmost corner thereof] that dwell in the wildernesse: for all the heathen have the fore-skin; [Heb. as if we should say, are fore-skinned] but all the house of Israel have the fore-skin of the heart. [that is, are uncircumcised in heart, though they be circumcised according to the body. See above, chap 4. on vers.4. Lev. 26 41. Rom.2 28,29.]

CHAP. X.

God forbiddeth his people to be afraid of the tokens of heaven, as the heathen were, v. 1,2. He describeth at large and derideth the vanity of Idols, and the folly of Idolatrous Image-worship, by opposing thereunto his Divine Majesty and Power, as also the service which Jacob owed him especially, vers.3, &c. He prophesieth and representeth by wailings the destruction of Jerusalem, and all Juda, by the Babylonians, 17. Whereupon the Prophet in his own, and the Churches name, prayeth unto God for moderating of his judgement, and for punishment of the wicked enemies, 23.

HEar the word which the LORD speaketh unto you, [Or, hath spoken of or concerning you] O house of Israel.

2 Thus saith the LORD, Learn not the way of the heathen, [Or, (to go) in the way of the heathen; that is, to follow their Idolatrous custome and practice] and be not dismayed at the tokens of heaven, [the Sun, Moon, and Stars, &c. See Genes.1. on v. 14. of whom the heathen made Idols, and ascribed unto them the government of the world, and by their course and motion foretold things to come: wherein the Jews did imitate them, as appeareth above, ch. 7.18, &c.] because the heathen are dismayed at them. [Oth. howbeit, notwithstanding, &c. also but let the heathen, &c.]

3 For the institutions of the nations [Idols, Idolatrous ordinances, ceremonies] are vanity: for it is wood that men have hewn out of the forest, a work of the workmans hands with the ax. [compare below, v.8. Isa.44.14, &c. Or (one) heweth down a tree out of the forest, (for) a work, &c.]

4 They trim it [Heb. he maketh it fair and beautiful] with silver and with gold, they fasten them with nails and with hammers [They fasten the wooden Idols (which they have made) to a wall or pillar] that it [the Image, Idol] may not wag, [or, not go forth. Or, they suffer it not to wag; That is they make it so fast, as that it is out of danger of growing loose, or falling, from which this Wooden god cannot preserve it self.]

5 They are like a palm-tree [Standing firm and bolt upright, raised up by beaten plates of an equal size, as if they had life and would speak, but are not able to do any work of a living man, as followeth] of close work, [See Exod.25. on vers.31.] but cannot speak, they must be carried, [Heb. carrying they are carried] for they cannot go: be not afraid of them, they cannot do evil, also there is no doing good by them. [They can neither hurt their enemies, nor help their friends. Compare Deut. 32. on vers.31.]

6 Because none is like unto thee, O LORD, thou art great, and thy Name is great, in might. [Whereas on the contrary all Idols are weak and feeble.]

7 Who should not fear thee, thou King of the Gentiles? [Even bearing rule over those nations, that know not thee, but worship Idols] for to thee doth it appertain: [or, it befitteth thee, that men should fear thee] Because

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among all the wise men of the Gentiles, [That are wont to boast most of wisdom, and yet are mere fools, as is shewed in the next verse] and in their whole Kingdom [That is, all their Kingdoms, which all together make up one idolatrous heathenish Kingdom.] (there) is none like unto thee.

8 Yet they are in one thing [Or, altogether, all counted in one] brutish [As brute beasts. So vers. 14. 21. Isai.41.29. Habak.2.18. Zach.10.2. See Psal. 49. on vers. 11.] foolish: a stock is an instruction of vanityes. [By Idolatrous images, and their worship, men are led to mere vanity; they are nothing but teachers of mere vanity. See 2 Kings 17. on vers. 15. and of the use of the Hebrew word, which signifieth instruction and discipline, Prov.16. on vers.22.]

9 Silver stretched out [Into plates] is brought from Tharsis, [From beyond the Sea. See 1 Kings 10. on vers. 22.] and gold from Uphath, [That is, held to be all one with Ophir, whereof see 1 Kings 9. on vers. 28. Others hold it to be Fez] (for) the work of the workman, and of the hands of the Goldsmith: skie-colour and purple is their clothing, [The clothing of the Idolatrous images] they [The Idols] are all the work of wise men. [That is, skillful, artificial workmen. Compare above chap.9. on vers.17. and Exod 31.6.]

10 But the LORD God is the truth, [Oth. the Lord is the true God; or, (in) truth; that is, truly] he is the living God, [Who most properly may be said to live, as having from everlasting to everlasting his incomprehensible Divine life and essence in and of himself, and making alive whomsoever and whatsoever he will, as being the fountain and authour of life. See Joh. 5 21,26,&c. Therefore he ought to be acknowledged and honoured as God alone] and an everlasting King: [Hebr. King of eternity. Compare 1 Tim. 1. 17.] at his wrath the earth trembleth, and the heathen are not able to abide his indignation.

11 (Thus shall ye say unto them; The Gods, that have not made the Heaven and the Earth shall perish from the Earth, and from under this Heaven.) [This verse is put in the Chaldean or Babylonian tongue, to teach the godly Jews, they being in captivity in Babel, how they should make profession of their faith concerning the true God, and oppose and gain-say Idolaters.]

12 Who [Our God, whom we serve, of whom is spoken, vers.10.] hath made the Earth by his power, who hath prepared [Or, established, founded] the world by his wisdom, and hath stretched out the Heaven by his understanding. [See Genes.1.6. below chap. 51.15. Job 9. 8. Psal 104.2. Isai.40.22. and 44.22. and 51.13.]

13 When he giveth his voice, [Meaning thunder, as Psal.29.3,&c. or, Gods command, as some] then is there a noise [Or, multitude] of waters in the Heaven, [That is, the air] and he causeth the vapours to ascend from the end of the Earth: he maketh lightnings with rain, [See Job 37. 11. and 38. 25. or, against rain, for rain] and causeth the winde to come forth out of his treasures. [See Job 38. on vers.22. and Psal.135.7.]

14 Every man is become brutish, [The meaning is, all cunning workmen of Idolatrous images, are become as brutish, as beasts] so that [Or, from, by, or, in, because of that (their) skill of making images, wherein they thought to get great glory and renown. Compare Rom. 1.22.] he hath no knowledge, every Goldsmith is ashamed of the carved [Or, graven] image: for his image is lying, [Or, falshood: it is mere deceit] and there is no spirit [That is, breath, blast. See Job 9. on vers.18.] in them. [The carved, and molten images]

15 They are vanity, a work of seducings: [That is, mere seducing work] in the time of their visitation [When God shall punish and destroy the Idols and Idolaters together] they shall perish.

16 The portion of Jacob [So doth the Lord call himself, because he is become a God in covenant, and a Saviour, and consequently as an invaluable inheritance of his people, in the Messiah, whose co-heirs they are, Rom. 8. 10. Compare Psal. 16. on vers. 5.] is not like them; [To wit, the Idols] for [Or, but] he is the former of all things, and Israel is the rod of his inheritance, [See Psal. 74. on vers.2.] the LORD of Hosts [See 1 Kings 18. on vers.15.] is his Name.

17 Take away [Hebr. properly gather together, and consequently take, or, conveigh away. See Psal. 26. on vers.9. The words are here placed in the feminine gender, whence many do gather, that God here speaketh to the Daughter of Zion, or, to Jerusalem, that (without relying on the strength of their City) they should pack up their goods, and flee away, in regard of the approaching invasion of the Babylonians, whereof in the sequel, and plainly, vers. 22. Compare above chap. 6.1. and 8.14. Ezech. 12. 3,4,&c. Some understand it of Babel] thy ware [Or, merchandise] out of the Land, thou inhabitant of the fortresse.

18 For thus saith the LORD; Behold, I will sling away the inhabitants of the Land [That is, cast them out of the Land by the Babylonians, as with a sling] at this time, and will distresse them, that they may finde it (so.) [That is, may receive the just deserved punishments, or, may actually finde the truth of my Prophecies]

19 O wo (is) me for my breach, [They are the words of the Land, or, of the people of Jerusalem, &c. as above chap. 4. 31. or, of the Prophet, speaking in the person of the people, as if it were his own suffering, that he felt, and sustained. Compare below chap. 14. 17. (breach,) as above chap. 4. 6. and below chap. 14.17.] my plague is painful: and I had said, [To wit, with my self; that is, thought that it would not fall so heavy, but I should be able to bear, and overcome it, as followeth; but it falleth out quite otherwise, then I imagined] This is indeed a sicknesse, which I shall be able to bear. [Oth. Surely this is a sicknesse, yet I must bear it. As if he had said; This is indeed a grievous sicknesse, much heavier then I had conceived it would be, yet notwithstanding I must endure it]

20 My tent is destroyed, and all my cords are broken: my children [That is, the citizens of the city of Jerusalem, in whose name this complaint is made] are gone forth from me, and they are not; there is none to stretch forth my tent any more, and to set up my curtains.

21 For the Pastours [Ecclesiastical and political Governours] are become brutish, [As above vers. 8. and 14.] and have not sought the LORD: therefore they have not dealt understandingly, [Oth. they have not been happy, or, prosperous] and all their pasture [That is, flock of their pasture, the Congregation] is scattered.

22 Behold, there cometh a voice of the bruit, and a great trembling out of the Land of the North: to make the Cities of Juda a desolation, an habitation of Dragons. [As above chap.9.11.]

23 I know, O LORD, that with man his way is not: [That is, his purpose and acting is not in his power. See Genes. 6. on vers. 12.] it is not with a man, that walketh, to direct his going. [Or, step. And consequently (will the Prophet say,) I and all believers, we renounce all our own wisdom and strength, commending all our purposes and actions, in this our trouble, to thy fatherly government: beseeching thee, inasmuch as thou intendest to punish this Land by the King of Babel, and he with all his designes and actions, is likewise shut up under thy providence, that thou wouldst limit his power, and in mercy moderate thine anger towards thy people, according to thy gracious covenant-promises. Compare above chap. 4. on vers. 27. This is the scope and substance of this, and the next verse.]

24 Chastise

24 Chastise me, [See Psal. 6. on vers.2.] LORD, but with measure: [Hebr. properly with judgement; that is here, with reason and moderation, or, in a reasonable, or, moderate way, so (as thou hast promised unto thy children) that thou also wilt consequently preserve thy justice: See below chap. 30. 11. and 46. 28. and compare Isa.30.18. Ezech.34 16. The contrary is the bringing to nothing, whereof in the following words] not in thine anger, lest thou bring me to nothing. [Hebr. deminish me, make me few, or, mean; that is, bruise, or, grinde me to dust, or make me so small, as that I am no more a people: which was a consequent of the divine wrath, whereof in the following verse. This is opposed to the moderate chastisement]

25 Pour out thy wrath upon the heathen, [As if he should say, wilt thou needs pour out thy full wrath, do it not (I beseech thee) upon thine own people, but rather upon thine and thy peoples enemies] that know thee not; [See Job 18. on vers. 21. and Psal. 79. on vers. 6.] and upon the families, that call not upon thy Name: for they have eaten up Israel; [See above chap. 8. 16.] yea they have eaten him up, and consumed him, [See above chap. 9. 16.] and (have) made his habitation desolate.

CHAP. XI.

God causeth his covenant with Israel to be proclaimed by the Prophet, vers. 1, &c. He punisheth the former, and the present breach of covenant, committed by Israel and Juda, by manifold Idolatry, 8. Therefore he intendeth to bring a great and an unavoidable mischief upon them, 11, 16, 17. He forbiddeth the Prophet to pray for them, 14. He complaineth of the peoples hypocriticall services, and carelessenesse, 15. The Prophet complaineth unto God, of the murderous conspiracy of his Countrey-men of Anathoth, against him, and desireth Gods vengeance on them, which God foretelleth him, that he will bring upon them, 18.

THe word, that came to Jeremia, from the LORD, saying:

2 Hear ye the words of this covenant, and speak to the men [Hebr. man. See above chap. 4. on vers. 3. So below vers. 9.] of Juda, and to the inhabitants of Jerusalem. [Thou Jeremia, and other my godly Prophets and Priests, that yet remain among the people, (as some do take it) hear this, and present it afterward unto the people]

3 Say [Thou Jeremia] then unto them; Thus saith the LORD, the God of Israel: Cursed be the man, [Or, every man, as Psal. 1. 1. and elsewhere often. See Job 12. on vers. 10.] that heareth not the words of this covenant, [That is, that obeyeth not the Law of God. See Deut.27.26. Gal.3.10.]

4 Which I commanded your fathers in the day when I brought them forth out of the Land of Egypt, out of the iron furnace, [See Deut. 4. on vers.20.] saying, Be obedient unto my voice, [That is, words, commandments] and do them, [To wit, the words of the covenant, as vers. 3. and below vers. 6.] according to all that I command you: then shall ye be a people unto me, [As above chap. 7. vers. 23.] and I will be a God unto you.

5 That I may confirm the oath, which I sware unto your fathers; to give them a Land flowing with milk and honey, [See Exod.3. on vers.8.] as it is this day: Then answered I, and said, Amen, [See Numb.5. on vers.22. and Deut. 27.15,&c.] O LORD.

6 And the LORD said unto me, Proclaim all these words in the Cities of Juda, and in the streets of Jerusalem, saying: Hear the words of this covenant, and do them.

7 For I earnestly testified [Hebr. testifying testifyed] unto your fathers, in the day [That is, from that time] when I brought them up out of the Land of Egypt, unto this day; being up early, and testifying [See above chap. 7. on vers.13.] saying; Hearken to my voice.

8 But they hearkened not, nor inclined their ear; but walked, every one after the opinion [See Jerem.3. on vers. 17.] of their evil heart; [The evil heart of them all] therefore I have brought upon them [That is, I will surely bring upon them] all the words of this covenant [That is, the threatnings added unto it; that is, judgements threatened. See thereof Levit. 26. and Deut. 28.] which I commanded (them) to do, but they did (them) not.

9 Moreover the LORD said unto me: There is a combination found among the men of Juda, and among the inhabitants of Jerusalem. [That is, a league, conspiracy together, to do evil, directly opposite and repugnant to the covenant, which they have made with me, and sworn to it confederacy.]

10 They are returned to the iniquities of their fore-fathers, [Which were disobedient in the wildernesse, and consequently in after times] which refused to hear my words; and they [As a wicked posterity of their wicked fore-fathers] walked after other Gods, to serve them: the house of Israel, and the house of Juda have broken [Or, made void] my covenant, which I made with their fathers. [See Genes.15. on vers.17.18.]

11 Therefore thus saith the LORD; Behold, I will bring an evil [That is, punishment, mischief, misery, &c. as vers. 12.] upon them, out of which they shall not be able to escape: [That is, deliver themselves out of it. Compare Mich. 2 3.] when they shall then cry unto me, I will not hearken unto them. [Compare Prov.1.28. Isai.1.15. below chap. 14.12. Ezech.8.18. Mich.3.4.]

12 Then shall the Cities of Juda, and the inhabitants of Jerusalem go, and cry unto the Gods, unto whom they have burnt incense: but they shall not be able to deliver them at all [Hebr. delivering not deliver] in the time of their evil. [Which I will bring upon them, vers.11. So vers.14.17,23]

13 For (according to) the number of thy Cities, were thy Gods, O Juda: [As above chap.2.28.] and (according to) the number of the streets of Jerusalem, have ye set (up) altars for that Shame; [That is, the shamefull Idol Baal. See above chap.3. on vers. 23.] to burn incense unto Baal.

14 Thou then, [O Jeremia] pray not for this people, neither lift up a cry, or prayer for them: [See above chap. 7. 16. and below chap.14.11.] for I will not hear, in the time when they cry unto me for this evil.

15 What hath my beloved (to do) in mine house, [Compare the Phrase with 2 Sam.16.10. and the annot. there. (beloved) To wit, this people, (The Hebrew word is put in the masculine gender, but the following words in the feminine) that so call themselves, or boast of it, that they are my people. Or, God calleth them so notwithstanding their unthankfulness, because of his covenant, which he had made with them, and their fathers, and the mercies that he had bestowed on them. Compare below chap. 12. 7,8. Rom. 3. 3. and 11. 28. Some understand hereby, the Prophet Jeremia, and other servants of God, that prophesied daily in the Temple to this wicked people. Compare chap. 7. 2. As if God should say; What have my servants any more to do in the Temple among this rebellious people, to instruct them, or, to pray for them? See vers. 14. (mine house) The Temple: as if God should say; To what purpose do they run so much, and so often in the Temple, whereas they are so full of all kinde of wickednesses.] seeing she,

[Meaning

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[Meaning the daughter of my people, or the city of Jerusalem; that is, the inhabitants thereof] *that lewd act* [Oth. *grosse lewdnesse*; because the Hebrew word, which signifieth an *abominable fact*, or, *plot*, (See *Prov.*31. on vers. 16.) hath here a letter more then ordinary, serving to heighten the signification of it. Compare *Psal.* 3. on vers. 3. Understand hereby, the abominable idolatry, mentioned, vers. 13, &c.] *with many*, [To wit, with *many* Idols, as above vers. 13. Or, it may be understood of the *multitude*, or great company of those, that committed these abominations, thus: *seeing many of them commit this hainous act.* Some put in stead of *with many*, (yea even) *the Great ones.* Compare *Ezec.* 8.11. and 23. 39.] *and the holy flesh is passed from thee?* [Hebr. *the flesh of holinesse*, or, *of the sanctuary*, *are passed from thee*, or, *shall passe from thee.* As the word *flesh* is not in use among us in the plural number, so neither is it used more then once in the whole text of the Hebrew Bible in the plural number, to wit, *Prov.*14.30. The meaning is, All thy offerings, O Jerusalem, are no more of any value, thou offerest no more an holy offering, because thou profanest all things by thy wickedness. Some understand it thus: That God threateneth them, that the time is at hand, that they being punished, and driven out of their Land for their wickednesse, shall come no more into the Temple, nor offer sacrifice, nor keep their wonted joyful feasts with the flesh of the offerings, as they did at present, but with an horrible profanation of Gods holy institutions, therefore God would cast them out of his house and out of the Land. Some understand by the *holy flesh*, the true sincere Israelites, who were circumcised both outwardly and inwardly] *when thou (doest) evil, then thou leapest up for joy*; [Or, *when (in) thy wickednesse*, &c. Oth. *when evil* (that is, thy punishment, misery) is at hand, or is fore-told or threatened by my Prophets) *then thou rejoycest*; that is, thou despisest my threatnings so extremely, as that even, to vex and spite me as it were, thou doest the more rejoyce, to shew that thou carest not at all for them]

16 *The LORD had called thy name, A green olive-tree, fair, of pleasant-fruits:* [Hebr. *fruit of form*] (*but now*) *with a sound of a great cry* [Compare *Ezech.* 1.24.] *he hath kindled a fire* [Meaning the desolation, destruction, and consumption of the land and people, by the Babylonians] *about it*, [The olive-tree. Oth. *a fire hath kindled the leaves thereof*] *and the boughs* [Or, *branches, twigs, sprigs*] *thereof shall be broken.* [Oth. *they shall break.*]

17 *For the LORD of hosts, that planted thee,* [As an olive-tree, as was said in the former verse] *hath pronounced evil* [Destruction by the Babylonians] *upon thee: because of the wickednesse of the house of Israel, and of the house of Juda, which they commit among themselves, to incense me,* [Or, *to provoke me to anger*] *burning incense unto Baal.*

18 *Now the LORD made it known unto me,* [When I in simplicity of heart heeded my calling, according to Gods command, and thought not of any evil] *that I might know it: Then thou causedst me to see their dealings.* [Jeremia speaketh this unto God, whom he calleth to record, that he speaketh this not out of humane suspicion or passion, but onely by divine revelation in a vision. Compare below, chap.24.1.]

19 *And I was like a Lamb (like) an Ox, that is led to be slain,* [To the slaughter, to be killed, that he may be slain] *for I knew not that they thought thoughts against me,* [That is, intended wicked devices and practices against me] (*saying*) *Let us destroy the tree with the fruit thereof,* [To wit, the Prophet Jeremia with his Doctrine and Prophecy. Hebr. properly *bread*; that is, meat, and consequently fruit, serving for meat] *and let us cut him off from the Land of the living,* [See *Psal.*27. on vers. 13.] *that his name may be no more remembred.*

20 *But, O LORD of Hosts, thou righteous Judge,* [Hebr. *Judge of righteousness*, or, *that judgest righteousness*] *that triest the reins of the heart,* [The innermost and secret thoughts and motions of the heart. See *Job* 19. on vers.27. and *Psal.*7. on vers. 10. and 26.2. 1 *Sam.*16.7. 1 *Chron.*28.9. *Revel.*2.23.] *let me see thy vengeance on them,* [Which thou wilt take of them, or, execute upon them] *for unto thee have I discovered* [Presented and committed as to mine Advocate and Judge] *my cause.*

21 *Therefore, thus saith the LORD of the men of Anathoth,* [See above chap. 1.1.] *that seek thy soul,* [Seek thy life. See *Exod.* 4. on vers. 19. and 2 *Sam.* 4. on vers.8.] *saying: Prophesie not in the Name of the LORD, that thou die not by our hands.*

22 *Therefore, thus saith the LORD of Hosts; Behold, I will visit them;* [That is, punish them. See *Genes.* 21. on vers. 1.] *The young men shall die by the sword, their sons and their daughters shall die by famine.*

23 *And they shall have no remnant:* [That is, none of them shall remain: they shall all perish and be cut off: meaning if they do not repent] *for I will bring evil upon the men of Anathoth, (in) the yeer of their visitation.* [Or, to wit, *the yeer of their visitation*; that is, of their punishment. So below chap. 23.12, &c.]

CHAP. XII.

The Prophet complaineth to God of the prosperity of his wicked countrey-men, and prayeth him to take them away, that the Land may not suffer any longer for their wickednesse, vers. 1, &c. Against which the Lord instructeth him, and foretelleth him yet more persecution, 5. Complaining of the desperate rebellion of his own heritage, which he must therefore lay waste by the Babylonians, and to punish it with barrennes; yet in the mean while not intending that the heathenish neighbour nations should go unpunished, who upon this occasion would likewise be ready to fall upon Israel: with promise of the deliverance of his people, and grace unto the Gentiles, that with his own people should turn unto him, 14.

THou wouldst be righteous, O LORD, when I should contend against thee: [The meaning is, thou wouldst be justified in all thy doings (as *Psal.*51.6.) if I should reason, or plead with thee, or dispute with thee about thy judgements, manner or course of providence, which thou keepest both with the wicked and the godly, whereof in the following words. Compare *Psal.* 73.2,3, &c.] *yet will I talk with thee (of thy) judgements:* [Or, *yet let me reason*, or, *plead with thee*; that is, make my complaint unto thee. Compare above chap.4. on vers.12. Hebr. *speak judgements with thee*] *Wherefore is the way of the wicked* [That is, their purposes and actions. See *Genes.*6. on vers.12.] *prosperous?* [This hath respect especially to the men of Anathoth, whereof is spoken in the former chapter, and below vers.5. but may be also further applied to other like wicked men in general] (*wherefore*) *have they rest, all those that treacherously commit treachery?* [Compare *Job* 21.7. *Psal.*73.11,12. *Habak.*1.3.]

2 *Thou hast planted them, they have also taken root; they go on,* [That is, shoot up, grow, spread themselves out] *they also bear fruit:* [Hebr. *they make fruit.* See *Psal.*1. on vers.3. and *Hos.*8. on vers.7.] *thou (indeed) art near in their mouth,* [They speak and boast of thee. See *Isa.* 29.13. *Matth.* 15.8.] *but far from their reins.* [See above chap.11. on vers.20.]

3 *But thou, O LORD, knowest me,* [By this consideration the Prophet raiseth himself up, strengthening himself by his good conscience, and faith on Gods Providence. Compare *Psal.*17.3. and 139.1.] *thou seest me, and triest mine heart, (that it is) with thee;* [or, (which) *is with thee*; or, (how the same) *is towards* or *with thee*: That is, thou knowest that I do sincerely and faithfully keep close unto thee, and do separate my self from falshood and wickednesse, and that therefore I must suffer. Compare *Hos.*9.8. and *Gen.*5.8. *Mich.*6.8. with the annotat.] *pull them out like sheep for the slaughter,* [Oth. (but) *thou pullest them away*, to wit, as sheep unawares from the flock, to slay them] *and hallow them* [that is, set them apart, ordain them, prepare them. Compare above, ch.6. on v.4.] *for the day of killing.* [this prayer of the Prophet is indeed a Prophecy and doctrine concerning the sudden and unexpected change of the temporal happinesse and prosperity of wicked hypocrites and persecutours of the godly Prophets, especially of his countrey-men of Anathoth.]

4 *How long shall the land mourn?* [That is, be in such a miserable condition] *and the herb of the whole field wither? because of the wickednesse of them that dwell therein, the beasts and the birds do perish:* [Compare above, chap. 4.25. and 7.20. and 9.10.] *because they say, he seeth not our end.* [Hebr. *hindmost, utmost, last.* See *Deut.*32.20. and *Prov.* 14.12. *He*, to wit, the Lord, or Jeremia, who daily tell us of our approaching desolation; but (they will say) they are both ignorant of it; for which contempt, obstinacy, security, and hainous denial of Gods Providence, the land it self is so miserably wasted.]

5 *When thou runnest with the foot-men, then they weary thee; how wilt thou then mingle thy self with the horses?* [To wit, in battel or controversie; that is, have to do with them? God intendeth here, and in the sequel, to comfort and cheer up the Prophet in his troubles; as if he had said, Art thou so faint-hearted and troubled, because thy countrey-men of Anathoth, that are but like *foot-men*, do deal so ill with thee, how wilt thou then be able to stand it out against the unbridled, proud Great ones of Jerusalem, that are like *horses*, or *horse-men*? This must not grieve thee; for thou must yet undergo and overcome far greater and sorer persecution, then thou hast already done] *if thou (onely) trustest in a land of peace, how wilt thou do then in the lifting up of Jordan?* [*In a land of peace*, where the water (in a manner) runneth still and softly in the land, being as it were peace and rest in comparison of that which is to come: How wilt thou do then, when the waters do over-flow on every side? Here by the lifting up or swelling of Jordan, may be understood the pride of the inhabitants of Jerusalem, or the approaching desolation of the whole land. Of the swelling of Jordan, see *Jos.*3.15. 1 *Chron.*12.15. below, chap 49 19. and 50.44. Oth. (if they weary thee) *in a land of peace,* (Compare *Psal.*41.10.) (where) *thou trustest thy self*; that is, in thine own countrey, where thou conceivest, that thou oughtest to be out of danger: and where they are not altogether so rude as they are at Jerusalem, and at court.]

6 *For even thy brethren, and the house of thy father even they deal unfaithfully against thee, also they call after thee with a full (voice)* [Or, *with a full assembly, by troops.* Compare above, chap.4. on v. 5] *believe them not,* [Or, *do not trust them.* See above, chap. 9 4.] *when they speak friendly* [Hebr. *good things*: as 2 *Kings* 25.28. and below, chap 52.32.] *to thee.*

7 *I have forsaken mine house,* [The Temple; that is, I will assuredly forsake it. And so in the sequel] *I have let mine heritage* [that is, my people. See above, chap. 10.16. So in the next verse] *go: I have given the beloved of my soul,* [Heb. *the love of my soul*; that is, she whom I loved, as an husband doth love his wife. Compare above, chap. 11.15. So *injustice* for, unjust, *Job* 24.20.] *into the hand of her enemies.*

8 *Mine heritage is become unto me as a Lion in the forest: she hath lifted up* [Heb. *given*] *her voice against me,* [that is, she is stout, proud, vilde and untamed, roaring against me and my commandments, warnings, and threatenings, like a Lion in the forest] *therefore have I hated her.* [And consequently put her away from me, cast away, and forsaken her, as v.7.]

9 *Mine heritage is unto me a speckled bird; the birds round about are against her.* [That is, as a strange unknown bird, which hath not my livery, but many strange colours, to whom all other birds shall flock, to destroy her, Oth. *is (not) mine heritage unto me a fingered or clawed bird of prey, against whom the birds of prey (fly) round about?* To wit, the enemies on every side; or, *O ye birds, fly round about against her.* Compare *Isaia* 18.6. *Ezech.*39,17, &c.] *come, assemble all ye beasts of the field, come to eat.* [Compare above, chap. 7.33.]

10 *Many Pastours have destroyed,* [That is, Princes of Babel shall, &c. Compare below, chap.49.19,20. with the annotat.] *my vineyard,* [the people of the Jews, as *Isa.*5.1, &c.] *they have troden my field* [or, *portion* (of land)] *under foot; they have made my desirable field* [Heb. *portion of wish*, or *of desire*] *a desolate wildernesse.* [Heb. *a wildernesse of desolation.*]

11 *They have made* [Heb. *he hath made*; that is, every one of the enemies: or, *they have*, &c.] *it* [my field] *a desolation, being desolate it mourneth unto me: the whole land is made desolate, because there is no man that layeth it to heart.* [Heb. *layeth*, or *putteth it upon*, or *to*, or *in the heart*; (Compare 2 *Sam.* 13.33, &c.) To wit, what is preached by Jeremia, and other faithful Prophets by Gods command.]

12 *The destroyers are come upon all the high places,* [Where commonly at other times, and also at present they thought themselves to be safe and secure] *in the wildernesse; for the sword of the LORD* [Compare below, chap.25. on v. 29. and 47.6.] *shall consume from the (one) end of the land to the (other) end of the land: there is no peace for any* [Heb. *all*] *flesh.* [that is, no rest, prosperity, for any living soul, or any man. See *Gen.* 6. on v.12.]

13 *They* [The Jews] *have sown wheat, but reaped thorns,* [see *Levit.*26.16. *Deut.*28.38.] *they have tormented themselves,* [or *put themselves to pain*; by great labour] (*but have*) *not profited; be so ashamed* [that is, ye shall be surely so ashamed. Compare *Psal.*37. on v. 3. and *Prov.* 3. on v. 4. God speaketh in his promises and threatenings, in regard of the certainty thereof] *because of your revenues* [that is, for want of your revenues, which ye see do fail you] *because of the heat of the LORDS anger.*

14 *Thus saith the LORD, Concerning all mine evil neighbours,* [That dwell round about my people and land; as namely, the Syrians, the Ammonites, the Moabites, the Philistines, &c. who upon this occasion, that I do chastise my people Israel, will perhaps therefore fall upon them] *that touch* [see *Gen.*26. on v.11] *mine inheritance,* [Canaan, see above, ch. 2.7.] *which I have hereditarily given in unto my people Israel; Behold, I will pluck them out of their land,* [by the enemies. See below, chapters 47, 48, and 49. see also, *Deut.* 30.3. and below, chap 32.37.] *but I will pluck out the house of Juda from the midst of them.* [That is, redeem, deliver them; so that these wicked neighbours shall not wreak their malice on Juda. See the like use of the same word, above ch.1.17.]

15 *And it shall come to passe, after that I shall have pluckt them out,* [To wit, those evil neighbours] *then I will return, and have compassion on them;* [Compare below,

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below, chap. 48. on verſe 47.] *and I will bring them again, every one to his heritage, and every one to his land.*

16 *And it ſhall come to paſſe, if they ſhall diligently learn* [Hebr. *learning ſhall learn*] *the wayes of my people,* [The ſaving Religion, which I have preſcribed unto my Church, and which is in uſe among them. Compare *Iſa.*2 3, *&c.* This looketh at the calling of the Gentiles] *ſwearing by my Name, (As true as) the LORD liveth,* [that is, knowing and ſerving me aright, according to my word. Compare above, ch.4.2,&c.] *like as they have taught my people to ſweir by Baal, then ſhall they be built in the midſt of my people.* [Being converted by the preaching of the Goſpel, and ingraffed into my Church, they ſhall with them enjoy the bleſſing of the covenant of grace. See *Eph.*2.18,19,20.21,22.]

17 *But if they will not hearken, then will I utterly pluck up,* [Heb. *rooting out, root out,* or, *plucking up, pluck up.* Compare *Iſa.*60.12] *and deſtroy that nation, ſaith the LORD.*

CHAP. XIII.

Gods bounty, the peoples unthankfulneſſe, and future judgements are repreſented by the token of a linen girdle, verſ.1, &c. *and by the ſimilitude of filling all wine-bottles full with wine, is ſhewed, that God will make them altogether drunk in miſeries with the cup of his wrath,* 12. *God yet exhorteth them to prevent theſe judgments by humble repentance,* 15. (*wherewith the Prophet ſheweth his affection,* 17.) *eſpecially the King and Queen,* 18. *But knowing that they ſhould as little change themſelves, as an Ethiopian can change his skin or a Leopard his ſpots, he foretelleth their utter confuſion and deſtruction,* 22.

T*hus hath the LORD ſaid unto me, Go thy wayes, and buy thee a linen girdle, and put it upon thy loins,* [That is, gird thy loins with it. See the expoſition, verſ.11.] *but bring it not into the water.* [leſt it ſhould be ſpoiled; as I have taken care for Iſrael, that they might not periſh, nor corrupt.]

2 *And I bought me a girdle, according to the word of the LORD, and put it upon my loins.*

3 *Then came the word of the LORD unto me the ſecond time, ſaying:*

4 *Take the girdle which thou haſt bought, which is upon thy loins, and get thee up, (and) go thy wayes to the Phrat,* [The great river Euphrates, over which the Babylonians ſhould paſſe, and carry the Jews over it captive away. See *Gen.*2. on v.14.] *and hide it there in the cliſt of a rock.*

5 *So I went my wayes, and hid it by the Phrat, according as the LORD had commanded me.*

6 *Now it came to paſſe, at the end of many dayes,* [That is, after the expiration of a long time] *that the LORD ſaid unto me, Get thee up, go thy wayes to the Phrat, and take the girdle from thence, which I commanded thee to hide there.*

7 *Then I went to the Phrat, and digged, and took the girdle from the place, where I had hid it: and behold the girdle was ſpoiled, and good for nothing.*

8 *Then the word of the LORD came unto me, ſaying:*

9 *Thus ſaith the LORD, So will I marre the pride* [Or, *excellency, eminency,* as the Hebrew word is alſo elſewhere uſed. Compare below, v. 11.] *of Juda, and the great pride of Jeruſalem.*

10 *This ſame evil people, which refuſeth to hear my words, which walketh* [Hebr. *which refuſe, which walk, &c.*] *in the imagination* [ſee above, chap. 3. on v. 17.] *of their (own) heart, and followeth other gods, to ſerve them, and to bowe down before them; the ſame ſhall become as this girdle, which is good for nothing.*]

11 *For like as a girdle cleaveth to the loins of a man, ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Juda, ſaith the LORD, to be unto me for a people, and for a name,* [See *Deut.*26. on v.19.] *and for praiſe, and for glory, but they have not heard.* [that is, obeyed, as often.]

12 *Therefore ſay unto them this word; Thus ſaith the LORD, the God of Iſrael; All bottles ſhall be filled with wine:* [Hebr. *all bottle ſhall,* &c. that is, every bottle. As if the Prophet ſhould ſay, Ye expect a plentiful year of wine, that ye may drink your ſelves drunk and mad, &c. Underſtand here, not *leather-bottles,* but *ſtone-bottles,* or veſſels, as may be gathered from verſ. 14. Compare *Lament.*4.2] *then ſhall they ſay unto thee, Do we not know very well,* [Hebr *knowing, do we not know?*] *that all bottles ſhall be filled with wine?* [It ſeemeth that this hath reſpect to the promiſes of the falſe Prophets, that made the people believe, that they ſhould have peace and plenty of all things, which they willingly believed, but propheſieth unto them quite otherwiſe. Compare *Mich.*2.11. with the annotat.]

13 *But thou ſhalt ſay unto them; Thus ſaith the LORD; Behold, I will fill all the inhabitants of this land, even the Kings that ſit upon Davids throne,* [That is, in the room of David, their fore-father] *and the Prieſts, and the Prophets, and all the inhabitants of Jeruſalem with drunkenneſs.* [giving them to drink out of the cup of my wrath; that is, puniſhing them in that manner, as that through amazement and anguiſh they ſhall know no more what to do, or what to leave undone, then a drunken man doth. See below, ch.25. 15.18.27. and 51.7. *Iſa.*51.17.21. and 63 6, &c.]

14 *And I will beat them in pieces* [To wit, *againſt one another,* as followeth, like ſome bottles. Compare *Judg.*7. on v.19. and *Pſal* 2. on v.9. Oth. *ſcatter* them, as the pieces of a bottle, that is daſhed in pieces, are ſcattered here and there] *the one againſt the other, both the fathers and the children together, ſaith the LORD; I will not pity, nor ſpare, nor have compaſſion, that I ſhould not deſtroy them.*

15 *Hear, and give ear, and do not lift up your ſelves.* [Through pride and loftineſſe of your heart, deſpiſing and rejecting that which is in truth Gods word, and ſhall aſſuredly (unleſſe you do repent in time) ſo come home to you, as I have foretold you in the former words. Some thus: *The LORD hath ſpoken;* to wit, the following words.]

16 *Give glory to the LORD your God,* [Acknowledging his judgements and threatenings to be righteous, and heartily turn your ſelves. Compare *Joſ.*7.19. *Hoſea* 11.7. and the annotat. there] *before he make it dark,* [that is, bring theſe miſeries and plagues upon you. See *Gen.*15. on v.12.] *and before your feet ſtumble againſt the glimmering mountains:* [Heb. *mountains of glimmering;* that is, which in the time of the twilight are as it were covered with darkneſſe. This ſimilitude ſeemeth to be taken from thoſe that travel by night in rugged hilly places] *that while ye look for light,* [that is, proſperity, comfort and joy. See *Job* 18. on v. 5,6.] *he make it* [to wit, the light] *a ſhadow of death,* [that is, that God ſhould inſtead of light, ſurprize you with a ſhadow of death. See *Pſalm* 23. on verſe 4.] *and make (it) darkneſſe.*

17 *If ye then will not hear it, then my ſoul ſhall weep in ſecret places, becauſe of (your) pride:* [That even to your own ruine and deſtruction you are ſo abominably proud and obſtinate, and will by no means bowe nor humble your ſelves before the Lord, by true converſion, See v.15.] *and mine eye ſhall weep bitterly,* [Heb. *weeping weep*] *and come down with tears,* [as above, chap.

chap.9.18.] *becauſe the LORD'S flock is carried away captive.* [That is, becauſe Juda (being indeed the Lords own people,) which he hath ſevered and ſet apart for himſelf out of all nations, ſhall aſſuredly be carried away captive. So in the ſequel]

18 *Say unto the King and to the Queen,* [They are the words of God unto Jeremia, or, as ſome the Prophets words unto the people. See of the Hebrew word rendered here *Queen,* 1 *Kings* 11.19.] *humble your ſelves,* [Or, *ſet your ſelves down low;* to wit, in the duſt, upon the ground] *ſet your ſelves down: for your whole Diadem, the Crown of your glory,* [That is, your glorious crown, where with you were wont to take pride] *is come down.* [Hebr. *your head-ornaments,* or, head-attires, *is come down;* that is, all Royal head-attire is gone, and changed with a low eſtate. Oth. *your excellencies, bigneſſes.*]

19 *The Cities of the South are ſhut up, and there is none to open them:* [To wit, the cities of Egypt, lying in the South of Canaan. Whither the Jews were wont, and perhaps now alſo intended, to repair for refuge, but all in vain. Some underſtand the Cities of Juda lying in the South-end, as if the Prophet ſhould ſay: even the outermoſt cities of Juda, that lie furtheſt off from Babel, are bereaved of men, ſo that none goeth out, nor in at them] *all Juda is carried away, it is wholly carried away.* [Hebr. *in perfections.* That is, wholly and univerſally. Oth. (the city) *of them that ſate in peace.* That is, of thoſe that were careleſſe, looking for nothing but peace]

20 *Lift up your eyes, and behold them that come from the North:* [From Babel] *where is the flock,* [that is, the people of the Lord] *that was given thee,* [That is, was committed to thy charge, to govern, and protect them according to my laws] *the ſheep of thy glory?* [Or, *beauty;* that is, wherewith thou waſt beautified]

21 *What wilt thou* [O Juda, or, Daughter of my people] *ſay, when he* [To wit, God] *ſhall viſit thee?* [To wit, by the Babylonians, whom they by requiring of help, had accuſtomed and enticed, to be Lord and maſter over Juda, as followeth. Compare 2 *Kings* 16.7, *&c.*] *Whereas thou haſt taught them to be Princes, to be an head over thee? ſhall not ſorrows take hold on thee, as on a woman in travel?* [Heb. *a woman of bearing,* or, *of travel:* that is, a woman that is in travel, or in pain of child-bearing. Compare above chap. 6.24.]

22 *When thou ſhalt then ſay in thine heart,* [That is, think with thy ſelf] *Wherefore have theſe things befallen me?* [Compare above chap. 5.19. and below chap. 16.10.] *for the multitude* [Or, *greatneſſe*] *of thine iniquity are thy skirts diſcovered,* [That is, art thou publickly put to ſhame before all the World, by ſhameful flight, and by moſt ſhameful carrying away into captivity and ſlavery. This is Gods anſwer to ſuch thoughts, as are mentioned in the former clauſe. The phraſe is taken from the high lifting up of womens clothes, whether by force of others, or for their own neceſſity, when the ſame muſt be done to flee the more readily to paſſe thorow waters, *&c.* See below verſ. 26. and *Iſai.* 20.4. and 47.2,3. alſo *Ezech.* 16.37. and 23.29. *Hoſ.* 2.9. *Mich.* 1.11.] *(and) thine heels have ſuffered violence.* [That is, are violently made bare, or, unſhod. Or, *thine heels are handled violently;* that is, put into the ſtocks, or laid in fetters, or carried away into captivity]

23 *Shall alſo an Ethiopian change his skin? or a Leopard his ſpots?* [Which he beareth in his body joyned together, one cloſe to another in great abundance, whereunto the Hebrew word properly hath reſpect. A queſtion, which implieth a ſtrong denial: as if God ſhould ſay, The Blackamoor and the Leopard can by no means do it. Compare *Pſal.*55 20.] *(Then) ſhall ye alſo be able to do good, that are taught* [That is, accuſtomed, as above verſ. 21. and chap. 2.24. *Hoſ.*10.11, *&c.*] *to do evil.*

24 *Therefore will I ſcatter them, as ſtubble; that paſſeth away, by a winde of the wilderneſſe.* [A full, ſmooth, piercing winde. See above chap. 4.12. which the light ſtubble is not able to withſtand. This ſignifieth the ſevering of the Jews from their own Land, which by the ſeducing of the falſe Prophets they held to be a thing incredible and impoſſible]

25 *This ſhall be thy lot, the portion of thy meaſures from me, ſaith the LORD:* [That is, the puniſhment, that I have meaſured out unto you, according as my juſtice, and you deſerts require. Compare *Job* 20.29. *Pſal.*11.6. and 2 *Kings* 21.13. *Iſai.*65.7. alſo *Pſal.* 78.50. with the annotat.] *who haſt forgotten me, and truſted in lying.* [Falſe Prophets, Idols, ſtrong holds, and vain humane help]

26 *Therefore will I alſo make bare thy skirts* [See above verſ.22. and *Ezech.*16. on verſ.37.] *upon thy face: and thy ſhame ſhall be ſeen.*

27 *Thine adulteries, and thy neighings,* [See above chap. 5.8.] *the lewdneſſe of thy whoredom, on the hills,* [See above chap. 2.20.] *in the field; I have ſeen thine abominations:* [See 2 *Chron.* 15. on verſ. 8. and *Ezech.* 20. on verſ. 7.] *wo unto thee, Jeruſalem, wilt thou not be made clean? how long yet after this* (time?) [Hebr. *after when yet?* That is, after how long time yet, will thou cleanſe thy ſelf? As if the Lord ſhould ſay, how long ſhall I wait for thy cleanſing? It will be but all in vain, ſeeing thou groweſt daily worſe and worſe, therefore I muſt needs go on with my judgement. Compare *Hoſ.* 8.5.]

CHAP. XIV.

A Prophecy of a great drought, and the miſeries that ſhould enſue thereupon in Juda, verſ. 1, *&c. A mournful and fervent prayer of the Prophet, for mercy for Juda,* 7. *Whereupon God forbiddeth him to intercede for them, annexing reaſons why he ſhould not,* 10. *The Prophet excuſeth the people, as much as he can, by the ſeducing of the falſe Prophets, but it availeth not, God will puniſh thoſe Prophets, and the people together,* 13. *The Prophet is commanded by wailings to repreſent the calamities,* 17. *He prayeth again very mournfully for the people,* 19.

T*He word of the LORD, that came to Jeremia, concerning the matters of the great drought.* [Hebr. properly *words,* or, *matters of ceaſings, reſtraints, cuttings off, hinderances, with-holdings;* to wit, of rain and dew, (See above chap.3.3.) whence drought and dearth muſt needs follow, ſo as that the Hebrew word, is likewiſe taken for it. Compare below chap. 17.8. and ſee the ſignification of the original word, *Gen.* 11.6. *Job* 44.2, &c.]

2 *Juda* [That is, the people, or the land of Juda, He ſpeaketh here of Judah as of a woman] *mourneth, and her gates* [That is, Cities, and conſequently, the inhabitants, or the Judges, and the people that were wont to meet together in the gates. See *Geneſ.* 22. on verſ. 17.] *are weakened,* [Or, *languiſh, are grown faint*]

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they are clothed in black unto the ground: [Or, *lie on the ground in black*, for a token of mourning. See *Job* 9. on verſ. 11. and *Pſal.* 35. on verſ. 14.] *and the cry of Jeruſalem goeth up.* [Increaſeth, waxeth greater and greater; by reaſon of the great miſery, that is ſeen every where in the Land, in regard of drought and want both among great and ſmall, as followeth]

3 *And their excellent ones* [Or, illuſtrious, glorious ones, &c. See *Pſal.* 8. on verſ. 2.] *ſend their little ones* [That is, ſervants] *to the water: they come to the pits* [Or, *ponds*] *they finde no water, they return with their veſſels empty; they are aſhamed: yea bluſh, and cover their head.* [Or, *wrap their head about*, in token of ſhame and mourning. See 2 *Sam.* 15. on verſ. 30. So in the next verſe]

4 *Becauſe the ground is chapt* [Or, *burſt, ſplits*] *ſeeing there is no rain on the earth: the huſbandmen are aſhamed, they cover their head.*

5 *For alſo the hindes caſt* (their) *young ones in the field,* [Hebr. *the hinde bringeth forth*, &c.] *and forſake (them) becauſe there is no young graſſe.*

6 *And the wilde Aſſes ſtand upon the high places, they draw in the winde* [As above chap. 2. 24. refreſhing themſelves therewith, in ſtead of moiſt graſſe, or water] *like the Dragons:* [Which draw in and put forth their breath ſtrongly, as ſome do write of them] *their eyes fail, becauſe there is no herb.*

7 *Though* [Or, *ſeeing, ſurely*] *our iniquities teſtifie againſt us,* [Compare *Iſai.* 59. 12. *Hoſ.* 5. 5. and 7. 10.] *O LORD, do (it) for thy Names ſake:* [As if the Prophet ſhould ſay, If our ſins ſtand in thy way, that thou canſt not ſhew mercy to us, then take and finde cauſe in thine own ſelf, and do it for thy precious Names ſake, that thine unſearchable mercy and long-ſuffering may be extolled by the godly, and that thy Name may not be blaſphemed by the enemies. This is the Prophets interceſſion for the people] *for our backſlidings are manifold,* [Or, *great*] *we have ſinned againſt thee.*

8 *O the expectation of Iſrael,* [Thou onely true God, in whom alone thy Church putteth her hope and truſt, and from whom ſhe ought and is wont to look for help in her neceſſities. So below chap. 17. 13. and 50. 7. Compare below verſ. 22.] *the deliverer thereof in time of trouble! why ſhouldeſt thou be as a ſtranger in the Land? and as a traveller,* [Or, *way faring man, walker*] *(that onely) turneth in to overnight?* [That is, why ſhouldſt thou demean thy ſelf, as if thou wert no more moved at our condition, then a ſtranger, or one that paſſeth thorow the Land, *&c.* whereas thou haſt taken up thy conſtant dwelling amongſt us, as followeth]

9 *Why ſhouldeſt thou be as a man aſtonied?* [Or, *amazed*, that is void of counſel, and knoweth not what to do. Oth. *wearied.* The Hebrew word is onely found here] *as a Champion, that cannot deliver? yet thou art in the midſt of us, O LORD, and we are called by thy Name,* [As above chap. 7. 10.] *leave us not.*

10 *Thus ſaith the LORD, concerning this people;* [Here followeth Gods anſwer to Jeremias interceſſion] *Thus have they loved to wander* [Sometimes to ſtrange heatheniſh nations, and ſometimes to all manner of Idols, to ſeek help of them. See above chapter 2. 36, *&c.*] *they have not refrained their feet: therefore the LORD hath not pleaſure in them, he will now remember* [See *Geneſ.* 8. on verſ. 1. and compare *Hoſ.* 8. 13. and 9. 9.] *their iniquity,* [That is, he will ſoon puniſh them. See *Hoſ.* 10. on verſ. 3.] *and viſit* [That is, puniſh. See *Geneſ.* 21. on verſ. 1.] *their ſins.*

11 *Moreover, the LORD ſaid unto me: Pray not for this people for good.* [For their good, that I ſhould ſpare them any longer. Underſtand this of thoſe that were incorrigible, whereby God will ſhew unto all the people, how greatly he was diſpleaſed with them, to move them that were corrigible to repentance]

12 *Though they faſt, I will not hearken to their cry,* [Compare *Prov.* 1. 28. *Iſai.* 1. 15. above chap. 11. 11. *Ezech.* 8. 18. *Mich.* 3. 4.] *though they offer burnt-offering and meat-offering, I will not accept them;* [Compare above chap. 6. 20. and 7. 21, 22.] *but I will conſume them by the ſword, and by the famine, and by the peſtilence.*

13 *Then ſaid I; Ah Lord LORD, behold, thoſe Prophets* [Meaning the falſe Prophets, as followeth. See above chap. 5. 31. and 6. 23.] *ſay unto them, Ye ſhall not ſee the ſword,* [That is, ye ſhall not have experience of the violence, and cruelty of war, or, it ſhall not come upon you. See *Job* 9. on verſ. 7. and below chap. 42. 14.] *neither ſhall ye have famine; but I will give you* [As if God himſelf had ſpoken this] *aſſured peace,* [Hebr. *peace of truth, aſſurance, faithfulneſſe*; that is, undoubted, aſſured, firm peace; that is, ſure proſperity] *in this place.*

14 *And the LORD ſaid unto me; Theſe Prophets prophecie falſe in my Name; I have not ſent them, nor given them a command, nor ſpoken to them:* [Compare below chap. 23. 21. and 27. 15. and 29. 8, 9.] *they prophecie unto you a falſe viſion,* [Hebr. *viſion of falſhood, or, lying*] *and divination,* [See *Deut.* 18. 10. *Ezech.* 13. 2, 3, 7, 8, 9. with the annotat.] *and a thing of nought.* [From the Hebrew word *Elil*, which ſignifieth *a thing of nought*, or, *nothing*, are the Idols alſo called *Elilim.* See *Levit.* 19. on verſ. 4.]

15 *Therefore thus ſaith the LORD; Concerning the Prophets, that prophecie in my Name, whereas I ſent them not, and (yet) they ſay, There ſhall be no ſword nor famine in this land: thoſe very Prophets ſhall be conſumed by the ſword, and by the famine.*

16 *And the people, to whom they prophecie, ſhall be caſt away in the ſtreets of Jeruſalem, becauſe of the famine and the ſword; and there ſhall be none to bury them, them, their wives, and their ſons, and their daughters: thus will I pour out* [Compare above chap. 10. on verſ. 25.] *their wickedneſſe* [Or, *their evil*; that is, the puniſhment of their wickedneſſe, as above chap. 11. 12. both in one ſenſe] *upon them.*

17 *Therefore thou ſhalt ſay this word unto them; Mine eyes ſhall come down with tears* [As above chap. 9. 18. Compare above chap. 13. 17. *Lament.* 1. 16. and 2. 18.] *night and day, and not ceaſe: for the Virgin of the Daughter of my people,* [That is, my people, or, my countrey-men: or, (as ſome) the ſtate and condition of my people, which he according to Scripture-language, compareth to a Virgin, by reaſon of her beauty, tenderneſſe, and comlineſſe, in reſpect of the ſtate, that was given them of God; or (as ſome) becauſe they were never yet conquered, and deſtroyed. See 2 *Kings* 19. on verſ. 21. Oth. *the Virgin, the Daughter of my people*] *is broken (with) a great breach,* [See above chap. 4. 6.] *a plague that is very ſmarting:* [Or, *wound, that is very painful, grievous, ſore*, and conſequently *dangerous*. So above chap. 10. 19. below chap. 30. 12. *Nahum.* 3. 19.]

18 *If I go forth into the field, behold there the ſlain with the ſword; and if I enter into the City, behold there the ſick* [Hebr. *ſickneſſes*. See *Job* 24. on verſ. 20.] *with famine: Yea both the Prophets and the Prieſts* [Hebr. *alſo the Prophet, alſo the Prieſt*] *run about in the Land, and know not.* [That is, are void, of counſel, know not what to do, whom it befitted to remedy this evil. Oth. *for both Prophets and Prieſts practiſe merchandiſe againſt the Land, and they*

they (to wit, the people) *perceive it not:* to wit, that they exhauſt and conſen them with falſe Prophecies. Compare above, chap. 5. 31.]

19 *Haſt thou then utterly rejected* [Hebr. *rejecting rejected*] *Juda? hath thy ſoul loathed Zion? why haſt thou ſmitten us,* (ſo) *that there is no healing* [Or, *Phyſick, remedie*] *for us? We look for peace, but there is no good; and for a time of healing, but to there is terrour.* [See above chap. 8. 15.]

20 *LORD, we know our wickedneſs, (and) the iniquity of our fathers: for we have ſinned againſt thee.* [Compare *Pſal.* 106. 6. *Dan.* 9. 8.]

21 *Do not diſdain (us,) for thy Names ſake; caſt not down* [Or, *vilify not, let not decay*, or, *fade, diſgrace not*] *the throne of thy glory:* [Thy Temple, Jeruſalem, Juda, where thou haſt taken up thy ſeat, and diſcovered thy glory. Or, hereby may be underſtood the Ark of the covenant, as *Pſal.* 63. 3. and 78. 61.] *remember,* [To wit, thy covenant]

22 *Diſannul, not thy covenant with us.* [Or, *make not void, break not*, the covenant which thou haſt made with us]

23 *Are there* (any) *among the vanities of the Gentiles, that* (can) *cauſe it to rain?* [That is, can Idols give rain? See on 1 *Kings* 16. 13. and 2 *Kings* 17. 15. As if he ſhould ſay, by no means. See *Geneſ.* 18. on verſ. 17.] *or can the heaven give* [To wit, of it ſelf] *drops?* [Or, *ſhowres of rain*] *art not thou he, O LORD our God?* [That is, it is indeed undoubtedly true, that thou art he, that doth this alone. See *Geneſ.* 13. on verſ. 9. Compare *Pſal.* 135. 7. and 147. 8. *Iſai.* 30. 23. above chap. 5. 24. and 10. 13.] *therefore we will wait upon thee;* [That thou mayeſt give us ſuch rain as is needful for us; for thou art our expectation (above verſ. 8.) as in all other troubles and afflictions, ſo likewiſe in this of drought, whereof mention is made above in the beginning of this chapter] *for thou doſt all theſe things.* [Or, *thou haſt made all theſe things*: rain, and drought, *&c.* come from thee]

CHAP. XV.

God giveth abſolute denial to the Prophets interceſſion which he had made, and commandeth him on the contrary to preach and denounce unto the people moſt ſore and heavy plagues (eſpecially four kindes) mentioning the ſins, whereby they had deſerved them, verſ. 1, &c. *The Prophet complaineth, that every one curſeth him for thoſe Prophecies, and is comforted by God,* 10. *and the people threatened again,* 13. *The Prophet complaineth of his perſecutours, and prayeth for preſervation in his ſufferings, appealing to God in regard of his innocency,* 15. *Is thereupon inſtructed and comforted by God,* 19.

BUT *the LORD ſaid unto me;* [God anſwereth further to the former interceſſion of Jeremia] *Though Moſes and Samuel ſtood before my face, (yet) ſhould not my ſoul* [that is, *minde, affection*. Compare, *Pſal.* 27. on verſe 12.] *be toward this people:* [that is, though they were now alive, and prayed for this people, yet I would not hear them, as I have done heretofore. See *Exod.* 32. 14. 1 *Samuel* 7. 9. and compare *Ezechiel* 14. 14, 18, 20.] *drive them away from my face,* [that is, propheſie unto them in my Name, that I will expell them out of my houſe, city, and land. Compare above, chapter 1. on verſe 10.] *and let them goe forth.*

2 *And it ſhall come to paſs, when they ſhall ſay unto thee, Whither ſhall we go forth? then thou ſhalt ſay unto them, Thus ſaith the LORD, Whoſoever to death, to death,* [That is, mortality, peſtilence, &c. Meaning, whoſoever is appointed, ordained, or delivered up, as verſ. 4. the ſame ſhall go forth to, &c. as may be gathered from the former verſe, and ſo in the ſequel. So below chap. 43. 11.] *and whoſoever to the ſword, to the ſword, and whoſoever to the famine, to the famine, and whoſoever to captivity, to captivity.*

3 *For I will viſit them* (with) [Oth. *I will appoint over them*, as officers, or overſeers] *four kinds,* [That is, four ſorts of plagues, which are reckoned up in the following words. Compare *Ezech.* 14. 21.] *ſaith the LORD; with the ſword to ſlay, and with the dogs to drag,* [To be torn in pieces] *and with the fowls of the Heaven, and with the beaſts of the Earth, to eat up, and to deſtroy.* [See *Levit.* 26. 16.]

4 *And I will give them up* [Or, *make them, appoint them*] *for a commotion, to all the kingdoms of the earth;* [Or, *chaſing about; driving about in all kingdoms*, &c. See *Deut.* 28. on verſ. 25.] *becauſe of Manaſſah, the ſon of Hezekia, king of Juda; for that which he did at Jeruſalem.* [2 *Kings* 21. 11, 12, 13, *&c.*]

5 *For who ſhould ſpare thee* [Or, *have pity upon thee*] *O Jeruſalem? or who ſhould commiſerate thee?* [Or, *bemoan thee*] *or who ſhould go aſide to aſk thee concerning peace?* [As a man ſteppeth aſide out of the way, to ſpeak to a friend, or an acquaintance of his, and to ask him how he doth. See *Judg.* 18. 15. (*concerning peace*) That is, concerning thy welfare, how thou doeſt. See *Geneſ.* 43. on verſ. 27. As if the Lord ſhould ſay, They are not worthy, that a man ſhould trouble himſelf ſo much about them, as that he ſhould once ask, whether they be well or ill]

6 *Thou haſt forſaken me, ſaith the LORD; thou art gone backward:* [Compare above chap. 5. 7.] *therefore will I ſtretch out mine hand againſt thee, and deſtroy thee: I am grown weary of repenting.* [That is; I am weary of with-holding, delaying, diminiſhing, or keeping off deſerved judgements from them, as I have oftentimes done. It is ſpoken of God after the manner of men. Compare *Geneſ* 6. on verſ. 6.]

7 *And I will fan them with a fan,* [See above chap. 4. 11.] *in the gates of the Land:* [that is, in the borders, uttermoſt frontier-Cities, ſtrong holds, whereon ye relie at preſent: as men uſe to fan or winnow corn in or at the doors, to ſcatter and winnow out the duſt by the winde: ſo, *&c.* Oth. *in the Cities of the land*] that is, every where] *I have bereaved* [That is, I will, *&c.* And ſo in the next verſe] *my people of children,* [Or, *of all that they have*, or, *that is dear unto them*] becauſe in the next verſe is ſpoken of *widows*, and the Hebrew word is not onely uſed of bereaving of children, but alſo of other things. See 2 *Kings* 2. 19. *Ezech.* 36. 12, 13, 14, 15. with the annotat.] (*and*) *deſtroyed* (them) *they returned not from their ways.* [That is, repented not of their wicked dealings and converſation. See *Geneſ.* 6. on verſ. 12.]

8 *Their* [That is, the peoples] *widows are become more to me then the ſand of the ſeas:* [Or, *ſtronger* in number then the ſand, *&c.* in regard multitudes of their Husbands were ſlain] *I have cauſed to come to them upon the Mother* [Namely, Jeruſalem] *a young man* [The King of Babel, being ſtout and ſtrong in this work, like a young man] *a deſtroyer at noon-day:* [Compare above chap. 6. 4. Oth. *upon the mother of the young men a deſtroyer at noon-day*; that is, upon the aſſembly of the young men] *I have cauſed him to fall upon her ſuddenly;*

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the city with terrours. [Hebr. *the city and terrours,* or, *amazements.* The ſenſe may be, I will cauſe that young man to fall upon her, to wit, upon the city of Jeruſalem (called *Mother* before) with great terrour: Or to wit, upon the *city,* and there ſhall be *more terrour,* or, ſo that there ſhall be *great terrour.* Or thus: *I will cauſe the cities and terrours ſuddenly to fall upon her.*]

9 *She, that bare ſeven,* [Namely, Jeruſalem, that produceth as much people as a woman that bringeth forth ſeven, that is, many (ſee *Gen.*4. on v.32.) children] *is become weak, ſhe hath blown out her ſoul;* [Is dead of grief and miſery, and comfortleſſe. Compare *Job* 11.20.] *her Sun is gone down, when it was yet day,* [or, *their day* That is, their joy, or flouriſhing ſtate is turned into extream ſorrow and miſery, at the time when ſhe was yet in her prime, or thought to be. Compare 2 *Samuel* 23. 4. *Amos* 8. 9. *Micha* 3. 6.] *ſhe is aſhamed, and bluſheth: and the reſidue of them* [which were not ſlain at the firſt] *will I deliver to the ſword before the face of their enemies, ſaith the LORD.*

10 *Wo is me, my Mother, that thou haſt born me!* [Compare *Job* 3. 1, &c. below, chap. 20. 14, &c.] *a man of ſtrife, and a man of contention, to the whole land:* [With whom every one ſtriveth and contendeth. Compare 2 *Samuel* 8. on verſ.10. The Prophet perceiving, that he could not deprecate Gods judgement, is heartily grieved, and complaineth of his ſad and troubleſome condition under his own wicked countreymen, againſt which the Lord comforteth him in the next verſe] *I have not given (to them) on uſury;* [From whence commonly ſtrifes and contention, revilings and reproachings are wont to ariſe] *neither have they given to me on uſury, (yet) every one of them doth curſe me.* [As if the Prophet had ſaid, that he gave them no cauſe of ſtrife, hatred, and curſing, as having nothing to do with them, but to acquaint them with the word of the Lord, and his calling, for which alone he ſuffered.]

11 *The LORD ſaid, If thy remnant* [Or, *the remainder of thee*] *ſhall not be for good!* [The meaning ſeemeth to be, If I ſhall not cauſe it to go well with thee in the *remaining time* of thy life, wherein thou ſhalt *remain,* when this wicked people ſhall be plagued and periſh: or, if I do not ſave a remnant of the people in the midſt of judgements] *if I do not in time of evil* [that is, of plagues and miſeries] *and in time of trouble come between* [or *ſpeak for, intercede,* as *Iſa.* 59.16.] *for thee by the enemy!* [or, *cauſe the enemy to intreat thee* (well;) that is, cauſe the enemy to deal lovingly and kindly with thee. See the fulfilling hereof below, chap 40.1,2,3,4, &c. *If thy,* &c. an abrupt kinde of ſpeech, very uſual in making oaths. See *Gen.* 14. on v.23. and *Deut.* 1. on v. 35. God ſweareth to Jeremia, that he will turn his ſufferings into a good condition, ſo that in the time of the enemies invaſion he ſhall ſpeed much better then this wicked people ſhall. Some take it in an interrogatory way, in one and the ſame ſenſe.]

12 *Shall alſo (any) iron break the iron or copper* [Or, *ſteel*] *of the North?* [As if God ſhould ſay, By no means. Becauſe the Northern iron is much harder, and is like ſteel, as Geographers alſo teſtifie: Are then theſe men that do ſo vex thee, hard? I am yet harder, able enough to break their plots and deſignes againſt thee. But ſome conceive that God in this phraſe beginneth again to ſpeak of the coming of the Babylonians from the North, whoſe power the Jews with their defenſive weapons would be as little able to reſiſt, as a common iron ſword is able to break a Northern ſword of ſteel; both in a good ſenſe.]

13 *I will give thy power,* [That is, riches] *and thy treaſures for a prey, without price;* [Hebr. *not for price,* or *not in buying;* that is, for nothing; they ſhall take all away at their pleaſure, without giving any thing for it] *and that for all thy ſins, and in all thy borders.* [Meaning, will I do this: or for thy ſins, which thou haſt committed in all thy borders, as below, ch.17.3.]

14 *And I will carry (thee) over with thine enemies, into a land, (which) thou knoweſt not;* [Or, *carry over* (the treaſures) whereof, in the former verſe) *into,* &c. Oth. *I will cauſe thine enemies to paſſe over thorow a land, which thou knoweſt not;* That is, thou ſhalt not know of their paſſage and comming; they ſhall come upon thee by-wayes, and in a manner unknown to thee. Some underſtand it thus: *I will cauſe thine enemies to go over (thee;)* That is, I will cauſe them to uſe thee tyrannically. Compare *Job* 13.13. and *Pſalm* 129. 3.] *for a fire* [Of war, miſery, plagues, deſolation. Compare below, chap. 17. 4. and 43. 12. and *Deuteron.* 32 22. *Job.*22.20. with the annotat.] *is kindled in mine anger, it ſhall burn upon you.*

15 *O LORD, thou knoweſt (it)* [Mine innocency, whereof above, verſ.10. Theſe are the words of the Prophet again to God] *remember me,* [For good, as *Neh.* 5.19. and 13.31. See *Geneſ* 8. on verſ.1.] *and viſit me* [graciouſly. See *Gen.* 21. on v. 1.] *and revenge me of my perſecutours;* [Compare above, chap.11.20.] *take me not away in thy long-ſuffering (toward them.)* [that is, whileſt thou dealeſt thus patiently with my perſecutors, that thou hindereſt them not, but delayeſt thy puniſhment, yet prevent, that they in the mean while take away my life, as they intend to do. Or, according to thy long-ſuffering, when the ſame ſhall be at an end, and thou ſhalt puniſh this people, then ſave me. Oth. *in,* or *by lengthening of thine anger;* that is, whileſt thou ſhalt puniſh this wicked people a long time, make, I pray, a diſtinction between them and me, that I may not periſh with them. Compare, *Pſalm* 26. 9.] *know that for thy ſake I ſuffer diſdain.*

16 *When thy words are found, then I did eat them up,* [That is, aſſoon as they were preſent, were revealed to me, or repreſented unto me by thy revelation, I forthwith imbraced them with great zeal, and minded them moſt diligently. Compare *Ezechiel* 2. 8. and 3, 1, 2, 3. with the annotat. and *Revelations* 10. 9.] *and thy word was unto me the joy and rejoycing of mine heart: for I am called by thy Name,* [Hebr. *thy Name is called* or *proclaimed upon me,* becauſe I am thy ſervant and thy Prophet. See above, chapter 7. 10.] *O LORD, God of hoſts.* [See 1 *Kings* 18. on verſe 15.]

17 *I ſate not in the counſel of the mockers* [As the Prieſts and the falſe Prophets were at that time. Compare *Pſal.* 1. 1.] *nor leaped up for joy: I ſate alone* [Separating my ſelf from the wicked, being grieved, and weeping for their wickedneſſe and the approaching plagues. Compare above, chap. 9. 2. and 13. 17. alſo *Exod.* 33. 7.] *becauſe of thy hand:* [to wit, thy puniſhing hand, which thou wilt ſtretch out againſt this people; Or, becauſe of command, becauſe I would be wholly governed by thy hand, and by thy ſpirit of Prophecy, and would obey thee. See *Ezechiel* 1. on verſe 3.] *for thou haſt filled me (with) indignation.* [An holy indignation, which I have drawn from thy Prophecies againſt this peoples obſtinacy toward thee, and cruelty toward me. Compare above, chapter 6. 11.]

18 *Why is my pain continually laſting,* [Or, *ſtrong, piercing thorow;* See of the Hebrew word, *Pſal.* 13. on verſe 1, 2.] *and my plague ſmarting? it refuſeth to be healed: ſhouldeſt thou be altogether* [Or, *in a*

manner. Hebr. *being be*] *unto me as a lying (perſon?)* [That is, ſhouldeſt thou every way ſhew thy ſelf towards me, as if thou didſt deal with lies? ſeeing thou haſt made me ſuch ſtrong promiſes (above chap. 1. 17,18,19.) and yet I am daily plagued by this people, and am in danger] *(as) waters (that) are not laſting?* [That dry up, flow away, and ſo that he is deceived, that cometh for water to them. Compare *Job* 6. 15. Thus the Prophet is aſſaulted with impatiency, grief, diffidence, and murmuring, by reaſon of the peoples wickedneſs: whereupon God inſtructeth and comforteth him in the following words]

19 *Therefore thus ſaith the LORD; If thou ſhalt return,* [From this impatiency and murmuring, (whereof in the former verſe) ſo as they do not draw thee away from thy duty and office] *then will I cauſe thee to return,* [That is, ſettle and eſtabliſh thee, as it were anew in thy Prophetical miniſtery. Oth. *if thou ſhall turn thy ſelf that way, that I do turn thee;* that is, faithfully execute my commands, *then ſhalt thou,* &c.] *thou ſhalt ſtand before my face;* [That is, miniſter unto me, be and continue my ſervant and Prophet. See 1 *Kings* 17. 1. and 18. 15. *Deut.* 10. on verſ.8.] *and if thou pluck forth the precious from the vile* [Or, *the precious one from the vile one;* that is, ſever the godly (that are moſt precious in my ſight) from the wicked, telling both of them ſeverally and boldly whatſoever I command thee. Some underſtand here the diſtinguiſhing between true and falſe Doctrine, Prophecy, comfort, *&c.* It ſeemeth to be a compariſon, taken from the work of Goldſmiths. Compare above chap.6.29. and ſee likewiſe, *Pſal.* 12. on verſ. 9.] *thou ſhalt be as my mouth:* [Compare above chap. 1. 9. That is, my true Prophet and Interpreter] *let them return unto thee,* [Or, *they ſhall return unto thee,* ſeeking counſel and comfort from thee. See below, chap.37.3.] *but thou ſhalt not return unto them.* [That thou ſhouldeſt fail through faint heartedneſſe, or humane fear, yeeld to them in their wickedneſs, alſo ſeek counſel and comfort from them]

20 *For I have made thee* [Or, *I will make thee,* or, *I do make thee;* to wit, as it were anew.] *againſt this people a ſtrong copper wall:* [Compare above chap.1.18.] *they ſhall indeed fight againſt thee, but not prevail againſt thee; for I am with thee, to ſave thee, and to reſcue thee, ſaith the LORD.*

21 *Yea I will reſcue thee out of the hand of the wicked: and I will deliver thee out of the hand-palm of Tyrants.*

CHAP. XVI.

God commandeth the Prophet to have neither wife nor childe in Juda, neither to be preſent at mourning-feaſts, nor at joyful banquets, to repreſent thereby unto the people the approching miſery, verſ. 1, &c. *A relation of the ſins, that were the cauſe of the plagues,* 10. *Between theſe God adjoyneth a gracious promiſe of the deliverance of his people,* 14. *And after that proceedeth in his threatnings, and a relation of the cauſes thereof,* 16. *The Prophet comforteth himſelf, and confoundeth the Jews, by the future calling and converſion of the Idolatrous Gentiles,* 19.

AND the word of the LORD came unto me, ſaying:

2 *Thou ſhall not take* [That is, marry. See *Geneſ.*19. on verſ.14.] *thee a wife, neither ſhalt thou have ſons nor daughters in this place.* [Which thou mighteſt beget: whereby the miſery of the times that were comming is repreſented]

3 *For thus ſaith the LORD concerning the ſons, and concerning the daughters that are born in this place: and moreover concerning their mothers that bear them, and concerning their fathers that beget them in this Land:*

4 *They ſhall die painful deaths,* [Hebr. *deaths of ſickneſſes,* or, *diſeaſes, painfulneſſes;* which may likewiſe be underſtood of *deadly diſeaſes.*] *they ſhall not be lamented,* [Compare below chap.25.33.] *nor buried,* [Compare above chap. 14. 16.] *they ſhall be as dung upon the earth;* [Compare above chap. 9. 22.] *and they ſhall be conſumed by the ſword, and by the famine, and their dead bodies* [Hebr. *dead body;* as below, verſe 18. and above chap. 7. 33, *&c.*] *ſhall be meat for the fowls of heaven, and for the beaſts of the earth.*

5 *For thus ſaith the LORD; Enter not into the houſe of him that keepeth a mourning-feaſt,* [Or, *of the mourning-ſteward, of him that hath the rule and managing of affairs in mourning-banquets,* which feaſts were ordained and kept for to mourn and grieve at the death of their friends, or to comfort one another that grieved for the loſſe of their friends by death, but they committed at and in thoſe feaſts all manner of pride, wantonneſs, and exceſs, as may be gathered from *Amos* 6. 7. where the like Hebrew word is uſed, and no where elſe in the Holy Scripture, for which cauſe it is alſo diverſly tranſlated. See further of the ſcope of this command, on verſ. 8. And compare *Job* 27. 15. *Pſal.* 78. 64. *Ezech.* 24. 22. *Amos* 6. 10. Eſpecially doth all this agree with that which God cauſed to be propheſied in Babylon unto the people of the Jews by the Prophet Ezeckiel, and to be pourtrayed by a miracle the time that Jeruſalem was beſieged by Nebuchadnezar, *Ezech.* 24.] *neither go in to lament, nor be grieved for them: for I have taken away* [Hebr. properly *gathered.* See of the Hebr. word, *Pſal.* 26. verſ.9.] *peace from this people, ſaith the LORD, loving kindneſſe, and mercies.*

6 *So that great and ſmall ſhall die in this Land, they ſhall not be buried: neither ſhall men lament for them,* [Hebr. *they ſhall not lament for them;* that is, men ſhall not lament for them, or they ſhall not be lamented. See *Job* 4. on v. 19. So in the ſequel] *nor cut themſelves,* [To wit, in the fleſh of their bodies, as *Lev.* 19. 27, 28. and 21. 5,6. *Deut.* 14.1. for a token of mourning] *nor make* (themſelves) *bald for their ſakes.* [For the like end, after the manner of the heathen, which the Jews did imitate, contrary to Gods command. See *Lev.*21.5. and *Deut.*14.1. And compare below chap 41. 5. and 47. 5. and 48. 37.]

7 *Neither ſhall men deal unto them in the mourning,* [Meaning any bread; that is, meat, (which joyned with the Hebrew verb, *Iſai.* 58. 7. *Lament.* 4. 4.) which the friends and neighbours did uſe to ſend, or to carry into the houſe of mourning, or to the place where the friends met together at the mourning-banquet, to comfort and chear up thoſe that were ſad and heavy, as followeth, eating and drinking with them. See *Deut.*26. on verſ.14. *Ezech.* 24. 17, 22. This doth very well agree with the ſequel, where mention is made of drinking. Some underſtand it of the *dividing,* or, *ſtretching out, and wringing of the hands,* which indeed was wont to be done in great mourning] *to comfort any* for one, *that is dead: nor give them to drink out of the cup of conſolation, for any ones father, or for any ones mother.*

8 *Go not alſo into an houſe of feaſting, to ſit with them: to eat and to drink.* [Oth. *houſe of drinking.* Meaning where a merry feaſt, or great banquet is kept. As if God had ſaid; Thou ſhalt have nothing to do with their ſorrow or joy. From the former 5*th* verſe, and the following 8*th* verſe, ſome take both theſe commands to be as it were predictions of ſuch a multitude of dead perſons, and of ſuch a general calamity, and withall of ſuch a curſe of God, as that there ſhall be

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no minding time, nor leisure of mourning, or of rejoying.]

9 *For thus saith the LORD of Hosts, the God of Israel; Behold, I will cause to cease out of this place before your eyes, and in your dayes, the voice of mirth, and the voice of gladnesse,* [Which was wont to be heard at joyful feasts and weddings] *the voice of the Bridegroom, and the voice of the Bride.* [Compare *Isai.* 24. 7, 8. above chap. 7. 34. below chap. 25. 10. *Ezech.* 26. 13.]

10 *And it shall come to passe, when thou shalt tell this people all these words, and they* (shall) *say unto thee; doth the LORD pronounce all this great evil against us, and what is our offence, and what is our sin, which we have sinned against the LORD our God?*

11 *That thou shalt say unto them; Because your fathers have forsaken me, saith the LORD, and have walked after other Gods, and served them, and bowed themselves down before them: but have forsaken me, and* (have) *not kept my Law:*

12 *And ye have done worse then your fathers:* [Hebr. *have done evil, doing,* or, *more then,*&c. Compare above chap.7.26.] *for behold, ye walk, every one after the imagination of his* (own) *heart,* [See above chap. 3. on vers. 17. and 9. 14. and 13. 10.] *not to hearken unto me.* [Compare above chap. 11. 10. and 13. 10. below chap. 17. 23.]

13 *Therefore will I cast you out of this Land,* [See *Deut.* 4. 27. and 28. 64, 65.] *into a Land, that ye have not known,* [That is, have not seen; or wherein ye have not lived or conversed: for otherwise they knew well enough, that there was a Land that was called *Chaldea,* or, *Babel.* So elsewhere often] *ye, nor your fathers: and there shall ye serve other Gods, day and night; because I will not give you favour.* [Or, *where I,* &c. Oth. *as long as I shall give you no favour.* That is, untill the time that I shall give you grace and favour in the eyes of King Cyrus, who shall release you, to return again into your own countrey, *&c.* which favour I would not give unto you under the reign of the former Kings of Babel. Compare *Deut.*28.65,66,67.]

14 *Therefore* [Compare *Hos.*2.13. with the annot.] *Behold, the dayes come, saith the LORD; that it shall no more be said* [*It shall no more be said*; that is, not so much, nor so feelingly as before: (Compare the phrase with above chap. 3. on vers. 36. *Prov.* 8. on vers. 10. *Hos.* 6. on vers. 6.) Partly, because the misery, which they should suffer from the Babylonians, should be far greater, and more cruel, (which God inculcateth and whetteth upon them in these 2 verses) then that which they had suffered from the Egyptians, and consequently this new deliverance, should be the more glorious. Partly also, because in this respect is likewise had to their future deliverance or redemption from the spiritual Babel, which our Saviour Christ would not onely bring to the elect remnant of the Jews, but also to the Gentiles, whereof is clearly spoken in the last verses of this chapter: for which transcendent benefit, they should all of them serve and honour their Saviour, which is likewise intimated by the afore-mentioned of *oath.* Compare below chap.23. 7, 8. *Isai.* 43. 18, 19, *&c.*] (*as true as*) *the LORD liveth, that brought up the children of Israel out of the Land of Egypt:*

15 *But* (*as true as*) *the LORD liveth, that brought up the children of Israel from the Land of the North,* [Babel, and the spiritual captivity and misery thereby typified,] *and from all the lands, whither he had driven them: for I will bring them again into their Land, that I gave unto their fathers.*

16 *Behold, I will send to many fishers, saith the LORD, they shall fish them: and after that will I send to my hunters, they shall hunt them from every mountain, and from every hill,* [That is, I will by my divine and righteous providence raise up enemies unto them, that shall deal with them as fishers are wont to deal with fish, and hunters with wilde beasts; that is, hunt, hurt, catch, and carry away. Some understand here by the fishers, the Egyptians, that (living in a Country abounding with water) dealt much in fishing, *Isai.* 19. 8. See 2 *Kings* 23. 29, 33 *&c.* by the hunters, the Babylonians. Compare *Genes.*10.8,9. Others understand by both, the Babylonians. Compare *Habak.* 1. 14, 15. Oth. *I will send forth many,* or, *great fishers,* &c. Some understand this of the sending forth of the Apostles for the conversion of the Jews. Compare *Ezech.* 47. 9, 10. with the annot.] *yea out of the clifts of the rocks.* [That they may be no where secure, no not in such places, where otherwise men are commonly wont to hide themselves]

17 *For mine eyes are upon all their wayes;* [I take notice of all their purposes and practises. It is spoken of God after the manner of men. Compare *Job* 34, 21. *Prov.* 5. 21. below chap. 32. 19. How such kinde of phrase is also used for good, see 1 *Kings* 8. on vers. 29.] *they are not hid from my face, neither* (is) *their iniquity, concealed from mine eyes.*

18 *Therefore will I first* [Before I shew them the mercy, and favour, mentioned, vers. 15.] *recompense their iniquity, and their sin double,* [That is, to the full; as *Isai.*40.2. below chap. 17. 18.] *because they have profaned my Land:* [Canaan. See *Psal.* 68. on vers. 10. Compare above chap. 3. 2.] *they have filled mine inheritance with the dead bodies of their detestations and their abominations.* [Hebr. *dead body*; as above vers.4. To wit, of men, whom they slew and offered unto Idols. See below chap.19.5. *Ezech.*16.20, 21. or (as some understand it) with all their Idols and idolatrous offerings, which stank in the sight and presence of God like a dead rotten carcase, because they were unlawful and idolatrous. See *Lev.* 26. 30. you may likewise compare herewith, *Ezech.*43.7.]

19 *O LORD, thou art my force, and my strength, and my refuge in the day of distresse: unto thee shall the Gentiles come from the ends of the earth,* [The Prophet being grieved at the peoples abominations, and troubled at Gods sore judgements, raiseth himself up by his faith, and the certainty of Gods promises; as if he had said: Yet in all this I take thee for my God alone, and abhor all manner of Idolatry: and though thou therefore shouldst be constrained to cut off this people, and to remove them away out of thy presence, yet I know that thou wilt most gloriously fill up the room again, by the gracious calling and conversion of the Gentiles, who with the elect remnant of the Jews shall know and serve thee better, then this wicked people doth, as followeth] *and say; Surely our fathers have possessed hereditarily* [Or, *left for an inheritance*] *lying,* (*and*) *vanity,* [See above chap.14. on vers. 22. That is, have lived a very long time, successively, in ignorance of the true God, and in idolatry, and have taken comfort and delight, and left the same for an inheritance unto their children] *wherein there was nothing indeed, that profited.*

20 *Shall a man make Gods unto himself?* [This may be taken in general, as a detestation, and abhorring of all Idolatry whatsoever, both of Jews and Gentiles] *yet they are no Gods.* [To wit, the Gods that are made; that is, Idols; as above chap.2.11. Or, (as some) *whereas they themselves* (To wit, men) *are no Gods:* As if the Prophet should say; It is the foolishest thing that can be, that a man that is indeed no God himself, should undertake to make a God]

21 *Therefore behold, I will make known unto them,* [Unto this Idolatrous people] *at this time; I will make known unto them my hand, and my might:* [That is, shew by my judgements, that I am the onely Almighty God,] *and they shall know, that my Name is the LORD.* [See *Genes.* 2. on vers. 4.]

CHAP. XVII.

The desperate wickednesse and obstinacy of the Jews, appearing even in their children, whereupon judgements must follow, vers. 1, &c. *The cursed condition of him that trusteth in men, and the blessed condition of him, that trusteth in God,* 5. *God searcheth the inward wickednesse of mans heart, therefore those that by crafty and secret practises, heap up unjust riches, shall not escape his punishment,* 9. *The happinesse of the godly in Gods gracious presence, and the unhappinesse of back-sliders,* 12. *The Prophets prayer for his own safety, and for the punishment of his enemies and mockers,* 14. *A Sermon concerning the Sabbath,* 19, *&c.*

THe *sin of Juda is written with an iron graver,* [Hebr. *graver of iron*] *with the point* [Hebr. *nail*] *of a Diamond:* [Oth. *durable,* and consequently *very hard stone,* or *very hard iron.* Because some are of opinion, that the Hebrew word *Schamir* cometh from *keeping.* Compare *Ezech.* 3. 9.] *graven in the table of their heart,* [Compare this phrase with *Prov.*3.3. with the annotat.] *and on the horns of your* [O ye Jews; as such changings of persons, and in such speeches, are very usual with the Prophets] *Altars.* [Which ye set up unto Idols, and whose horns ye sprinkle in publick with the unclean blood of your idolatrous offerings, whereunto the word, *horns,* may be applied. By this comparison God will shew, that they were most inwardly and desperately wicked, obstinate, and impenitent. Compare above chap. 13. 23.]

2 *As their children remember their altars, and their groves,* [Or, *grove-gods*] *by the green-trees, upon the high hills.* [Compare above chap.2.20. The aforesaid wickednesse of the parents appeareth in their children, into whom they so implanted idolatry, that upon all occasions when they come neer to any fair green tree, or upon any high mountain, they have nothing else in their mouths, but Idolatry, which their parents commit in such places, and therefore they will do no lesse. Compare above chap. 7. 18. Oth. (they remember) *their altars,* &c. *as they remember their children:* That is, they love Idolatry, as they love their own children; so do they dote on them]

3 *I will give my mountain,* [Namely Zion] *with the field, thy substance, and all thy treasures to the spoil;* [Or, *my mountains*; to wit, of Juda, *together with the plain field.* Oth. (because the Hebrew word may signisy both) *O thou mountain runner,* or, *thou that dwellest in the mountains, I will prevail against thee in the field,* &c. that is, thou that reliest upon thy mountainous land, and thinkest thy self to be in no danger: or, thou that daily wanderest and runnest to and fro upon the mountains, to commit thine Idolatry, (which also very well agreeth with the fore-going, and with the following words) I will give all thy riches for a prey unto thine enemies, who shall spoil and carry away all as easily, as if so be it were done upon the plain even field. See below chap.20.5, &c.] (*together with*) *high places, for sin,* [Or, (to wit) *thy high places,* where thou hast bestowed all thy substance upon thine idols, and wherein thy sin principally consisteth. Compare *Hos.*10.8. Some conceive that these words are transposed in the Hebrew, (as it is so sometimes) and render it, *for the sin of thy high places,* by comparing above chap.15.13.] *in all thy borders.* [Compare above chap.15.13.]

4 *So shalt thou cease,* [That is, be fain to omit the tillage of Canaan, the land shall enjoy her Sabbath or rest. Compare Exod. 23. 10, 11. and *Levit.* 26. 33, 34, 35.] (*and that for thy self*) [That is, by thine own fault] *from thine heritage,* [To wit, this Land of Canaan] *that I gave thee, and I will cause thee to serve thine enemies, in a land, which thou knowest not:* [See *Deut.*28.18. above chap. 16. 13.] *for ye have kindled a fire in mine anger,* [Ye have procured my heavy, wrath, and consequently this plague. Compare above chap. 15. 14.] *it shall burn for ever.* [In respect of the impenitent, which shall feel the fire of my wrath, unto all eternity: otherwise, a long time, to wit, seventy yeers, as the word *eternity,* or, *ever,* is sometimes taken. See *Genes.* 13. on v. 15. *Deut.* 15. on vers. 17, *&c.*]

5 *Thus saith the LORD; Cursed is the man, that trusteth in a man,* [As the back-sliding Jews trusted in Egypt, and in their own riches. See *Isai.* 31. 1. and below vers. 11.] *and maketh flesh* [That is, a frail, miserable man. See *Psal.* 56. on vers. 5.] *his arm,* [That is, strength, help, defence. See 2 *Chron.*32. on vers.8.] *and whose heart departeth from the LORD.*

6 *For he shall be like the heath in the wildernesse,* [Or, *a Tamarisk-tree,* or, *shrub,* which is sometimes found in most drie and barren places, where no other trees grow, as the Herbarists testify. Oth. a tree *that is made quite bare,* or, *naked,* as the Hebrew word in its own proper signification is taken, *Psal.* 102. 18.] *that feeleth* [Hebr. *seeth*; that is, feeleth, perceiveth] *it not when good* [That is, good weather, rain, seasonable warmth, *&c.*] *cometh:* [Some understand these and the following words, of the wicked man himself, who shall not see good, but, *&c.* the sense being all one. Compare *Psal.* 68. 7.] *but abideth,* [Hebr. *dwelleth* [That is, abideth, or continueth alwayes] (*in*) *dry* [Hebr. properly *parched, kindled*; that is, very dry, withered] *places in the wildernesse,* (*in*) *a salt Land,* [That is, barren land. See *Psal.*107.34. and *Deut.* 29. 23. Hebr. *in a land of saltnesse*] *and un-inhabited.* [Hebr. and (where) *thou shalt not,* or, *shouldst not dwell:* or, (which) *shall not be inhabited,* or, *is not inhabited,* or, *is not inhabitable,* as the Hebrew word (which otherwise signifieth, *sitting, dwelling, abiding,*) is sometimes so taken, when it is used of *places.* See below chap.50.39. and *Isai.*13.20. *Ezech.*29.11, *&c.*]

7 *Blessed* (*on the contrary*) *is the man, that trusteth in the LORD:* [Compare *Psal.* 2. 12. and 34. 9. *Prov.* 16. 20. *Isai.* 30. 18.] *and whose confidence the LORD is.*

8 *For he shall be as a tree, that is planted by the water,* [Compare *Psal.*1.3.] *and spreadeth out her roots by a river, and seeleth* [Hebr. *seeth,* as in the former verse] *not when heat cometh,* [That is, it suffereth no damage by it, withereth not because of it] *but her leaf continueth* [Hebr. *is*] *green;* [See *Psal.* 37. on vers. 18.] *and in a yeer of drought* [See of the Hebrew word rendered *drought,* above chap.14. on vers. 1.] *it careth not,* [It is spoken by way of comparison, as before, *seeth not*; that is, feeleth not] *and ceaseth not* [Hebr. *departeth not*] *from bearing* [Hebr. *making.* See above chap. 12. on vers. 2.] *fruit.*

9 *The heart is crafty* [Or, *fraudulent, deceitful, keeping back, prone to supplanting.* The Hebrew word *akob* is the same, from whence the Patriarch *Jacob* had his name, because in his birth he took his brother by the *heel*: but that it also hath the signification of *craft, lying in wait, deceit, fraud, supplanting,* &c. appeareth not onely here, but also above chap.9.4. *Genes.*27.36. *Jos.*8. 13. 2 *Kings* 10.19.] *more then any thing,* [Or, *above all things*] *yea it is deadly:* [*Tending to death, whereunto death cleaveth, incurable, desperately wicked.* From the Hebrew word man here hath the name of *Enosch,* signifying his mortal or miserable condition, into which he is fallen by sin. By *the heart* here, is meant the heart of man

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man ſince the fall, until it be renewed by the Spirit of regeneration. And ſo wicked in heart were the hypocritical and back-ſliding Jews, that departed from God and truſted not in him, although they would not be known to be ſuch, but ſoothed and flattered themſelves in their wickedneſſe, and deſpiſed the reproofs of the Prophets, for which God declareth that he will be their judge, in the next verſe] *who ſhall know it?*

10 *I the LORD ſearch the heart, (and) try the rein:* [See *Pſal.* 7 10. 1 *Sam.* 16 10. Or. *I the LORD,* (it being as an anſwer to the former queſtion) *that ſearcheth the heart, that trieth the reins*] *and that,* [So is the Hebrew letter *vau* alſo uſed for, *and that,* or, *even,* above chap. 15. 13. *Ezech.* 17. 9. *Joel* 2. 12. *Amos* 4. 10. *Mich.* 2. 10. Alſo *Joſ.* 9. 27. *Judg* 7. 22, &c.] *to give every man according to his wayes,* [That is, purpoſes, practiſes, and converſation. See *Geneſ.* 6. on verſ. 12.] *according to the fruit of his dealings.* [That is, according as his works, dealings, or his doings do require. So below chap. 21. 14. and 32. 19. Compare *Prov.* 1. on verſ. 31. and above chap. 6. 19.]

11 (*As*) *a patridge gathereth (egges,) but hatcheth them not,* [Hebr. bringeth not forth: becauſe the partridge is taken, or, becauſe the male finding the egges, which the female hideth, breaketh them, treadeth them under foot, or through fierceneſſe breaketh them in pieces, as the Naturaliſts do teſtify, ſo that many of the egges do often periſh: Oth. *As a partridge gathereth (egges,) which ſhe hath not laid,* &c. meaning ſtrange egges of other fowl: for which cauſe the young ones when they are hatcht forſake theſe ſtrange dams] (*ſo*) *is he that gathereth* [Hebr. *maketh*] *riches, but not by right:* [That is, unjuſtly] *he ſhall be conſtrained to leave them* [To wit, the riches] *in the half of his dayes,* [Compare *Pſal.* 55. on verſ. 24.] *and in his laſt* [That is, end, at laſt] *be a fool.* [That is, be eſteemed, and counted a fool, as *Job.* 15. 8. 2 *Tim.* 2. 21, &c.]

12 *A throne of glory,* [Where God alwayes manifeſted his honour, grace and power for the good of his Church, and conſequently will ſeverely puniſh the unthankfulneſſe of deſpiſers, that rely upon other help, as followeth] *an highneſs from the firſt,* [That is, from the beginning of the building] *is the place of our Sanctuary.* [That is, of the Temple]

13 *O LORD, the expectation of Iſrael,* [Whoſe help Iſrael expecteth in troubles: as above chap. 14. 8. See there.] *all that forſake thee, ſhall be aſhamed,* [Compare *Pſal.* 73. 25. *Iſai.* 1. 28.] *and they that depart from me* [That is, they that depart from me as thy Prophet, that propheſie in thy Name. Hebr. *my departers,* or, *revolters.* Compare below chap. 18. 19. Oth. *they that depart,* to wit, from thee] *ſhall be written in the earth;* [Our Saviour Chriſt ſaith, *Luke* 10. 20. that the *names* of his Diſciples *are written in the Heavens:* on the contrary it is ſaid here, that back-ſliders ſhall be written in *the earth;* That is, though they be counted here upon earth among the people of God, and the ſeed of Abraham according to the fleſh, and conſequently, are generally held to be outwardly members of Gods Church, and do ſometimes bear great ſway among them, that yet notwithſtanding they pertain not to the number of the elect, and ſhall not have a place in heaven, but ſhall be reckoned among thoſe whoſe portion is onely in the earth; (Compare *Pſ.* 69. 29.) and their memorie among Gods people on earth ſhall periſh, as that which is written in the earth doth very eaſily periſh] *for they forſake the LORD, the fountain of living waters.* [See above chap. 2. 13.]

14 *Heal me, LORD, ſo ſhall I be healed, ſave me, ſo ſhall I be ſaved:* [The Prophet being troubled at the general and abominable wickedneſſe of his people, with whom he had to do, and conſidering his preſent and future dangers, and likewiſe his own infirmities and weakneſſe, whereof above chap. 15. 18, &c. prayeth unto God, that he would raiſe him up, ſtrengthen and preſerve him both in ſoul and body] *for thou art my praiſe.* [That is, he whom I alone praiſe and extol, as my Saviour. Compare *Deut.* 10. on verſ. 21.]

15 *Behold, they ſay unto me;* [Mocking at thy threatnings, and at thy long-ſuffering in delaying puniſhment] *Where is the word of the LORD, let it come now.* [Compare *Iſai.* 5. 19. *Ezech.* 12. 22, 23, 25, 27, 28. 2 *Pet.* 3. 4.]

16 *Yet I have not preſſed on, more then (became) an herdman* [That is, more then became a Prophet feeding and ruling thy people with thy word] *after thee;* [As if the Prophet ſhould ſay: They tell me continually, that I am very urgent, and haſty, and wiſh for nothing more, but that deſtruction may ſeize upon them; whereas thou, Lord, knoweſt well, that I have no other wayes carried my ſelf, nor demeaned my ſelf more haſty, then it becometh a Prophet that followeth thee, to do, onely telling them that, which thou gaveſt me in charge. This agreeth very well with that which went before, and with that which followeth. Oth. *I have not indeed been inſtant, that I ſhould not be a ſhepherd after thee:* That I have not ſhewed my ſelf unwilling and backward, to follow thee. See above chap. 1. 4, &c.] *neither have I deſired the deadly day,* [That is, I have not wiſhed for the time of their deſtruction, longed for it. See below chap. 18. 20. Or, have had no delight of my ſelf to propheſie unto them of their ruine, they are thy words, &c. The Hebrew word is the ſame, which is uſed, verſ. 9. of mans *heart.*] *thou knoweſt (it;) that which came out of my lips,* [Hebr. *the iſſue of my lips*] *was before thy face.* [That is, I have ſpoken it ſincerely, as in thy preſence, being fully aſſured, that I neither diminiſhed, there from nor added thereto, whereof thou art witneſſe]

17 *Be not thou a terrour unto me:* [Or, *diſmayedneſs* Oth. *ruine, breaking, deſtruction,* that thou ſhouldeſt caſt me down: as thou haſt threatened me, if I ſhould refuſe to follow thy calling, above chap. 1. 17.] *thou art my refuge in the day of evil.* [That is, of miſery, as alſo in the next verſe. Compare above chap. 16. 19.]

18 *Let my perſecutours be confounded,* [Compare *Pſal.* 35. 4. and 40. 15. above chap. 15. 15.] *but let not me be confounded; let them be terrified, but let not me be terrified: bring upon them the day of evil,* [See *Pſal.* 37. on verſ. 13.] *and break them with a double* [That is, perfect. Compare above chap. 16. 18.] *breaking.*

19 *Thus ſaith the LORD unto me; Go thy wayes, and ſtand in the gate of the children of the people,* [This hath reſpect unto one of the chiefeſt gates of the City, where the greateſt part of the people met together, becauſe the Kings were wont to go in and out by it, as followeth] *whereby the Kings of Juda come in, and by the which they go out: Yea in all the gates of Jeruſalem.*

20 *And ſay unto them; Hear the word of the LORD, the Kings of Juda, and all Juda, and all the inhabitants of Jeruſalem, ye that enter in by theſe gates.*

21 *Thus ſaith the LORD; Take heed to your ſouls* [That is, as ye love the ſalvation of your own ſouls. Or take *heed to your ſelves; look to your own perſons: watch your own ſelves.* Compare *Deut.* 4. 15. *Joſ.* 23. 11.] *and bear no burden on the Sabbath-day, nor bring (ought) in by the gates of Jeruſalem.* [Compare *Neh.* 13. 19.]

22 *Neither ſhall ye carry forth any burden out of your houſes on the Sabbath-day, nor do any work: but ye ſhall hallow the Sabbath-day,* [See *Geneſ.* 2. on verſ. 8.] *according as I commanded your fathers.* [See *Exod.* 20. 8. and 23. 2. and 31. 13. *Ezech.* 20. 12.]

23 *But they hearkened not,* [That is, obeyed not] *neither inclined their ear:* [As above chap. 11. 10. and 13. 10. and 16. 12.] *but they hardened their neck,* [As above chap. 7. 26.] *that they might not hear,* [As above chap. 16. 22.] *and that they might not receive*

ceive diſcipline. [See *Prov.* 1. on verſe 2. and 7. on ver. 22.]

24 *It ſhall then come to paſs, if ye ſhall diligently hearken* [Hebr. *hearkning ſhall hearken*] *unto me, ſaith the LORD, to bring in no burden through the gates of this City, on the Sabath day, and ſhall hallow the Sabath-day, to do no work therein.*

25 *Then ſhall (there) enter in by the gates of this City, Kings and Princes, ſitting upon the throne of David, riding upon Chariots and upon horſes,* [Compare below chap. 22. 4.] *they and their Princes, the men* [or, *every one,* Hebr. *man,* as above chap. 4. 3.] *of Juda, and the inhabitants of Jeruſalem: and this City ſhall be inhabited for ever.* [or, *ſhall remain for ever.* Compare above chap 7. 3, 7. &c.]

26 *And they ſhall come from the Cities of Juda, and from the places round about Jeruſalem, and from the land of Benjamin, and from the low ground, and from the mountains, and from the South, bringing burnt-offering, and ſlay-offering, and meat-offering, and incenſe, and bringing praiſe-offering into the houſe of the LORD.*

27 *But if ye will not hearken unto me, to hallow the Sabath-day, and to bear no burden, when ye enter in thorow the gates of Jeruſalem on the Sabath-day; then will I kindle a fire* [The war of the Babylonians, whereby Jeruſalem and all Judea ſhall be laid deſolate, as followeth. Compare above ver. 4.] *in the gates thereof,* [to wit, of Jeruſalem] *which ſhall burn the Palaces of Jeruſalem, and (ſhall) not be quenched.*

CHAP. XVIII.

By the parable of a potter, God ſheweth unto his people, his power to make or ſave them, and to break or deſtroy them, and thereupon exhorteth them to repentance, v. 1. 2. &c. but complaineth of their Rebellion, great ingratitude, ſuch as was not to be found among the heathen, nor elſewhere, for which he muſt needs puniſh them, 12. The Prophet complaineth of their bloodthirſty counſels againſt him, and prayeth unto God, to puniſh them for the ſame, 18.

THe *word, which came to Jeremia from the Lord, ſaying:*

2. *Get thee up, and go down (to) the potters* [Hebr. *the formers*] *houſe: and there I will cauſe thee to hear my words.*

3 *Then I went down (to) the potters houſe: and behold, he made a work* [Or, *he did (his) work, he laboured*] *on the wheels,* [The Hebrew word is put in the dual number, becauſe there be two wheels, which potters uſe in their labour, the lowermoſt, which is greater, and the uppermoſt, which is ſmaller, as ſome ſay, that it is ſtill in uſe in the Eaſtern countries, others *ſtools, forms.*]

4 *And the veſſel, that he made,* [Others, *that he made of clay, with his hands*] *was marred,* [*like clay, in the hand of the potter:* [that is, as clay in the hand of the potter, is wont ſometimes to miſcarry] *then he made of it again another veſſel,* [Hebr. *he returned and made it another veſſel*] *as it was right in the eyes of the potter* [that is, as it ſeemed good unto him, or, pleaſed him] *to make (it.)*

5 *Then the word of the LORD came to me, ſaying:*

6 *ſhall I not be able to do unto you, as this potter, O houſe of Iſrael? ſaith the LORD:* [compare *Iſa.* 45. 9. *Rom.* 9. 10.] *Behold as that (is) in the potters hand, ſo are ye in mine hand, O houſe of Iſrael.* [Compare *Iſa* 64. 8.]

7 *(In) a moment ſhall I ſpeak concerning a Nation, and concerning a Kingdom; that I will pluck up, and pull down, and deſtroy it.* [As above chap. 1. 10]

8 *But (if) that Nation, concerning whom I have ſpoken (it,) turn from their wickedneſs; Then will I repent* [See Gen. 6. on ver. 6. ſo v. 11.] *of the evil,* [that is, miſchief, miſery, plagues. So ver. 11.] *that I thought to do unto them,* [unto that Nation and Kingdom.]

9 *I ſhall alſo ſpeak (in) a moment concerning a nation and concerning a Kingdom; that I will build & plant it:*

10 *But (if) it do that which is evil in mine eyes, that it hearken not to my voice, then I will repent of the good,* [That is, happineſs, proſperity, bleſſing] *wherewith I had ſaid that I would benefit them;* [that Nation and Kingdom.]

11 *Now then ſpeak now to the men,* [As above chap. 17. 25. and 4. 3.] *of Juda, and to the inhabitants of Jeruſalem, ſaying; Thus ſaith the LORD: Behold, I form evil,* [ſee of the word *evil* above ver. 9.] *againſt you,* [the Hebrew word rendered here *forming,* is the ſame, which above ſignified a *potter:* as if the Lord had ſaid, I will prepare and bake evil, &c.] *and think a thought againſt you:* [that is, I intend to bring evil upon you. Compare 2 *Sam.* 14. 14. and below ver. 18.] *(therefore return ye now, every one from his evil way, and make your waies and your dealings good.* [See above chap. 7. on ver. 3. Compare alſo 2 *Kings* 17. 13. below chap. 25. 5. and 26. 13. and 35. 15.]

12 *But they ſay, it is paſt hope;* [See above chap. 2. 25. and 6. 16.] *but we will walk after our (own) thoughts, and we will do, every one the imagination of his evil heart.* [as above chap. 3. 7.]

13 *Therefore thus ſaith the LORD; Ask now among the heathen; who hath heard ſuch things?* [Compare above chap. 2. 10.] *the virgin of Iſrael* [Compare above chap. 14. 17.] *doth a very horrible thing.* [compare above chap. 5. 30.]

14 *Will a man alſo leave the ſnow of Lebanon for a rock of the field?* [That is, will a man leave the pleaſant cooling ſnow of mount Libanon (whereunto God compareth himſelf) for a dry bare rock of the field? whereunto Idols and Idolatry are compared] *ſhall alſo the ſtrange cold flowing waters be forſaken?* [to wit, theſe waters, that come down from other diſtant hilly places by ſecret paſſages under the ground, and are derived by channels or pipes, and at laſt make or yield a very wholeſome, cool, and pleaſant fountain in a City, or hard by it, ſo that it would be folly to forſake theſe waters, and to ſeek elſewhere other water, or oth. *ſhall alſo the ſtreams* (to wit, which are nigh at hand) *be forſaken (for) ſtrange,* or, *outlandiſh* or, *terrible* (as the word *ſtrange* is alſo taken, *Iſa.* 28. 21.) *cold waters,* which it may be are unknown unwholeſome, and very hurtful? The meaning of this verſe (which is diverſly rendered) is, that the people of God did deal very fooliſhly, in forſaking the true God, and the true worſhip of God, wherein their ſalvation conſiſted, and running to heatheniſh idols and help, to their own deſtruſtion, as is ſhewed in the next verſe.]

15 *Yet my people have forgotten me,* [Compare chap. 2, 32. and 3. 21. and 13. 25.] *they burn incenſe to vanity;* [to Idols, as above chap. 14. 22.] *for they have cauſed them to ſtumble in their waies,* [which were preſcribed them by God. The falſe Prophets procured, that the people taking offence at the true worſhip of God, turned aſide unto Idolatry. Compare *Mal.* 2. 8.] *(in) the ancient paths,* [Hebr. *paths of eternity;* that is, antiquity, which are formerly taught by God, publiſhed by *Moſeh,* and walked in by the godly Patriarchs. Of this ſignification of the word *Olam,* ſee above chap. 2. on ver. 20. and 6. 16.] *that they might walk in the paths of a way that is not caſt up.* [That is, not troden, wherein it is inconvenient and dangerous to walk. Or, *an untroden way:* ſuch as are rocks and ſnowy mountains, whereof in the former verſe.]

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16 *To make their land an aſtoniſhment,* [That is, matter of terrour and admiration, Oth. *deſolation,* So below cha. 19.8. and 25.9. and 29.18. *&c.*] *everlaſting whiſtlings:* [or, *whiſtlings, hiſſings, and pipings of eternity:* tokens of reproach and ſhame. See 1 *Kings* 9. on ver. 8. and below chap. 19.8. and 25.9,18. and 29.18. *&c.* Or, *making their Land an aſtoniſhment,* &c. That is, occaſioning thereby theſe puniſhments, and bringing the ſame upon them; or, leſt I being thereby provoked to anger, make their Land, *&c.* Compare below chap. 27. 10,15. *Lament.* 2. 14. *Mich.* 6. 16. with the annotat.] *whoſoever paſſeth thereby ſhall be aſtoniſhed, and ſhake his head.* [ſee 2 *Kings* 9. on ver. 21.]

17 *As an eaſt wind,* [that is, as if I were an eaſt-wind Or, *as* (with) *an eaſt-winde:* which was very ſtrong and piercing in thoſe countries. See *Exod.* 10. on ver. 13. and *Job* 27. on v. 21. compare *Iſai* 27.8. and 29.6. and above c. 4. 11, 12, 13.] *will I ſcatter them before the face of the Enemy:* [compare above chap. 13. 24.] *I will cauſe them to ſee the neck and not the face,* [that is, ſhew my ſelf averſe and contrary to them, and not kinde and favourable to them, as they likewiſe have done to me. Hebr. *I will ſee them the neck, and not the face:* which ſome underſtand thus, that God will look after them, or purſue them, while they are fleeing. See below chap. 32. 33.] *in the day of their deſtruction.* [or, *deadly miſchance.*]

18 *Then ſaid they:* [Unto whom *Jeremia* had ſpoken all theſe things by command from God. See above ver. 11. Or, *or they have ſaid,* or, *ſay*] *come let us think thoughts againſt Jeremia;* [that is, lay plots againſt him, deviſe devices, to take a way his life. Compare the phraſe with v. 11.] *for the Law* [or, *Doctrine.* See *Pſalm* 1. on ver. 2.] *ſhall not periſh from the Prieſt, nor counſel from the wiſe, nor the word from the Prophet;* [they imply that *Jeremia* is a falſe Prophet, becauſe almoſt all that are in any account among the people of God, as Prieſts, eldeſt, and other Prophets, ſpeak againſt him; of whom they notwithſtanding believe, that Gods ſpirit doth not forſake them, and that men ought to obey them. See *Deut.* 17. 9, 10. *Mal.* 2. 7. 8. *John* 7. 48, 49.] *come, and let us ſmite him with the tongue,* [fall upon him with falſe witneſſes, and put him to death as a falſe Prophet. Oth. *for the tongues ſake;* that is, for his grievous and intolerable Propheſies] *and let us not liſten to any of his words.*

19 *LORD, liſten to me; and hearken to the voice of my contenders.* [That is, of them that contend with me, of whom he complained above, *that they departed from him,* chap. 17. 13.]

20 *Shall then evil be recompenced for good?* [*is that beſitting?* have I deſerved that by my faithfulneſs toward them? the Prophet implyeth] *for they have digged a pit for my ſoul:* [that is, laid a plot to take away my life] *Remember that I ſtood before thy face, to ſpeak good for them,* [or, *for their good;* that is, to pray for them: ſo that thou waſt fain to command me, to make no more interceſſions in their behalf. See above chap. 7. 16. and 14. 13, 21, 22, *&c.*] *to turn away thy wrath from them.*

21 *Therefore deliver up their ſons to the famine,* [Compare this prayer with *Pſalm* 69. 23. *&c.* and 109. 6. *&c.* and ſee the annotat. there] *and cauſe them to flow away* [cauſe their ſtrength to periſh like water that is powred out. Or cauſe their blood to flow away *&c.* Compare 2 *Sam.* 14. 14. *Pſalm* 22. 15. and 63. 11. *Ezeck.* 35. 5.] *by the force of the ſword,* [or, *means* of the ſword Hebr. *hands of the ſword.* So *Job.* 5. 20. ſee there] *and let their wives be bereaved of children, and* (be) *widows,* [Compare above cha. 15. 7, 8.] *and let their men be killed by death,* [Hebr. *be the killed of death*] *and their young men be ſlain with the ſword* [Hebr. *the ſlain of the ſword*] *in the battel.*

22 *Let there be a cry heard from their houſes, when thou ſhalt bring* [Or, *ſhalt have brought*] *a band* [A company of plundering and deſtroying Souldiers; to wit, the Babylonians] *ſuddenly upon them: becauſe they digged a pit to take me,* [compare *Pſalm* 7. 16. and 9.16. and 35. 7. and 57. 7. *&c.*] *and hid ſnares for my feet,* [that is, laid ſnares ſecretly, to cauſe me to fall.]

23 *Yet thou, LORD, knoweſt all their counſel againſt me to death;* [Tending to kill me] *make no atonement for their iniquity,* [or, *do not graciouſly cover their iniquity.* Compare *Pſalm* 65. 4. with the annotat] *neither blot out their ſin from before thy face:* [That it ſhould not remain before thee in remembrance and account, to be puniſhed] *let them be caſt down;* [Hebr. *let them be felled down ones, caſt down ones,* or, *thruſt down ones:* ſo that they being brought to ſtumbling and falling, may conſequently be thrown down] *deal* (*thus*) *with them* [or, *againſt them*] *in the time of thine anger.*

CHAP. XIX.

By the token of a potters pot, which the Prophet is commanded to break in the valley of the ſon of Hinnom, doth God by the Prophet ſhew firſt to the Civil and Eccleſiaſtical Rulers, and after to all the people in the court of the Temple, a moſt horrible deſolation of Jeruſalem for the abominations, which they committed in that valley, and conſequently every where.

THus *ſaith the LORD; Go thy waies and buy a potters pot;* [Hebr. *pot, pitcher,* or, *bottle of a former of a potſherd,* or, *earthen veſſel;* That is, a bottle that is made by a potter. Oth. *a potters earthen bottle:* ſo that the word, that ſignifieth a potſherd, or, *earthen veſſel,* is added to the word *pot*, or bottle; and the word *former* alone (as elſewhere) is uſed for a *potter,* the matter agreeing in both rendrings. The word rendered here *pot,* is in the hebrew *Bukbuk,* which ſignifieth a *pitcher, bottle,* or, any *drinking* or, *water-veſſel,* having its name from a hollow *emptineſs,* or, from *emptying.* See below on ver. 7. what this earthen pot ſignifieth, ſee ver. 10. 11.] *and* (*take unto thee*) *of the eldeſt of the people, and of the Eldeſt of the Prieſts.* [See below ver. 10.]

2 *And go forth unto the valley of the ſon of Hinnom,* [As above chap. 7. 31. See 2 *Kings* 23. on ver. 10.] *which is before the door of the ſun gate:* [ſo called, (according to the opinion of ſome) becauſe it was in the eaſt of the Court of the Temple, whereof below ver. 14. See alſo *Nehem.* 3. 29. But others take it rather, that is was ſo called, becauſe it ſtood in the South toward the heat of the ſun at noon-day, where the valley of *Hinnom lay, Joſ.* 15. 8.] *and proclaim there the words, that I ſhall ſpeak unto thee:*

3 *And ſay, hear the word of the LORD, ye Kings of Juda,* [That is, King of Juda, with his Princes and Rulers, as ſome do underſtand this. Compare below chap. 46. 25. Otherwiſe it may be alſo applied to the preſent King and his ſucceſſours, unto the Babylonian captivity] *and inhabitants of Jeruſalem: Thus ſaith the LORD of hoſts,* [See 1 *Kings* 18. on ver. 15.] *the God of Iſrael; Behold, I will bring evil,* [that is, a plague of miſery, miſchief] *upon this place,* (*at*) *the which every one that heareth it, his ears ſhall tingle.* [ſee 2 *Kings* 21. on ver. 12. 1 *Sam.* 3. 11.]

4 *Becauſe they have forſaken me,* [Compare *Iſa.* 65. 11. above c. 2. 13, 17. and 5. 7, 19. and 15. 6. & 17. 13.] *and have eſtranged this place,* [from me, dedicating it to other Gods, and filling it with ſuch abominations that I own it no more to be mine] *and have burnt incenſe in it unto other Gods, which they have not known, they nor their fathers, nor the kings of Juda; and have filled this place*

place with the blood of the innocents. [Compare above chap. 7. 6.]

5 *For they have built the high places of Baal,* [A common ſirname of Idols. See *Judges* 2. on verſe 11. which is here alſo given unto *Moloch*] *to burn their ſons with fire,* [ſee *Levit.* 18. on verſe 21.] (*for*) *burnt offerings unto Baal, which I commanded not, nor ſpake* (it) *neither came* (it) *into mine heart:* [See above chap. 7. 31. 32.]

6 *Therefore behold, the daies come, ſaith the LORD, that this place ſhall no more be called Tophet, or, the valley of the ſon of Hinnom, but the valley of murder.* [Compare above chap. 7. 32.]

7 *For I will fruſtrate* [Hebr. *make empty,* or, *empty,* as a bottle is emptied, ſo that there is no more liqour in it] *the counſel of Juda and Jeruſalem;* [whereby they think to eſcape the force and violence of the Babylonians] *in this place,* [the meaning is, I will make them quite deſtitute and void of counſel, I will bring all their counſels and conſultations to nought. This ſeemeth to have reſpect to the pitcher or bottle (whereof above verſe 1. and below verſe 10.) having its name from *emptying*] *and* (I) *will cauſe them to fall by the ſword before the face of their Enemies, and by the hand of them that ſeek their ſoul;* [that is, by the force of them that ſeek their life. See 2 *Sam.* 4. on verſe 8. ſo below verſe 9.] *and I will give their dead bodies* [Hebr. *dead body;* as often] *for meat unto the fowls of heaven, and to the beaſts of the earth.* [as above chap. 15. 3. and 16. 4.]

8 *And I will make this City an aſtoniſhment,* [See above chap. 18. 16.] *and a whiſtling: whoſoever paſſeth thereby ſhall be aſtoniſhed, and whiſtle at all her plagues.*

9 *And I will cauſe them to eat the fleſh of their ſons and the fleſh of their daughters, and they ſhall eat, every one the fleſh of his neighbour: in the ſiege, and in the ſtraitneſs, wherewith their enemies, and they that ſeek their ſoul, ſhall ſtraiten them.* [See *Levit.* 26. 28. *Deut* 28. 53. *Lament.* 4. 10.]

10 *Then ſhalt thou break the pitcher,* [Whereof above verſe 1.] *before the eyes of the men that were with thee:* [See above verſe 1. They are the words of God to *Jeremia.*]

11 *And ſhalt ſay unto them; Thus ſaith the LORD of hoſts: So will I break this people and this City, like as one breaketh a potters veſſel that cannot be made whole* [Hebr. *be healed, cured*] *again: and they ſhall bury them in Tophet, becauſe there ſhall be no place* (*elſe*) *to bury:* [See above chap. 7. 32.]

12 *Thus will I do unto this place, ſaith the LORD, and to the inhabitants thereof: and that, to make this City as Topheth.* [An unclean horrible place, See the next verſe, and above chap. 7. on verſe 32.]

13 *And the houſes of Jeruſalem, and the Houſes of the Kings of Juda ſhall be unclean, as the places of Tophet: with* [Oth. *for,* or, *becauſe of*] *all the houſes, upon whoſe roofs* [becauſe they were flat. See *Deut.* 22. on verſe 8. and below chap. 32. 29.] *they have burnt incenſe unto all the hoſt of heaven,* [as above chap. 8. 2.] *and have offered drink offerings unto ſtrange Gods.* [as above chap. 7. 18.]

14 *Now when Jeremia came from Topheth, whither the LORD had ſent him, to propheſie, he ſtood* [Or, *he ſet himſelf, went, or ſtayed*] *in the Court of the LORDS houſe,* [That is, the Temple, in whoſe Court the congregation aſſembled and met together] *and ſaid unto all the people:*

15 *Thus ſaith the LORD of hoaſts, the God of Iſrael; Behold, I will bring upon this City, and upon all her Cities* [That are under her, as the Metropolis or chief City of Juda] *all the evil* [as above verſe 3.] *that I have pronounced againſt it: becauſe they have hardned their neck,* [See above chap. 7. 26.] *that they might not hear,* [that is, obey] *my words.*

CHAP. XX.

For the former propheſie Jeremia is ſmitten by Paſhur the Prieſt, and put in priſon, verſ. 1. 2. Being releaſed, he denounceth againſt him, his friends, and all the people Gods terrible judgements by the King of Babel, 3. He complaineth unto the Lord of his ſufferings, grief, and inward conflict, 7. He comforteth himſelf in Gods aſſurance, and vengeance, even unto rejoycing, 11. He relateth how impatient he was, 14. &c.

WHen *Paſhur* [Hebr. *Paſchibur*] *the ſon* [that is, of the poſterity] *of Immer,* [upon whoſe family the ſixteenth lot fell in the diviſion of the Prieſts. See 1 *Chron.* 24. 14.] *the Prieſt,* (*now this* (man) *was the appointed leader in the houſe of the LORD*) [or, *one appointed,* (or, *ruler*) *a leader, &c.* That is, (as ſome expound it) the ſecond after the high Prieſt, as *Eleazar* in his father *Aarons* life-time was made overſeer and ruler in the houſe of God, *Numb.* 4. 16.] *heard Jeremia propheſie ſaying thoſe words.*

2 *Then Paſhur ſmote the Prophet Jeremia,* [See 1 *K.* 20. on verſ. 35.] *and he put him in priſon,* [Hebr. properly, as tending to the *ſubverſion,* or, *overthrow* of the welfare of the offenders. See further 2 *Chron.* 16. on v. 10. Some conceive that this priſon was ſo called becauſe of the ſtraitneſs or narrowneſs of the place, as wherein a man could ſcarſe *turn* himſelf *about.* So below chap. 29. 26.] *which is in the uppermoſt gate* [Oth. *high, gate,* as 2. *Chron.* 23. 20. Compare below chap. 26. on verſ. 10. Concerning this name, *uppermoſt,* or, *high gate,* there be divers opinions] *of Benjamin,* [that is, ſtanding toward the land of Benjamin] *which is by the houſe of the LORD.*

3 *But it came to paſs on the next day, that Paſhur brought forth Jeremia out of priſon: Then ſaid Jeremia unto him; The LORD, doth not call thy name Paſhur, but Migor-miſſabib.* [That is, *terrour,* or, *fear round about,* for the reaſon that followeth.]

4 *For thus ſaith the LORD, I make thee a terrour to thy ſelf,* [Or, *I give thee over to terrour,* or, *fear*] *and to all thy lovers;* [or, *friends.* So verſ. 6. and elſewhere] *they ſhall fall by the ſword of their Enemies, that thine eyes may behold it: and I will give all Juda into the hand of the King of Babel who ſhall carry them away captive to Babel; and* (ſhall) *ſmite* [that is, ſlay. See *Geneſ.* 8. on verſ. 21.] *them with the ſword.*

5 *Alſo I will give all the ſubſtance of this City, and all the labour thereof* [That is, all that they have gotten by their labour] *and all the precious neſs thereof, and all the treaſures of the Kings of Juda, I will give them into the hand of their Enemies, who ſhall ſpoil them, and ſhall bring them to Babel.* [Compare above chap. 15. 13. and 17. 3.]

6 *And thou Paſhur, and all the inhabitants of thine houſe, ye ſhall ſhall go into captivity: and thou ſhalt come to Babel, and die there, and be buried there, thou and all thy friends, to whom thou haſt propheſied falſely.* [Hebr. *in or, with falſeſhood.*]

7 *LORD, thou haſt perſwaded me* [Or, *allured, inticed, moved me.* Some underſtand this of his calling, and of the charge that was given him. Compare above chap. 1. 6. 7. and ſee of the Hebrew word, *Judges* 14. on verſ. 15. and compare below verſ. 10. The ſame word is uſed of the juſt judgment of God, in perſwading the falſe Prophets, *Ezech.* 14. 9. See there] *and I was perſwaded; thou haſt been too ſtrong for me, and haſt prevailed.* [Compare the phraſe with verſ. 10.] *I am a deriſion all the day long, every one of them mocketh me.*

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8 For since that I speak, [Prophesying to the people] I cry out, I cry violence and destruction: [Compare Job 19.7. and the annotat. there] because the word of the LORD is unto me a reproach, and a derision all the day long. [Compare Isai.57.4.]

9 Therefore I said, [With my self; that is, I thought] I will not remember him, nor speak any more in his Name; [That is, mention the Lord no more, make no more mention of his command] but it was [To wit, the Lords word, or, his command by the powerful working of the Holy Ghost. Or, there was, &c.] in mine heart as a burning fire, [See such a comparison, Job 32.18. Psal.39.4.] and I wearied my self to forbear, but could not. [Or, I was wearied with forbearing, and could not; to wit, keep it longer in, or, resist the Spirit of the Lord; I was constrained to go on in my ministery]

10 For I heard the defaming [Or, railing, evil report] of many of Magor-missabib, [See vers. 3. This name may be taken for the leading man, unto that, whereof there is further spoken in this verse. Oth. terrour, or, fear (surpriseth me) round about, (they say,) &c.] (saying;) Report it (to us,) and we will report it; [That is, inquire after it, and heed it well, whatsoever ye hear of Jeremia, and acquaint us with it, that we may acquaint our Rulers both Ecclesiastical and Civil therewith, that they may take counsel against him] all that are at peace with me, [Hebr. all the men of my peace. So below chap.38.22. Compare 2 Sam.8. on vers. 10. and Psal. 41. on vers. 10.] observe my halting: [To see if I should any way offend or stumble in my calling or course of life, and that for it they might bring me to ruine, or cause me to suffer. Compare Psal.35.15. and 38.18.] (they say) Peradventure he will be perswaded [Suffer himself to be seduced by fair speeches, for to contradict himself, or to offend some other way, and to give occasion to bring himself to ruin and destruction] then we shall prevail against him, and take our revenge on him.

11 But the LORD is with me as a terrible champion, [Compare above chap.1.8,19. and 15.20.] therefore my persecutours shall stumble, and prevail nothing: [Compare above chap. 17.18.] they were greatly ashamed, [It is spoken in a Prophetical manner of the time to come, for, they shall be ashamed, whereat the Prophet by faith exceedingly rejoyceth, as appeareth vers. 13. relating in the mean while how he was on the other side assaulted by the weaknesse of the flesh,] because they dealt not understandingly: [Compare above chap. 9. 24. Or, because they have not been, or, shall not be succesful, or, prosperous: because their plots will fail them] it shall be an everlasting shame, [Or, an everlasting shame! as an abrupt kinde of speech, by way of admiration. Compare below chap. 23. 40.] it shall not be forgotten.

12 Thou then, O LORD of Hosts, [See 1 Kings 18. on vers.15.] that triest the righteous, [Compare above chap. 11. 10. and 12. 3.] that seest the reins and the heart; [As above chap. 11. 20. see there] Let me see thy vengeance on them, [Compare above chap. 11. 20. and 15. 15. and 18. 18.] for I have discovered my cause unto thee. [As, to mine advocate and patrone]

13 Sing unto the LORD, praise the LORD: for he hath delivered the soul of the needy from the hand of evil doers.

14 Cursed be the day wherein I was born; let not the day, wherein my mother bare me, be blessed. [Compare this complaint through impatiency with Job 3. 3, &c. and see the annotat. there. The Prophet relateth here how impatient he was, when all the World cursed and reproached him. See above vers. 8. and chap.15.10.]

15 Cursed be the man, who brought tidings to my father, saying; A young son [Or, a man-childe, or, son] is born unto thee, rejoycing him greatly. [Hebr. rejoycing he rejoyced him]

16 Yea let that man be, as the Cities, which the LORD overthrew, [This seemeth to have respect unto the Cities of Sodom, Gomorra, &c. Genes. 19.] and it repented him not: [Genes.6. on vers.6.] and let him hear a cry [A wailing of his fellow-citizens or neighbours, that are slain, or are in danger of their lives, as is wont to be made at the time of the enemies invasion] in the morning, [That is, early, unawares, when he thinketh not of it. Compare Hos. 10. 15.] and a noise at noon-tide: [When they were wont to feast, and to take rest]

17 Because he slew me not from the womb! or (because) my mother was not my grave, or, her womb (as of one) that is everlastingly with childe! [Heb. of one with childe of eternity; that is, continuing alwayes with childe, and never bringing forth, as if he had said, why did it not happen thus, wherefore hath the Lord not killed me, as in the next verse.] Wherefore now am I come forth out of the womb, to see [That is, to experience. See Job 7. on vers.7.] trouble and sorrow? and that my dayes should perish in shame?

CHAP. XXI.

King Zedekia in the siege sendeth to enquire of Jeremia, whether there be any hope and comfort to be expected from God, vers. 1, &c. He is answered, no: but the quite contrary, 3. Yet God adviseth the people, what is best for them, 8. and giveth a lesson to the Kings house, with a sharp threatning, 11.

THe word, which came unto Jeremia from the LORD; when king Zedekia sent unto him Pashur the son of Malchia, [Of the prosterity of this Malchia, upon whose family the fifth lot in the division of the Priests in Davids time fell, 1 Chron. 24.9. as upon the family of Maaseja (of whom is spoken in the words following) the four and twentieth lot fell, 1 Chron. 24.18.] and Zephania the son of Maaseja, the Priest, saying:

2 Enquire, I pray thee, of the LORD for us; for Nebucadrezar, [So below vers. 7. and often by this Prophet, otherwise called Nebucadnezar] the king of Babel, fighteth against us: it may be the LORD will do with us according to all his wonders, [As he hath heretofore done so often, for the protection and deliverance of his people] that he may march up from us. [That Nebucadnezar may break up, and leave the siege]

3 Then said Jeremia unto them: Thus shall ye say unto Zedekia:

4 Thus saith the LORD, the God of Israel; Behold, I will turn back the weapons of war, [Hebr. instruments, or, furniture of war] that are in your hand, [That they shall be unprofitable, yea hurtful for you, though ye think to defend your selves by them, and to beat back the Chaldeans, as followeth] wherewith ye fight against the king of Babel, and against the Chaldeans that besiege you, without the wall: and I will assemble them into the midst of the City. [I will let the Babylonians or the Chaldeans come in, or, I will let them in, or, cause them to take the city. See of the Hebrew word rendered here assembling, Judg.19. on vers.15.]

5 And I my self will fight against you, with an outstretched hand, and with a strong arm: yea with anger, and with wrath, and with great indignation.

6 And

6 And I will smite the inhabitants of this City, both men and beasts! [Hebr. and the man and the beast] they shall die by the great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekia the King of Juda, and his servants, and the people, and those that are left in this City from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezar the King of Babel, and into the hands of their enemies, and into the hand of them that seek their soul: [That is, that hunt after their life. See Exod. 4. on vers. 19. and 2 Sam. 4. on vers. 8.] and he [the King of Babel] shall smite them with the edge of the sword; [Hebr. at the mouth of the sword] he shall not spare them, neither have pity, nor have mercy.

8 And unto this people thou shalt say; Thus saith the LORD: Behold I set before your face the way of life, and the way of death.

9 He that abideth in this City, shall die by the sword; or by the famine, or, by the pestilence, but he that goeth out of it, and falleth to the Caldeans, [That is, he that willingly surrendreth himself to them] that besiege you, he shall live, and his soule, [that is, life, or person] shall be unto him for a prey. [That is, he shall have his preservation for a prey, which is fetcht with hazard and danger of the enemies, or, which falleth unawares into a mans hands, and for which he rejoyceth. So below chap. 38. 2. and 45. 5.]

10 For I have set my face against this City, [See Levit. 17. on vers. 10.] for evil [for their punishment and destruction] and not for good, [to do good unto them, or to bless them] saith the LORD: It shall be delivered into the hand of the King of Babel, and he shall burn it with fire.

11 And concerning the house of the king of Juda, hear the word of the LORD:

12 O house of David, thus saith the LORD; judge judgement in the morning, and deliver the spoiled out of the hand of the oppressour; [That oppresseth him by craft and violence] lest my wrath goe forth like fire, and burn that none can quench it; because of the wickedness of your dealings.

13 Behold, (I will be) upon thee, [Or, I (am) against thee, or, will be against thee; that is, be thine adversary; I will oppose my self against thee. So below chap.23.30,31, 32. Ezech. 13.8,23. & 29.3.&c. Elsewhere this phrase is also taken in a good sence, or for good. See Ezech. 36. 9.] thou inhabitant of the valley, [meaning the City of Jerusalem, whereof the lowermost part lay in the low ground, and the uppermost on mount Zion, where Davids City and Tower was] thou rock of the plain, [where the Temple stood on the plain of mount Morija, or before which rock lay outwardly a plain field, as some understand this] saith the LORD: ye that say, who should come down against us? or who should enter into our habitations.

14 And I will visit you [That is, I will punish you. See Genes. 21. on vers. 1.] according to the fruit of your dealings, [as above chap. 17. 10.] saith the LORD; and I will kindle a fire in the forest thereof, [to wit, of Jerusalem, whereof in the former vers. By the forest may be understood the faire buildings of the City, that were built with wood, that was hewen out of the forest of Libanon. Compare below chap. 22. 7, 23. or, the whole City with the Countrey, being full of people, as a forest is full of trees. Compare Ezech. 20. 46. with the annotat. there] which shall consume all that is round about it. [see 2 Chron. 36. 19. below chap. 52. 13.]

CHAP. XXII.

God sendeth the Prophet to the Court, to tell them there, what they were to do, if they meant to prosper, vers. 1. &c. and forasmuch as they practised the contrary, he threatneth the kings house and Jerusalem with utter ruine and destruction, 6. A prophesie concerning Sallum, 10. Jojakim, 13. and Chonia, 24.

THus saith the LORD; Go down (to) the house of Juda, and speak there this word,

2 And say; hear the word of the LORD, thou king of Juda, thou that sittest upon the throne of David, thou, and thy servants, and thy people, that enter in by these gates.

3 Thus saith the LORD; do judgment and justice, [See 1. kings 10. on vers. 9.] and deliver the spoiled out of the hand of the oppressour: [as above chap. 21. 12.] oppress not [or, plague, spoil not] the stranger, the fatherless nor the widow, [Compare above chap. 7. 6.] do no violence, [to them, or, to any man] neither shed innocent blood in this place.

4 For if ye shall do this thing [Or, this word] seriously, [Hebr. doing shall do] then shall (there) enter in by the gates of this house kings sitting upon the throne of David, [that is, in Davids place] riding upon charets, and upon horses, he, [The King, that shall be at that time] and his servants, and his people:

5 On the contrary if ye will not hear these words, I have seen by my self, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD, concerning the house of the king of Juda; Thou art a Gilead unto me, [That is, so blessed by me with all things, that are desirable and pleasant, as that thou art like unto the Land of Gilead. See Genes. 37. 25. Or, (as some) thou (shalt be) unto me, &c. That is, I will so little pity or spare thee, as I have done Gilead. See 2 Kings 15. 29.] an height of Libanon: [So exalted in honour and dignity, as the top of Libanon or the highest cedars, that stand upon it. Hebr. head] (but) if I make thee not (as) a wilderness, and Cities not inhabted! [an abrupt kind of speech much used in making oaths. See Deut. 1. on vers. 35.]

7 For I will hallow [That is, separate, ordain, appoint, prepare, arm. See Isa. 13. on vers. 2. and compare above chap. 6. on vers. 4.] destroyers against thee, every one with his furniture: they shall cut down thy choice ceders, [Hebr. the choice of the cedars; that is, (as the sequel sheweth) thy best and choicest houses built of cedar-wood. Compare above chap. 21. on vers. 14. and below vers. 14. 15. and the phrase with Genes. 23. 6.] and cast (them) into the fire. [Or, throw (them) down for the fire.]

8 Then many heathen [Or, Nations] shall pass by this City, and shall say, every man to his neighbour; wherefore hath the LORD done thus, unto this great City? [See Deut. 29. 24. 1 Kings 9. 8.]

9 And they shall say; [That is, they shall answer] Because they have forsaken the covenant of the LORD their God: and have bowed themselves down before other Gods, and served them.

10 Weep not for the dead, neither bemoan him: [Namely good King Josia, who lately died in the battel against Pharao Necho, and was greatly lamented by the people 2 Kings 23. 29. 2 Chron. 35. 23, 24. This King was taken away before the fearful desolations came, as was foretold 2 Kings 22. 20.] weep wholly [Hebr. weep weeping] for him that is gone a way, [to wit, Ioahas, whom Pharao Necho had carried away captive into Egypt, 2 Kings 23. 33, 34. where he also died. Some apply this to King Jojachin, who was afterward carried away captive into Babel, and died there, 2 Kings 24. 15. and 25. 29. as also Zedekia 2 Kings 25. 7. and render it the goer away, or, him that shall go away; but the following words are to be heeded] for he shall never return to see the Land of his nativity.

11 For

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11 For thus ſaith the LORD concerning Sallum, the ſon of Joſia, King of Juda, [This Sallum is (according to the opinion of ſome) Joahas called alſo Jehoahaz, and Johanan, the ſon of Joſia. See 2 Kings 23. 31. 2 Chron 36. 1, 2. Compare 2 Kings 15. 13. and 23.31. In 1 Chron. 3. 15. a fourth ſon of Joſia is alſo called by this name] who reigned in ſtead of Joſia his father; who went forth out of this place: he ſhall never return thither again.

12 But he ſhall die in the place, whither they have carried him away captive: and ye ſhall ſee this land no more.

13 Wo unto him that buildeth his houſe by unrighteouſneſs, [Hebr. by not righteouſneſs; that is by no righteouſneſs, or, without righteouſneſs. Or, ah, o thou that buildeſt, &c. This, as alſo that which followeth, hath reſpect to King Jojakim, (ſee below verſ. 18.) who was charged with pride, exceſs, injuſtice, covetouſneſs and tyranny] and his upper rooms by wrong: [Hebr. by not right] that uſeth his neighbours ſervice [or, ſerveth himſelf of his neighbour, making uſe of his labours, or, that compelleth him to ſerve him. Compare below chap. 25. 14. and 27. 7. and 30. 8. and 34. 9.] for naught, and giveth him not his wages. [Hebr. properly, work, or, labour; that is, wages for work as Numb. 22. 7. divinations, or, predictions, for the wages of them: See further Levit. 19. 13. Iſa. 49. 4. Ezech 29. 20.]

14 That ſaith; I will build me a very high houſe, [Hebr. an houſe of meaſures; that is, exceeding, or above meaſure, high or great, Compare Numb. 13. on verſ. 32.] and tranſparent upper rooms; [Wherein a man can have light and air enough, and where the wind may blow thorow; that is, large, lightſome,] and he heweth him out windows, and it is covered with cedar, [His houſe is every where cieled and floored with cedar-beams and planks] and painted [Hebr. anointed, or, anointing: That is, he cauſeth it to be painted, coloured, or pictured] with red lead. [Or, vermilion, or, purple-blew. Some conceive that it is properly Indico, which is made of an Indian weed, or (as ſome do write) growing in the Indian reed, and is called in Hebrew Schaſchar, from people in the Indies called Saſuri, from whence it may come. The meaning is, that he beautified his houſe with all kinde of foreign, rare, and precious colours and pictures. Compare Ezech. 23. 14. where the very ſame Hebrew word is found. Oth. that renteth out from thence for himſelf my windows, and which is cieled with cedar, and painteth it with vermilion, &c. Meaning that Jojakim cauſed to be broke off from Gods houſe, to accommodate his own building, as much as he pleaſed, cauſing it afterward to be painted over with all manner of colours, as that it could not be perceived]

15 Shouldeſt thou reign, [That is, make thy Kingdom ſtrong and laſting againſt the threatnings of God] becauſe thou mingleſt thy ſelf with cedar? [That is, becauſe thou ſtriveſt to ſurpaſſe thy father in ſtatelineſſe and bravery by cedar-buildings] did not thy father [Good King Joſia, as below verſ. 18.] eat and drink, [That is, live quiet, at eaſe, cheerfully. See Eccleſ. 3. 13.] and do Judgement and Juſtice, [As above verſ. 3.] (and) then it went well with him? [Hebr. then (it was) good, or, well to him. So in the ſequel. Compare Iſai. 3. 10, 11. where the Hebrew words ſignifying good and evil, are likewiſe ſo uſed, for faring well, and ill]

16 He judged the cauſe of the miſerable and needy, then it went well (with him:) is not that to know me, [That is, an evidence and fruit of true knowledge of me] ſaith the LORD?

17 But thine eyes and thine heart, are not but upon thy covetouſneſſe; [Or, thy gain] and upon innocent blood to ſhed that, and upon oppreſſion and violence, [Hebr. running, as 2 Sam. 18. 27. and conſequently running upon. Underſtand it of violence, aſſault, trampling down, bruiſing in pieces, as here] to do (them.)

18 Therefore thus ſaith the LORD concerning Jojakin, the ſon of Joſia King of Juda; They ſhall not bemoan him, [Or, lament for his death. See Geneſ. 23. on verſ. 2. and of Jojakins father; 2 Chron. 35. 24, 25.] Ah my brother, or, ah ſiſter! [Theſe are forms uſual in lamenting for the dead] they ſhall not bemoan him; Ah Lord (or) ah his Majeſty!

19 He ſhall be buried with the burial of an aſſe; [That is, he ſhall be caſt away unburied, as an aſſes carcaſe] they ſhall drag (him,) and caſt (him) forth far from the gates of Jeruſalem. [without this Land, in Babel, or by the way, when he was carried to Babel. Compare 2 Kings 24. on verſ. 6. and 2 Chron 36. on verſ. 6. below chap. 36. 30.]

20 Go up to Libanon, [Thou daughter of my people, that is, the people of Juda] and cry, [To the Aſſyrians for help: this is ſpoken ironically, as followeth] and lift up [Hebr. give] thy voice in Baſan: [Theſe mountains (Libanon, and Baſan) lay in the North and North-eaſt of Canaan, toward Aſſyria] cry alſo from the ferries; [or, paſſages. To wit, of the Rivers, which they were to paſs over for to go into Egypt, that the Egyptians may come and help you. Hebr. Abarim, which ſome take to be the mountain of Abarim, whereof mention is made Numb. 33. on verſ. 47.] but all thy lovers are broken. [See above chap. 4 on verſ. 6. As if the Lord ſhould ſay, It is in vain; for both the Aſſyrians and the Egyptians are ſubdued, deſtroyed, and made impotent by the King of Babel. Compare above chap. 2. 36. Ezech. 16. 26, 28. and 23. 7, 8.]

21 I ſpake unto thee in thy great proſperity, [Hebr. proſperities, or, quietneſſes; That is, I gave thee warning, when thou waſt yet in thy proſperity] (but) thou ſaieſt, I will not hear: [Compare above chap. 5. 23. and 7. 23, 24, 25, 26, 27, 28. and 11. 7, 8. and 13. 10, 11. and 16. 12. and 17. 23. and 18. 12. and 19. 15.] This is thy way [that is, manner of doing. See Geneſ. 6. on v. 12.] from thy youth, [ever ſince that I took you to be my people, and gave you my Laws] that thou obeyedſt not my voice.

22 The wind ſhall feed all thy Paſtours, [That is, all thy ſpiritual Rulers ſhall be confounded in their vain imaginations, counſel, and hopes, &c. which ſhall no more ſtrengthen them, then when a man thinketh to live by the wind. Compare Eccleſ on verſ. 14. Hoſ. 12. 2. Oth. eat up: That is, they ſhall vaniſh away, like ſmoak before the wind] and thy lovers [Prieſts and falſe Prophets, with whom thou haſt committed fornication] ſhall go into captivity; then ſhalt thou ſurely be aſhamed and confounded, becauſe of all thy wickedneſs.

23 Oh thou that dwelleſt now in Libanon, [That is, thou that art now ſtately, and takeſt pride in thy buildings of cedar, which thou fetcheſt from Libanon. This ſeemeth principally to look at the Kings houſe, whereof in the ſequel] (and) makeſt thy neſt in the Cedars; how favoured ſhalt thou be, when pangs are come upon thee, yea pain as of a (woman) in travel! [as if the Lord ſhould ſay; No mercy or favour at all ſhall be ſhewed thee by the Babylonians, but the clean contrary, as followeth: [Oth. how gracious, or, acceptable ſhalt thou be, or, how wilt thou ſupplicate?]

24 (As true as) I live ſaith the LORD though Chonia, [Hebr. Chonjahu: called alſo Jechonia, 1 Chron. 3. 16. and Jojachim, 2 Kings 24. 6, 8.] the ſon of Jojachim King of Juda were a ſeal-ring upon my right hand; [that is, never ſo lowly and comely a young man, beautified and crowned by me with ſundry bleſſings and benefits and of the ſeed of David, wherefore they conceive that the ſucceſſion would be undoubted, and that they had no cauſe to fear any danger from Babel. See the like phraſe, Cant. 8. 6. Hag. 2. 23.] yet would I pluck thee away from thence. [This may be underſtood of Gods right hand, or, of Jeruſalem, from the Kings Court, and from Juda, in regard of his carrying away to Babel, as followeth. Here God ſpeaketh to Chonia himſelf.]

25 And I will give thee into the hand of them that ſeek thy ſoul, [Seek to take away thy life, as often] and into the hand of them, of whoſe face thou art afraid: namely into the hand of Nebuchadrezar, King of Babel, and into the hand of the Caldeans.

26 And I will caſt thee out, and thy mother that bare thee, into another land, where ye were not born: and there ſhall ye die.

27 And to the land, whereunto their ſoul longeth [Hebr. they lift up their ſoul; That is, whereunto they have a deſire, minde, longing. See Deut. 24. on v. 15. and Pſalm 24. on verſ. 4. See below chap. 44. 14.] to return, thither ſhall they not return.

28 Is then this man Chonia a deſpiſed ſcattered idolatrous image? [Or, image that is deſpiſed, and ought to be beaten in pieces, ſo that the people are ſcattered abroad. Of the Hebrew word ſignifying an Idol, or, Idolatrous image, ſee 1 Sam. 31. on v. 9. and 2 Sam. 5. on verſ. 21. That which is ſaid here, and in the following words, is expounded by way of queſtion, as it were in the name of the people, whereunto the anſwer of God followeth. It appeareth that he was much eſteemed of, by reaſon of his comelyneſs] or is he a veſſel, wherein men have no pleaſure? [Or, wherein is no pleaſant thing. Compare below chap. 48. 38. Hoſ 8. 8.] wherefore are he and his ſeed [that is, children, which he might get, or, hath had, (as ſome do conclude from Matth. 1. 12.) though they ſucceeded him not in the Kingdom, as appeareth below verſ. 30.] caſt out? yea caſt away into a land, which they knew not?

29 O land, land, land! hear the word of the LORD.

30 Thus ſaith the LORD; write [Set it down for a remembrance, as a ſure and irrevocable decree of God] this ſame man [Chonia] childleſs; [Hebr. quite bereaved, or, the moſt bereaved; to wit, of poſterity or ſucceſſours, as ſome; or, as others, of land and goods: in ſtead that they imagine that his ſeed ſhould reign for ever. See hereof 1 Chron. 3. on verſ. 16. The words of this verſe are Gods anſwer to the former queſtion of the people] a man that ſhall not be proſperous in his daies: for there ſhall none of his ſeed be proſperous, ſitting upon the throne of David, and ruling any more in Juda. [Some are of opinion, that after the Babylonian captivity, not Salomons, but Nathans, Salomons brothers, poſterity had the government. Others conceive that Salathiel was his own true ſon by birth, but that Zerrubabel that ſucceeded him after the Babylonian captivity, was no more as a Prince or Governour, as appeareth, Hag. 1. 1. and in the book of Ezra, and no waies a King, ſitting upon the throne of David.]

CHAP. XXIII.

A Prophecie againſt wicked paſtours, with a promiſe concerning the gathering and reſtoring of the flock of God by Chriſt, our righteouſneſs. ver. 1. &c. A large propheſie againſt falſe Prophets, and dreamers, with faithful admonitions, and ſore threatnings, 9. Againſt thoſe that mocked at Jeremia, and at the charge of the LORD, 33.

WO unto the paſtours, that ſlay, [Or, deſtroy, cauſe to periſh, ſpoil, bring to deſtruction] and ſcatter the ſheep of my paſture, ſaith the LORD. [Compare this Prophecy, with Ezech. 34.]

2 Therefore thus ſaith the LORD, the God of Iſrael, concerning the paſtours, that feed my people; Ye have ſcattered my ſheep, and have driven them away, and have not viſited them: [Not looked to them, not regarded their proſperity] behold, I will viſit [That is, puniſh. See Geneſ. 21. on verſ. 1.] upon you the wickedneſſe of your dealings, ſaith the LORD.

3 And I my ſelf will gather the remnant of my ſheep, out of all countreys, whither I have driven them: [As I firſt will gather my people out of Babel, and afterward (which is the chiefeſt of all, and is typified by the former) my Church both out of Jews and Gentiles by the Meſſiah, who ſhall make of both one ſheep-fold. See Joh. 10. 16.] and I will bring them again to their folds, [Hebr. dwellings, folds,] and they ſhall be fruitful and multiply.

4 And I will raiſe up [Or, appoint, ſet] ſhepheards over them, which ſhall feed them: [See Ezech. 34. 11, 12.] and they ſhall fear no more, nor be afraid, neither be lacking, [That is, none of them ſhall be wanting. Oth. be viſited; that is, be puniſhed, be plagued, as above verſ. 2.] ſaith the LORD.

5 Behold, the dayes come, ſaith the LORD, that I will raiſe unto David a righteous SPROUT, [Or, ſprouting, ſhooting: Namely the Meſſias, our Lord Jeſus Chriſt, who being Gods eternal and onely begotten Son, in the fulneſſe of time, by the wonderful and incomprehenſible working of the Holy Ghoſt took our nature upon him, ſprouting forth from the Virgin Mary, (who was of the houſe of David) as a new ſprig from a ſtem, ſtock, or trunk, which ſeemed to be quite withered and dead. Compare Iſai. 4. 2. and 11. 1. and ſee below chap. 33. 15. 16. Zach. 3. 8. and 6. 12. Heb. 7. 14. Where a Greek word is uſed, which indeed properly and for the moſt part anſwereth to the going up, riſing up, and ſpringing up of the Sun; but is uſed by the Greek tranſlatours here and elſewhere for the rendring of this word ſprout, as it is alſo retained by the Evangeliſt Luke, Luke 1. 78. where Zacharias calleth the Lord Chriſt the day ſpring from on high: So do we likewiſe uſe this word, going up, coming up, riſing, not onely of the Sun and ſtars, but alſo of Herbs and fruits of the grounde; whereunto the Hebrew word Tſemach, ſprout, or, ſpring, properly hath reſpect: although the Greek word, Luke 1. 78. there ſeemeth to have reſpect to the riſing of the Sun in the Eaſt, as ſome do gather from verſ. 79. there. He is called righteous, being without ſin, unſpotted, holy, and righteous, yea our righteouſneſs, as followeth, which God hath cauſed abundantly to bud and bloſſom (as it were) in him for us] he the ſame being King [The ſame phraſe is below chap. 37. 1. See the annotat. there, and compare Hoſ. 3. 4, 5.] ſhall reign, and be proſperous, and do judgement and juſtice in the earth.

6 In his dayes [In the Lord Chriſts dayes; that is, in the time of the New Teſtament. See Act. 3. 24.] Juda ſhall be delivered, and Iſrael (ſhall) dwell ſafely: [Being juſtified by faith, and conſequently having peace with God through our Lord Jeſus Chriſt, &c. Rom. 5. 1. Underſtand by Juda and Iſrael, the Church of God, called alſo Jeruſalem, below chap. 33. 15. and the people of Jeſus Chriſt; Matth. 1. 21.] and this ſhall be his Name, whereby men ſhall call him, [Hebr. he ſhall, &c. That is, men ſhall call him, or, he ſhall be called, (as elſewhere often) to wit, by his people, as the following word, our, ſheweth] THE LORD OUR RIGHTEOUSNESSE. [Compare Deut. 11. on verſ. 16. and Judg. 6. on verſ. 24. and further 1 Cor. 1. 30. and Dan. 9. 24. alſo chap. 33. 16. Hebr. Jehova Tzidkenu: which by ſome Tranſlatours is ſo put in the text, as a proper name]

7 Therefore behold, the dayes come, ſaith the LORD, that they ſhall ſay no more, (As true as) the LORD liveth, that brought up the children of Iſrael out of the land of Egypt:

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8 *But (as true as) the LORD liveth, that brought up the ſeed of Iſrael, and led them out of the land of the North,* [See above chap. 16. 14, 15. and the annotat. there] *and from all lands, whither I* [that is, the Lord] *had driven them: for they ſhall dwell in their* (own) *land.*

9 *As touching the Prophets, mine heart in my inmoſt* (parts) *is broken* [For grief and diſquietneſs, Compare *Pſalm* 51. on verſ. 19. Or, *mine heart, &c. is broken becauſe of the Prophets.* Theſe are the words of the Prophet] *all my bones quake, I am like a drunken man, and like a man whom wine overcometh:* [So that he cannot uſe his underſtanding and memory rightly] *becauſe of the LORD, and becauſe of the words of his holineſs.* [that is, his holy words, which the falſe Prophets deſpiſe, and eſteem as lies.]

10 *For the land is full of adulterers* [See above v. 5, 7, 8. & c. 9. 2.] *for the land mourneth becauſe of the curſe,* [Or, *curſing.* It may be applied either to the curſe of God upon the land, or, to the curſing and falſe ſwearing of the inhabitants. See above chap. 5. 2. and 12. 4. and the like uſe of the Hebrew word, *Hoſ.* 4. 2.] *the paſtures of the wilderneſs wither: becauſe their courſe* [that is, their manner of life, the courſe of their dealings: or, *their violence.* See of the Hebrew word above chap. 22. on ver. 17.] *is evil, and their power not right.* [they abuſe it to meer wrong.]

11 *For both Prophets and Prieſts* [Hebr. *alſo Prophet alſo Prieſt*] *are hypocrites:* [Or, *are unholy, profane, dealing hypocritically.* Compare above chap. 6. 13. and 8. 10. and 14. 18.] *even in mine houſe do I finde their wickedneſs, ſaith the LORD.*

12 *Therefore their way ſhall be unto them as very ſmooth places* [Hebr. *ſlipperineſſes.* See *Pſalm* 35. 6. and 73. 18.] *in the darkneſs; they ſhall be driven on, and fall therein:* [in the darkneſs] *for I will bring evil* [evil of puniſhment, miſchief, miſery] *upon them,* (in) *the year of their viſitation,* [as above chap. 11. 23.] *ſaith the LORD.*

13 *I have indeed ſeen abſurdity,* [Hebr. properly *unſavourineſs*; that is, abſurd, fooliſh things. See *Job.* 1. 22. with the annotat.] *in the Prophets of Samaria,* (*that*) *propheſied by* [Or, *from, of*] *Baal, and ſeduced my people Iſrael,* [that is, the ten tribes.]

14 *But I ſee in the Prophets of Jeruſalem abominableneſs;* [As above chap 5. 30.] *they commit adultery, and converſe with falſhood,* [Hebr. *walk in,* or, *with falſhood*] *and ſtrengthen the hands of evil doers,* [encourage them, promiſing them Gods bleſſing and peace. See below verſ. 17. and compare *Ezech* 13. 22.] *that they ſhould not return, every one from his wickedneſs. They are all unto me as Sodom,* [that is, the inhabitants of *Sodom* were formerly; to wit, exceeding wicked. Compare *Iſa.* 1. 9.] *and the inhabitants thereof* [of Jeruſalem] *as Gomorra.* [that is, the inhabitants of *Gomorra.*]

15 *Therefore thus ſaith the LORD of hoſts* [See 1 Kings 18. on verſ. 15.] *concerning the Prophets; Behold, I will feed them with wormwood* [as above chap. 9. 15. See there] *and make them drink the water of gall:* [as above chap. 8. 14. and 9. 15.] *for from the Prophets of Jeruſalem, is hypocriſie* [or, *unholineſs, prophaneneſs*] *gone forth into all the land.*

16 *Thus ſaith the LORD of hoſts; hearken not unto the words of the Prophets, that propheſie unto you; they make you vain:* [Deceiving you by falſe and vain promiſes; ſo that ye ſhall be deceived in the end, whenſoever ye relie on them. Compare *Pſalm* 62. on verſ. 11.] *they ſpeak the viſion of their* (own) *heart, not out of the mouth of the LORD.* [the viſion which themſelves have invented or deviſed, and have not received it of me. Compare *Ezech.* 13. 2.]

17 *They ſay ſtill* [Hebr. *they are ſaying ſaying*] *unto them that ſlander me,* [or, *reproachfully deſpiſe me, provoke me*] *the LORD hath ſpoken it, ye ſhall have peace;* [it ſhall goe well with you] *and they ſay* (*to*) *every one that walketh after the opinion of his* (own) *heart; No evil ſhall come upon you.*

18 *For who hath ſtood in the councel of the LORD:* [Who elſe but we, they will ſay. Compare verſ. 22. Or, they will ſay, that none can know Gods ſecret counſel, and conſequently neither *Jeremia*: Thus wickedly mocking at Gods faithful warnings, which God gave them by his Prophets. Some underſtand here the aſſembly of the holy Angels, with whom God is ſaid as it were to *take counſel,* 1 *Kings* 22. 19. &c.] *and ſeen or heard his word?* [*Seen*; that is, perceived: or, to whom was it revealed in a Prophetical viſion? compare *Amos* 1. 1. *Mich.* 1. 1.] *who hath marked his word, and heard* (it?)

19 *Behold a tempeſt of the LORD, a fierce wrath is gon forth, yea a painful* [Or, *ſmarting, ſore, grievous,* alſo appearing *a thing grievous.* Compare below chap. 30. 23.] *tempeſt: it ſhall remain upon the head of the wicked.* [Compare 2 *Sam.* 3. 29. Oth. *it ſhall fall grievouſly* &c.]

20 *The anger of the LORD ſhall not be turned away, untill he ſhall have done, and until he ſhall have ſet there the thoughts of his heart: In the laſt of daies* [In the time to come as *Geneſ.* 49. 1. when theſe prophecies ſhall be fulfilled, which ye now deride] *ye ſhall conſider it* (*with*) *underſtanding.* [or, *get underſtanding of it.* Oth. *ye ſhall plainly underſtand it.* Compare below chap. 30. 24.]

21 *I have not ſent thoſe Prophets, yet they run: I have not ſpoken to them; yet they propheſied.* [Compare above chap. 14. 14.]

22 *But if they had ſtood in my counſel,* [Whereof above verſ. 18.] *then ſhould they have cauſed my people to hear my words, and ſhould have turned them away, from their evil way,* [See *Geneſ.* 6. on verſ. 12.] *and from the wickedneſs of their dealings.*

23 *Am I a God at hand, ſaith the LORD? and not a God a far off?* [By no means, will the Lord ſay; but I am both a God at hand, and afar off. This is cleared in that which followeth.]

24 *Should any man hide himſelf in hidden places, that I ſhould not ſee him, ſaith the LORD? do not I fill heaven and earth ſaith the LORD?* [Compare *Pſalm* 139. 7, &c, *Amos* 9. 2, 3.]

25 *I have heard, what the Prophets ſay, that propheſie lies in my name, ſaying: I have dreamed, I have dreamed.* [God hath revealed this or that thing unto me in a dream. See *Numb.* 12. 6. and *Geneſ.* 20. on ver. 3. and 28. on verſ. 12.]

26 *How long?* [Shall they ſpeak thus and deceive my people] *is there then* (*a dream*) [meaning, a divine dream. This word is here inſerted from the former and following words] *in the hearts of the Prophets, that propheſie lies? yea they are Prophets of the deceit of their* (own) *heart.*

27 *Which think to cauſe my people to forget my name,* [Which deſign and practiſe they may bring my people to a wicked neglect and ignorance of me, my word, will and works. Compare *Judg.* 3. 7. and 8. 33.] *by their dreams, which they tell, every man to his neighbour: like as their fathers have forgotten my name by Baal.*

28 *The Prophet with whom there is a dream* [To wit, a divine dream ſent by me] *let him tell the dream;* [Some conceive that the Prophet would ſay, That he that hath a falſe and feigned dream, ſhall tell and expound it, as his own fiction and invention, not as being come from God] *and with whom my word is, let him ſpeak my word truly:* [or, *faithfully.* Hebr. properly (in or, with) *truth,* or, *faithfulneſs*] *what hath the ſtraw to do with the corn, ſaith the LORD?* [what fellowſhip have falſe doctrines, or, mens inventions (which cannot profit) with my ſaving word and truth? See the phraſe, 2 *Sam.* 16. on verſ. 10, &c.]

29 *Is not my word ſo, like a fire, ſaith the LORD? and like an hammer,* (*that*) *beateth a rock all to ſhivers?* [That beateth it ſo in pieces, that the pieces are ſcattered: or, that the rock is ſcattered like duſt or powder: whereunto the ſignification of the Hebrew word hath reſpect. Compare above chap. 22. on verſ. 28. and below cha. 51. on verſ 19. with the annotat.]

30 *Therefore behold, I* (*will* be) *upon the Prophets,* [As above chap. 21. 13.] *ſaith the LORD; that ſteal my words, every one from his neighbour.* [Or, *companion.* That is, that ſecretly and by ſtealth combine together, and teach one another, what they ſhall propound unto the people as my word, and in my Name; or, which know full well, that the true Prophecies are my word, and yet deny it before the people, or keep them back, thus ſtealing my word out of the hearts of men, and depriving them of the good opinion, that they might have thereof, that it might be ſet at nought and neglected. Some conceive that this hath reſpect to the craftineſſe of the falſe Prophets, that ſtole ſome words and phraſes, which the true Prophets were wont to uſe in their Prophecies, from them, and for a cloak, or covering, of their deceit, uſed the ſame in their own falſe Prophecies, and ſo like apes imitated the true Prophets: whereof in the ſequel]

31 *Behold, I* (*will* be) *upon the Prophets, ſaith the LORD; that take their tongue,* [That is, abuſe their tongue preſumptuouſly hereunto, or, *catch* (with) *their tongue*; that is, enſnare and entice men by ſweet flattering words, boldly and falſly ſaying (as followeth) that it is my word, that which is their own device and invention] *and ſay, he hath ſpoken* (it.) [That is, the LORD *hath ſpoken it*: juſt as the true Prophets, with and in the relation of the Words of God, were wont very often to uſe theſe words: *ſpeaketh*; or, *ſaith the LORD.* Hebr. properly *the ſaid,* or, *ſpoken of the LORD.* In *Matth.* 22. 44. out of *Pſal.* 110. 1. it is ſaid there (according as it is ſaid here *hath ſaid,* or, *ſpoken,* or, *ſpake,* in theſe words: *The LORD hath ſaid,* or, *ſpoken unto my Lord,* where this word is alſo uſed in the Hebrew text]

32 *Behold, I* (*will* be) *upon them that propheſie falſe dreams,* [Hebr. *dreams of falſhood,* or, *of lying, lying dreams*] *ſaith the LORD, and do tell them, and ſeduce my people by their lies, and by their lightneſs; whereas I ſent them not, nor commanded them, neither do they profit this people at all,* [Hebr. *profiting do not profit*] *ſaith the LORD.*

33 *When this people then, or a Prophet, or Prieſt ſhall ask thee* [To wit, in a dividing way, and not out of an holy care or deſire] *ſaying; What is the burden of the LORD?* [So were the Prophecies called, that contained Gods threatnings, judgements, and plagues. See 2 *Kings* 9. on verſ. 25, &c. as if they had ſaid, haſt thou again ſome miſchief in thine head? haſt thou nothing elſe to propheſie, but miſery and calamity?] *thou ſhalt then ſay unto them, What burden? that I will forſake you,* [As below verſ. 39.] *ſaith the LORD.*

34 *And as for the Prophet, or the Prieſt, or the people,* [That is, *thoſe of* the people, that, &c.] *that ſhall ſay, The burden of the LORD;* [Calling the word of the Lord ſo out of mere mockery, wickedneſs and perverſneſs, as if there were no faithful inſtruction, and abounding comfort in the Word of God, but mere threatnings, curſes and plagues to make men deſperate] *that I will viſit* [By puniſhment. See *Geneſ.* 21. on verſ. 1.] *that man, and his houſe.*

35 *Thus ſhall ye ſay,* [In godly zeal and humility, inquiring about the Word of the Lord] *every one to his neighbour, and every one to his brother: What hath the LORD anſwered, and what hath the LORD ſpoken?*

36 *But the burden of the LORD ſhall ye remember no more:* [That is, mention no more, have ſuch words no more in your mouths, as ye have now daily in a mocking and deriding way] *for every mans own word ſhall be a burden to him,* [By his mockings and pervertings of the Word of God, he will bring a curſe and deſtruction upon himſelf, as ſurely, as if an expreſſe prophecy were propheſied againſt him] *becauſe ye pervert the words of the living God, of the LORD of hoſts our God.*

37 *Thus ſhalt thou ſay to the Prophet:* [To the true Prophet, as Jeremia was] *What hath the LORD anſwered thee? and what hath the LORD ſpoken?*

38 *But ſith ye ſay, The burden of the LORD;* [Or, *will ye then ſtill ſay, The burden of the LORD?* Do ye ſtill continue as obſtinate as ye were, not caring for all the warnings and threatnings that have been tendered to you?] *therefore thus ſaith the LORD, becauſe ye ſay, this word, The burden of the LORD, whereas I ſent unto you, ſaying, Ye ſhall not ſay, The burden of the LORD;*

39 *Therefore behold, I will alſo utterly forget,* [Hebr. *forgetting forget*] *you, and let you go* [Or, *let you depart:* ſuch ſignification of the Hebrew word is common and frequent in Scripture. Oth. (by changing of a letter in the Hebrew) *pluck you out,* or, *away, roll you out*] *from my face, together with the city, that I gave you and your fathers.*

40 *And I will bring upon you* [Or, *lay upon you*] *everlaſting reproach:* [Hebr. *reproach of eternity*: and ſo in the ſequel] *and everlaſting ſhame, which ſhall not be forgotten.* [So above chap. 20. 11.]

CHAP. XXIV.

God ſheweth Jeremia two baskets of figs, the one with very good, and the other with very naughty figs, verſ. 1, &c. *He inſtructeth him thereby, concerning the mercy which he would ſhew to ſome captives, and the judgements which he would bring upon the reſt,* 4, 5, &c.

THE LORD *cauſed me to ſee* [To wit, a viſion, or, in a viſion, ſuch things as follow. Compare above chap. 11. 18. And ſee *Geneſ.* 15. on verſ. 1. and 46. on verſ. 2. *Amos* 7. 1, 4, 7. and 8. 1.] *and behold, there were two baskets of figs, ſet before the Temple of the LORD; after that Nebucadrezar, King of Babel, had carried away captive Jechonia* [See above chap. 22. 24.] *the ſon of Joiakim, King of Juda, together with the Princes of Juda, and the Carpenters, and the Smiths,* [Hebr. the *Carpenter,* or, *workman,* (ſignifying both carpenters and ſmiths,) and the *ſmith,* or, properly the *lock-maker.* Oth. *porter,* alſo *rich merchant,* he that *locketh up* many wares, or *locks up* ſetteth them to ſale. So 2 *Kings* 24. 16. and below chap. 29. 2.] *from Jeruſalem, and had brought them to Babel.*

2 (*In*) *one basket were very good figs, as the firſt ripe figs are:* [Compare *Mich.* 7. 1. with the annotat.] *but* (*in*) *the other basket were very naughty figs, which by reaſon of* (*their*) *naughtineſſe could not be eaten.*

3 *And the LORD ſaid unto me; What ſeeſt thou, Jeremia? and I ſaid, figs: the good figs are very good, and the naughty very naughty, which cannot be eaten by reaſon of* (*their*) *naughtineſs.*

4 *Then came the word of the LORD unto me, ſaying:*

5 *Thus ſaith the LORD the God of Iſrael; Like thoſe good figs:* [Some ſupply theſe words thus: *As theſe figs* (are good:) or, *as thou* (knoweſt) *theſe good figs,* &c. So verſ. 8.] *ſo will I know* [eſteem them as gracious and acceptable, take care for them. See *Pſal.* 1:

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on verſ. 6.] *them that are carried away captive of Juda;* [Hebr. the *captive carrying away, leading away*, as elſewhere often] *whom I have ſent away out of this place to the land of the Chaldeans, for good.* [Theſe words, *for good*, may in a good ſenſe be joyned to the word *know*, or, to the word *ſent away*: for God knoweth his *for* (their) *good*; and he had ſent away and haſtened thoſe that were his (whom he had among the captives) for their good, as intending to reſtore again and build up his Church out of them, as followeth]

6 *And I will ſet mine eye upon them for good,* [Compare 1 *Kings* 8. on verſ. 29. and *Pſal.* 32. on verſ. 8. alſo below chap. 39. 12. and 40. 4. As on the contrary *to ſet the eye againſt a man*, is taken in a bad ſenſe. See *Amos* 9. 4. The phraſe in the Hebrew is alike, but is expounded by that which is joyned with it: and the Hebrew particle ſignifieth *upon, over*, and alſo *againſt*, according to the nature and quality of the thing] *and will bring them again into this land:* [Compare above chap. 16. 15.] *and I will build them*, [Compare *Pſal.* 28. on verſ. 5.] *and not break* (them) *down; and* (I) *will plant them, and not pluck* (them) *up.*

7 *And I will give them an heart to know me, that I am the LORD:* [Compare *Deut.* 30. 6. *Ezech.* 11. 19. and 36. 26, 27.] *and they ſhall be a people unto me,* [See *Levit.* 26. on verſ. 12.] *and I will be a God unto them:* [See *Geneſ.* 17. on verſ. 7. Compare below chap. 30. 22. and 31. 33. and 32. 38.] *for they ſhall return unto me with their whole heart.*

8 *And as the naughty figs, which by reaſon of* (their) *naughtineſſe can not be eaten; (For* [Or, *ſurely*] *thus ſaith the LORD) ſo will I make* [Or, *appoint, order.* Oth. *deliver up:* and the next verſe begins thus: *I will (I ſay) deliver them*, &c. Compare below chap. 29. 17.] *Zedekia King of Juda, together with his Princes, and the remnant of Jeruſalem, that remain in this land, and them that dwell in the land of Egypt.* [That is, them that ſhall dwell there at that time. See 2 *Kings* 25. 26. and below chap 43. 44.]

9 *And I will deliver them up,* [Or, *appoint, make*, &c.] (*for*) *a commotion for evil, unto all the kingdoms of the earth,* [See above chap. 15. 4. *Deut.* 28. on verſ. 25.] *for a reproach, and for a proverb, for a taunt, and for a curſe, in all the places, whither I ſhall have driven them.*

10 *And I will ſend the ſword, the famine, and the peſtilence among them: till they ſhall be conſumed out of the land, which I had given unto them, and to their fathers.*

CHAP. XXV.

The Prophet, by Gods command ſetteth before the eyes of the people his own, and other Prophets, conſtant and continual miniſtery in exhorting them to repentance, and on the contrary their continual diſobedience, verſ. 1, &c. *Wherefore God will plague them (as alſo other nations) by the King of Babel, with ſeventy yeers bondage,* 8. *But then he will alſo recompenſe the King of Babel according to his deſerts, and according to theſe Prophecies,* 12. *A confirmation of theſe Prophecies by a viſion concerning the cup of Gods wrath, of which the nations muſt by turns drink round,* 15. *A repreſentation of the terribleneſſe of theſe judgements,* 30.

THe word, that came to Jeremia, concerning all the people of Juda; in the fourty yeer of Jojakim, the ſon of Joſia, king of Juda, (that was the firſt yeer of Nebucadrezar king of Babel)

2 *Which* [Word of the Lord] *Jeremia the Prophet ſpake unto all the people of Juda, and to all the inhabitants of Jeruſalem, ſaying:*

3 *From the thirteenth yeer of Joſia, the ſon of Amon, the king of Juda, unto this day (this is the three and twentieth yeer)* [Or, *theſe three and twenty yeers*] *the word of the LORD hath come unto me: and I have ſpoken unto you, being up early, and ſpeaking,* [That is, very diligently, ſeaſonably, and conſtantly. Compare above chap. 7. on verſ. 13. and here the next verſe] *but ye have not hearkened.* [That is, obeyed: as alſo in the ſequel, and elſewhere often]

4 *Alſo the LORD hath ſent unto you all his ſervants the Prophets, being up early and ſending;* [Compare above chap. 7. on verſ. 13.] (*but yet have not hearkened, nor inclined your ear to hear.*) [Compare above chap. 11. 7, 8, 10. and 13. 10, 11. and 16. 12. and 17. 23. and 18. 12, 19, 15. and 22. 21.]

5 *Saying; Turn again now, every one from his evil way,* [See *Geneſ.* 6. on verſ. 12. 2 *Kings* 17. 13. *Jerem.* 18. 11. and 35. 15. *Jonah.* 3. 8.] *and from the wickedneſs of your dealings; and dwell* [That is, then ye ſhall ſurely dwell, I will make, that ye, &c. See *Pſal.* 37. on verſ. 3.] *in the land, which the LORD hath given unto you, and to your fathers, from age to age.*

6 *And walk not after other Gods, to ſerve them, and to bow down your ſelves before them: and provoke me not to anger by the work of your hands, that I may not do you evil.* [Meaning the evil of puniſhment: that is, that I may not ſend miſchief and calamity upon you, as often]

7 *But ye have not hearkened unto me, ſaith the LORD: that ye might provoke me to anger by the work of your hands, to your own hurt.*

8 *Therefore thus ſaith the LORD of hoſts. Becauſe ye have not heard my words:*

9 *Behold I will ſend and take all the families of the North,* [That is, all nations, that dwell North-ward. Compare above chap. 1. 15. The meaning is, I will by my ſecret divine providence cauſe them to gather themſelves together, and to come up, as if they came upon expreſs order and command. Compare below chap. 49. 14.] *ſaith the LORD; and unto Nebucadrezar the King of Babel,* [Namely, *ſhall I ſend*, as in the former words is expreſt. Or, *Nebucadrezar*, &c. To wit, will I take, &c.] *my ſervant;* [Whom I am reſolved to make uſe of for the executing of my judgements upon many nations. Compare *Iſai.* 44. 28. and 45. 1. So below chap. 27. 6. and 43. 10. Compare alſo below chap. 29. 4, 7, 14, 20. and 51. 7.] *and will bring them upon* [Or, *againſt*: and ſo in the ſequel] *this land, and upon the inhabitants thereof, and upon all theſe nations round about: and I will ban them,* [See *Deut.* 2. on verſ. 34.] *and make them an aſtoniſhment,* [Or, *terrour.* Oth. *deſolation.* See above chap. 18. 16. and below verſ. 18.] *and a whiſtling,* [As above chap. 19. 8.] *and everlaſting deſolations.* [Hebr. *deſolations of eternity*; that is, long-laſting deſolations]

10 *And I will cauſe to periſh from them the voice of mirth, and the voice of gladneſſe; the voice of the Bridegroom, and the voice of the Bride:* [As above chap. 7. 34. Compare alſo *Iſai.* 24. 7. and above chap. 16. 9. *Ezech.* 26. 13.] *the ſound of the mills,* [Or, *mill-ſtones*: Meaning of the hand-mills, which in ſo great and populous a city were many in number. See *Exod.* 11. on verſ. 5. and *Deut.* 24. on verſ. 6. likewiſe *Rev.* 18. 22. The meaning is, that God would take away all accommodation of lively-hood] *and the light of the lamp.* [Or, *candle*: Whereby may be underſtood, that God would cauſe their feaſts & banquets, which they kept late in the night by great lamp-light, or candle and torch-light, to ceaſe: Or ſimply, that there ſhould be no more night-watches, in reſpect whereof there was wont to be light all the night long in ſo great a city: Or, in general, that there ſhould be no proſperity, joy, nor comfort, as the ſame is underſtood in Scripture by darkneſs, or want of light.]

11 *And this whole land ſhall become a deſolation, an aſtoniſhment:* [Or, *unto aſtoniſhing*, or, *afflicting.* So verſ. 18.] *and theſe nations ſhall ſerve the King of Babel ſeventy years.*

12 *But it ſhall come to paſs, when the ſeventy years are accompliſhed (then will I viſit upon the King of Babel, and upon that nation, ſaith the LORD, their iniquity, as likewiſe upon the land of the Chaldeans: and will make it;* [That nation, or, the land of the Chaldeans] *everlaſting deſolations.* [Hebr. *deſolations of eternity.*]

13 *And I will bring upon that land all my words, which I have ſpoken over it: over all that is written in this book, which Jeremia propheſied, againſt all theſe Nations.*

14 *For of them ſhall cauſe themſelves to be ſerved, thoſe that are alſo mighty Nations, and great Kings:* [Hebr. *have ſerved themſelves*; that is, ſhall aſſuredly cauſe themſelves to be ſerved of them, uſing them as ſlaves and bond-men. The meaning is, as the Chaldeans, or Babylonians have ſubdued other great nations and Kings, and have compelled them to be ſlaves and bond-men: ſo ſhall it be done to them again by ſuch Nations and Kings, that are mighty and great, as well as they: to wit, the Perſians and Medes. See the ſame phraſe above chap. 22. on verſ. 13. and below chap. 27. 7. and 30. 8. *Ech.* 34. 27. &c.] *thus will I recompenſe them according to their doing and according to the work of their hands.*

15 *For thus ſaith the LORD, the God of Iſrael unto me;* [In a viſion] *Take this cup of wine of indignation at mine hand, and give to all the nations, to whom I ſend thee, to drink (it.)* [Or, *the cup of wine of this indignation*, &c. whereby were typified Gods wrath, judgments and plagues, which he had prepared for theſe nations, and intended to bring upon them, with a command to *Jeremia*, to ſhew and declare openly all theſe things unto them, to the honour of God, inſtruction and admonition of his people, and conviction of the wicked. Compare *Pſalm* 75. 9. *Iſa.* 51. 17. *Revel.* 16. 19.]

16 *That they may drink, and tremble, and be mad, becauſe of the ſword,* [That is, war, with all bitter conſequents thereof. Compare *Pſalm* 22. on verſ. 21. So below, verſ. 27. 29.] *that I will ſend among them.*

17 *And I took the cup at the LORDS hand! and I gave drink to all the nations, unto whom the LORD had ſent me:*

18 (*Namely*) *to Jeruſalem and to the Cities of Juda, and to their Kings, and to their Princes: to make them a deſolation,* [As above verſ. 9, 11.] *a whiſtling and a curſe, as is at this day:* [Compare *Deut.* 4. 20. 38. 18. 1 *Kings* 8. 24. Hence it is gathered by ſome, that *Jeremia* wrote this at the time of the accompliſhment of this propheſie. Oth. *as* (if it were) *this day.* That is, it ſhall as ſurely come to paſs, if as we now beheld it with our eyes. The attentive Reader may alſo compare 2 *Chron.* 29. 8.]

19 *To Pharao,* [See *Geneſ.* 12. on verſ. 15. and below chap. 46.] *the King of Egypt, and to his ſervants, and to his Princes: and to all his people:*

20 *And to all the mingled heap,* [Some underſtand hereby, a mixture of all ſorts of nations dwelling among one another without diſtinction or limitation of City or particular borders. ſo verſ. 24.] *and to all the Kings of the land of Uz:* [See *Job.* 1. on verſ. 1. and *Geneſ.* 10. on verſ. 23.] *and to all the Kings* [meaning petty Kings, Princes, and Governours, Deputies, or Lieutenants. Compare below chap. 47. 4, &c. and ſee *Judg.* 3. on v. 3.] *of the line of the Philiſtines & Askelon, and Gaza* [Cities of the Philiſtines known in Scripture] *& the remnant of Aſhdod.* [Becauſe a great part of this City was already waſted & deſtroyed by the long-laſting ſiege of *Pſammetichus* King of Egypt, who was the father of *Pharao Necho*, as ſome hiſtories mention. See of *Aſhdod*, 1 *Sam.* 5. on verſ. 1.]

21 *To Edom,* [See below chap. 49. 7. &c.] *and to Moab,* [See below chap. 48.] *and to the children of Ammon.* [See below chap. 49. 1. &c.]

21 *And to all the Kings of Tyrus,* [Succeſſively one after another: Or, to all Rulers, Princes, Governours, exceeding rich, and wealthy Merchants and inhabitants that carried themſelves like Kings. See *Iſa.* 23. 8. and below chap 47. 4. and likewiſe *Joſ.* 19. on verſ. 29.] *and to all the Kings of Zidon: and to the Kings of the iſles, that are beyond the ſea:* [Hebr. *of the iſle*, &c. See *Pſalm* 72. on verſ. 10. Oth. *the country that is by the ſea-ſhoar.* Compare below chap. 49. 23.]

23 *To Dedan, and to Thema,* [People of the ſtony Arabia, deſcended from *Kethura.* See *Geneſ.* 25. 3, 15. *Iſa.* 21. 13. Of another *Dedan* deſcended from *Cham*, by Cuſch in *rich Arabia*, or *Ethiopia*, ſee *Geneſ.* 10. on verſ. 7. and of *Dedan* in *Edom*, ſee below chap. 49. 8.] *and to Buz,* [ſee *Geneſ.* 22. 21.] *and to all that are cut ſhort at the corners:* [See above chap. 9. on ver. 26.]

24 *And to all the Kings of Arabia;* [Or, *to wit*, or, *namely*, &c. meaning, that by theſe Kings are underſtood, *thoſe that are cut ſhort at the corners*, v. 23.] *and to all the Kings of the mingled heap,* [As above verſ. 20.] *that dwell in the wilderneſs,* [meaning the Arabians, that dwelt not in the fenced Cities but in tents. See below chap. 49. 31, &c. and *Judg.* 8. 11.]

25 *And to all the Kings of Zimri,* [That is, (as ſome conceive) where the poſterity of *Simran* dwelt, who was Abrahams ſon by *Kethura*, *Geneſ.* 25. 2.] *and to all the Kings of Elam,* [See *Geneſ.* 10. on v. 22. and below chap. 49. 34, &c.] *and to all the Kings of Media.*

26 *And to all the Kings of the North, that are neer and a far off, the one with the other;* [Hebr. *the man, at, by*, or, *with his brother*; that is the one as well as the other; or, which lie by one another] *yea to all the Kingdoms of the earth, that are upon the earth: And the King of Seſach* [Hebr. *Scheſchach*; that is, Babel, or, ſome other of the chiefeſt Cities of the Kingdom of Babylon, as may be gathered from below chap. 51. 40. The original of the name is uncertain] *ſhall drink after them.*

27 *Thou ſhalt then ſay unto them, thus ſaith the LORD of hoſts, The God of Iſrael; drink* [To wit, of that cup of indignation, whereof above verſ. 15.] *and be drunken, and ſpew and fall down, that ye riſe not again:* [Or, *and riſe not again*] *becauſe of the ſword, which I will ſend among you.*

28 *And it ſhall come to paſs, when they ſhall refuſe to take the cup at thine hand to drink; that thou ſhalt ſay unto them; thus ſaith the LORD of hoſts, ye ſhall certainly drink.* [Hebr. *drinking drink.*]

29 *For lo, in the City,* [Namely Jeruſalem, called the City of God, as followeth] *which is called by my name,* [*upon which my name is called*, or, *proclaimed.* Compare above c. 7. on v. 10.] *I begin to plague,* [Hebr. properly *to do evil*] *& ſhould ye in any wiſe be held guiltleſs?* [Hebr. *being guiltleſs*, or, *being held guiltleſs, be held guiltleſs*; that is, in any wiſe go unpuniſhed? Compare below chap. 30. 11. and 46. 28. and 49. 12. And ſee 1 *Kings* 2. on verſ. 9.] *ye ſhall not be held guiltleſs: for I call* (for) *the ſword* [That is, Jordain by my divine providence, that it ſhall come, as by a ſpecial command. So *Ezech.* 38. 21. Compare alſo *Iſa.* 13. 3. and 46. 11. and 48. 15. *Ezech.* 36. 29. *Amos* 5. 8. and 9. 6. *Hag.* 1. 11. hence it is alſo called *the ſword of the Lord*, as having a command from him, below chap. 47, 6, 7 See further 2 *Kings* 8. on verſ. 1.] *upon all the Inhabitants of the earth, ſaith the LORD of hoſts.*

30 *Thou ſhalt propheſie all theſe words unto them:*

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and thou shalt say unto them; The LORD *shall roar* [like a lion: it is spoken figuratively, to expresse the fearful consequents of Gods anger. See *Joel* 3. 16. *Amos* 1. 2.] *from on high, and lift up* [Hebr. *give*] *his voice from the habitation of his holinesse*, [That is, his holy habitation, to wit, heaven] *he shall terribly roar* [Hebr. *roaring roar*] *upon his habitation*; [Or, *against his pleasant habitation*; that is, the Temple, as *Psal.* 79. 7.] *he shall utter a shout*, [Hebr. *hedad*, almost agreeing with *Hed*; that is, an *Echo*, Ezech. 7. 7.] *as the treaders (of grapes,) against all the inhabitants of the earth*; [Or, *he shall cause (them) to cry out*, or, *cause them to cry to one another that tread (the grapes,)* or, *that tread* (the presses,) who in the time of the vintage (while they are at their labour) cry one to another, or, sing to one another by turns, to rejoyce and encourage one another in their work; see *Isa.* 16. 9, 10. So (God implyeth) he will cause the Babylonians to encourage and hearten one another on, to fall on as it were with a common shout and alarm of war, and to destroy both lands and people, without sparing Jerusalem it self, or the Temple. Compare below chap. 48. 32. and 51. 14. Some take it thus: *he shall answer* (himself) *with a joyful cry*; as if the Lord should say, that he hath no need that any one should instigate, or put him on to this judgement, he is forward and prone enough thereto of himself; his own zeal putteth him on upon it]

31 *The sound shall come to the end of the earth*; [Or, *there shall come a cracking, a great*, or, *terrible noise*, &c.] *for the* LORD *hath a contention* [Or, *suit, controversie*] *with the nations, he will keep judgement* [Or, *enter into judgement, dispute, plead*] *with all flesh*; [That is, men. See *Genes.* 6. on vers. 12.] *the wicked, them he will deliver to the sword, saith the* LORD.

32 *Thus saith the* LORD *of hosts: Behold, there goeth forth evil* [Evil of punishment; that is, mischief, misery. See *Genes.* 19. on vers. 19.] *from nation to nation*: [That is, from one nation to another] *and there shall be a great tempest raised up from the sides of the earth.* [Oth. *of the land.* So in the next verse]

33 *And the slain of the* LORD [That is, those that by the just judgement, and providence of God perished] *shall (lie) at that day from the (one) end of the earth unto the (other) end of the earth: they shall not be lamented*, [As above chap. 16. 4.] *neither taken up*, [Hebr. properly *gathered*. See *Psal.* 26. on vers. 9.] *nor buried; they shall be for dung upon the ground.*

34 *Howl ye shepherds*, [Rulers in Church and Common-wealth] *and cry, and wallow your selves (in the ashes)* [This is here inserted from above chap. 6. 26.] *ye glorious ones of the flock*; [So God calleth the chiefest and mightiest among the people; so vers. 35. 36. See of the Hebrew word, *Psal.* 8. on vers. 2.] *for your dayes* [Which are ordained or allotted unto you by God. See *Psal.* 37. on vers. 13.] *are accomplished, that they shall slay*: [To wit, you, or the one the other] *and of your dispersions*; [Meaning *the dayes* of your dispersions, (that is, that ye shall be scattered and dispersed abroad into forreign countreys:) or *your dispersions* are neer at hand] *then ye shall fall like a precious vessel.* [Hebr. *vessel of desire*, or, *of delight, of wishing*; that is, fair, pleasant, precious, desirable. (See 2 *Chron.* 32. on vers. 27.) The meaning is, that all their beauty and glory shall perish, as (for example) a fair and precious glasse, or somewhat else, that being made of very brittle matter, falleth in pieces, and is good for nothing more, neither can it be joyned together again or repaired]

35 *And the flight shall perish from the shepherds; the escaping from the glorious ones of the flock.* [Or, *shall be lost unto*, &c. That is, there shall be no fleeing for the Rulers, nor escaping for the Great ones of the land. Compare *Psal.* 142. 5. *Amos* 2. 14, 15, 16, &c.]

36 *There shall be a voice of the cry of the shepherds, and an howling of the glorious ones of the flock: because the* LORD *destroyeth their pasture.*

37 *For the pastures of peace* [Or, *folds, shepherds tents*, or, *huts, pleasant habitations* (because the Hebrew word is so taken) *of peace*; That is, where they slept, time went and fed peaceably, and dwelt in all safety and prosperity, and thought to continue and dwell (so still) *shall be cut off: because of the heat of the* LORD'S *anger.*

38 *He* [Namely, the LORD, of whom is spoken in the end of the former verse] *hath forsaken his hut*, [Or, *hole*] *as a young lion*: [This may be understood thus, that God, like a lion, went forth out of his hole, as it were for prey, to destroy lands and people in great wrath, and as it were to rent in pieces and devour them; or, that he had now forsaken the place of his residence, to wit, Zion and the Temple (from whence he like a young lion was wont to frighten the enemies, and to tear them in pieces;) and in that respect it will be easie for the enemy now to conquer & subdue the land of Juda, &c.] *for* [Or, *surely*] *their land is become a desolation, because of the heat of the oppressour*, [Or, *Spoiler*. Which may be applied unto God, and likewise to the Babylonian. Hebr. *oppressing*; to wit, *sword*, as below chap. 46. 16. and 50. 16. or, *land*, or, *city*, as *Zeph.* 3. 1. Some render it, *because of the heat of the dove*, because the Hebrew word signifieth also a *dove*: (See *Psal.* 24. on vers. 8.) As if God should say, He that before was as loving and friendly as a dove, is now become like a young devouring lion, and that for the great sins of the people. Some understand by the *dove*, the Assyrians, of whom some do write, that they bare in their ensigns the picture of a dove. Then by the Assyrians must be understood the Babylonians, as bearing rule at that time over the Assyrians. Compare *Ezra*, 6. 22.] *yea because of the heat of his anger.*

CHAP. XXVI.

The Prophet, by command from God, threateneth all the people in the Court of the Temple, that God, if they continue disobedient, will make the Temple like Silo, and the land a curse unto all nations, vers. 1, &c. *He is thereupon apprehended, and pronounced to be guilty of death*, 8. *But the Princes, &c. coming there, and having heard the accusation, as also Jeremia's answer, clear him, by the example of the Prophet Micha*, 10. *Ahikam is commanded in particular, for delivering Jeremia, that it fared not with him, as it did with another Prophet, named Uria*, 20.

IN the beginning of the Reign of *Jojakim*, the son of *Josia*, King of *Juda*, came this word from the LORD, saying:

2 *Thus saith the* LORD; *stand in the Court of the* LORD'S *house, and speak unto all the Cities of Juda, which come to worship* [Hebr. properly *to bow themselves*, or, *to bow down*. See *Genes.* 24. on vers. 26.] (*in*) *the* LORD'S *house; all the words, that I have commanded thee to speake unto them: diminish not a word.*

3 *Peradventure they will hearken, and turn, every man from his evil way; then would I repent me* [See *Genes.* 6. on vers. 6. So vers. 13. and 19.] *of the evil* [Of punishment. See *Genes.* 19. on vers. 19.] *which I think to do unto them, because of the wickednesse of their dealings.*

4 *Say then unto them; Thus saith the* LORD: *If ye will not hearken unto me, to walk in my law, which I have given before your face.*

5 *Hearkening to the words of my servants, the Prophets,*

whom I send unto you, even being up early and sending; [See above chap. 7. on vers. 13. and vers. 25. and chap. 11. 7. and 5. 3.] *but ye have not hearkened.*

6 *Then will I make this house like Silo*; [See above chap. 7. 12, 14.] *and I will make this city a curse, to all the nations of the earth.*

7 *And the Priests, and the Prophets* [Meaning the false Prophets, or false Teachers: and so in the sequel. See above chap. 2. 26.] *and all the people, heard Jeremia speak* [Hebr. *speaking*] *these words in the house of the* LORD.

8 *So it came to passe, when Jeremia had made an end of speaking all that the* LORD *had commanded* (him) *to speak unto all the people; that the Priests, and the Prophets, and all the people took him, saying, Thou shalt die the death.* [Hebr. *dying, die*]

9 *Why hast thou prophesied in the Name of the* LORD, *saying; This house shall be like Silo, and this city shall be desolate*, (so) *that none shall dwell there? and all the people were gathered against Jeremia in the house of the* LORD.

10 *Now when the Princes of Juda heard these words*, [Or, *things, matters*] *they came up from the Kings house (unto) the house of the* LORD: *and they set themselves by the door of the new gate* [Being (according to the opinion of some) the greatest of all, renewed and repaired by King Jotham, otherwise called the *high* gate: also the gate of *Sur*, and the *foundation-gate*, in the east-end of the Temple. See 2 *Chron.* 27. on vers. 3. and 2 *Kings* 11. on vers. 6. and 15. on vers. 35. and compare above chap. 20. on vers. 2.] *of the* LORD, [That is, which was before the house of the Lord]

11 *Then spake the Priests and the Prophets unto the Princes, saying: on this man is a judgement* [Or, *right*] *of death*; [That is, he is guilty to be condemned to die, or to be punished with death. So below vers. 16. See *Deut.* 19. on vers. 6. and 21. 22. *Luke* 24. 20.] *for he hath prophesied against this city, according as ye have heard with your ears.*

12 *But Jeremia spake unto all the Princes, and to all the people, saying; The* LORD *sent me, to prophesie against this house, and against this city, all the words that ye have heard.*

13 *Now then, make your wayes and your dealings good, and obey the voice of the* LORD *your God: then the* LORD *will repent him of the evil, that he hath spoken against you.*

14 *But I, behold, I am in your hands*: [That is, power] *do unto me, as it is good, and as it* (is) *right in your eyes.* [That is, so as ye judge it to be good and right.]

15 *But know for certain*, [Hebr. *knowing, know*] *that if ye put me to death, ye shall surely bring* [Properly *give, appoint*. See *Judg.* 9. on vers. 24. *Ezech.* 7. on vers. 3, 4, 8.] *innocent blood upon your selves, and upon this city, and upon the inhabitants thereof; for of a truth, the* LORD *hath sent me unto you, to speak all these words before your ears.*

16 *Then said the Princes, and all the people unto the Priests, and to the Prophets: On this man is no judgement of death; for he hath spoken to us in the Name of the* LORD *our God.*

17 *Also there rose up men, of the Eldest* [That is, chiefest, men in place of authority, persons of note and quality. See *Numb.* 11. on vers. 16. and compare *Gen.* 50. 7.] *of the land, and spake to all the congregation of the people, saying;*

18 *Micha, the Morasthite*, [That is, born at *Moresheth*, which some conceive to be *Maresha*, from *Mich.* 1. 14, 15. because the original signification of the word seemeth to be. See annotat. there, and likewise *Jos.* 15. 44. But others conceive *Moresheth* to be a village, lying not far off from the city of *Maresha*, on the West-borders of Juda: Or, an other city lying by Gath, pertaining to the Philistines, and perhaps taken by the Benjamites, 1 *Chron.* 8. 13. See further *Mich.* 1. on vers. 14. and of another Prophet *Micha*, 1 *Kings* 22. and 2 *Chron.* 18.] *prophesied in the dayes of Hizkia, King of Juda, saying; Thus saith the* LORD *of hosts*; [See 1 *Kings* 18. on vers. 15.] *Zion shall be plowed, (like) a field, and Jerusalem* (shall) *become heaps* (of stone,) *and the mountain of this house*, [Mount *Moria*, where the Temple stood] *the high places of a forest.* [That is, a very wilde, desert, wooddy, high place. See *Mich.* 3. 12.]

19 *Did also Hizkia King of Juda, and all Juda put him to death?* [Or, *put him at all to death*. Heb. *putting to death, put him to death*] *did he.* [Namely Hizkia] *not fear the* LORD? *and besought he the face of the* LORD? *so that is repented the* LORD [As above chap. 18. 8. and elsewhere often] *of the evil, which he had spoken against them? we then, commit great evil against our souls.* [That is, we commit a great sin; whereby we bring destruction upon our selves. Compare *Numb.* 16. on vers. 38, &c.]

20 *There was also a man*, [Or, *there had*, or, *hath been also a man*] *that prophesied in the Name of the* LORD, *Uria the son of Semaja*, [Hebr. *Urijahu-Shemajahu*. Of this man there is no where else any mention made] *of Kiriath-Jearim*: [See *Judg.* 18. on vers. 12.] *he prophesied against this city, and against this land, according to all the words of Jeremia.* [That is, in like manner, just so, as Jeremia hath done. All this may be a relation of the Prophet Jeremiah himself, serving to take notice of Gods gracious providence in protecting of Jeremy by Ahikam, without which Jojachim likely would have rewarded him, as he had this Uria.]

21 *And when King Jojakim, together with all his mighty men, and all the Princes, heard his words, the King sought to put him to death: When Uria heard (it,) he was afraid, and fled, and came into Egypt.*

22 *But King Jojakim sent men (to) Egypt, Elnathan the son of Achbor*, [Compare 2 *Kings* 22. 12, 14. and below chap. 36. 12.] *and (other) men with him, into Egypt.*

23 *They fet Uria out of Egypt, and brought him unto King Jojakim, and he smote him with the sword, and he cast his his dead body* [That is, caused him to be smitten; that is, to be slain, and his body to be cast, &c.] *into the graves of the children of the people.* [That is, in one of the graves of the common people, (See *Judg.* 12. on vers. 7.) without yeelding him (as a Prophet of the LORD was well worthy of) any outward honour, or funeral solemnity.]

24 *But the hand of Ahikam: the son of Saphan, was with Jeremia*, (so) *that they delivered him not into the hand of the people, to put him to death.* [That is, he defended *Jeremia* by his power and authority that he had. See of this *Ahikam*, 2 *Kings* 22. 12, 14. and 25. 2. also below chap. 39. 14.]

CHAP. XXVII.

The Prophet is commanded to wear a yoke upon his neck, and likewise to send yokes to five neigbour Kings, and to tell them, that they shall be fain to bow their necks with Juda under Nebuchadnezars yoke, (and the willinger they did it, the better it should be for them) without hearkning unto false Prophets vers. 1. 2. &c. *All this doth he afterward amply propound unto King Zedekia, moreover prophecying, that the remaining vessels of the Temple should be likewise carried to Babel, and there continue till the time appointed*, 12.

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IN the beginning of the reign of Jojakim, the son of Josia, King of Juda, [Eleven years before the Reign of Zedekia, when Nebuchadnezer was as yet no King of Babel, as may be gathered from chap. 25. 1. At that time Jeremia received a command concerning that which he should do and say in the time of Zedekias reign as appeareth by the sequel. See vers. 3. and 12.] came this word unto Jeremia from the LORD, saying:

2 Thus saith the LORD unto me; Make thee bonds, and yokes, [So, is the Hebrew word also taken above chap. 28. 10,12,13. Otherwise it signifieth also draught trees, or, cords, whereby they are tied to the yoke, or draught-tree. See Levit 26. 13. with the annotat.] and put them upon thy neck. [Them; that is, one of them, (See Judg. 12. on vers. 7. and above chap. 26. on ver. 23.) and wear it, to represent lively unto the people their future bondage under the King of Babel: (See below vers. 8. 12. and chap. 28 14.) and do with the rest, as followeth.]

3 And send them to the King of Edom, and to the King of Moab, and to the King of the Children of Ammon, and to the King of Tyrus, and to the King of Zidon: by the hand of the Messengers, [Or, Ambassadours] which come [Or, shall come, are come] to Jerusalem unto Zedekia King of Juda. [To make a covenant with him against the Babylonians, or, to harden him in his rebellion. See 2 Chron. 36. 13.]

4 And command them to say unto their Lords: Thus saith the LORD of hosts, [See 1 Kings. 18. on vers. 15.] the God of Israel: Thus shall ye say unto your Lords.

5 I have made the earth, the man, and the cattel that are upon the ground, by my great power, and by mine outstretched arm, and I give it, [Or, therefore do I give it, or, have given it, &c. To wit, the earth] unto whom it is right in mine eyes. [That is, unto whom it pleaseth, or pleased me. See Dan. 4. 14, 22.]

6 And now, I have given all these lands into the hand of Nebuchadnezar [In the former chapters often called Nebuchadrezar] King of Babel, my servant: [See above chap. 25. on vers. 9.] even the beasts of the field, have I given him also to serve him. [A phrase signifying absolute and perfect dominion. Compare below chap. 28. 14. Dan. 2. 38.]

7 And all nations shall serve him, and his son, [Evil-merodach, of whom see 2 Kings 25. 27. and below chap. 32. 31.] and his sons son: [Belsazar. [See Dan. 5.] until also the time of his own lands come; [Or, the right time of his land, &c. Hebr, the time of his land, also or, even, or, years of his, to wit, land; or, also that, to wit, time of his land, that his land by Gods providence shall be brought under the power and subjection of others and the Babylonian Monarchy take an end. Compare Dan. 5. 26.] then shall mighty nations and great Kings cause themselves to be served of him. [Or, compel him to serve. See above chap. 25. on vers. 14.]

8 And it shall come to pass: That the nation and Kingdom; which will not serve him, Nebuchadnezar King of Babel, and which, [To wit, nation or, kingdom] will not give their neck under the yoke of the King of Babel; That same nation will I visit, saith the LORD, by the sword, and by the famine, and by the pestilence, until I shall have consumed them by his hand. [That is by his ministry, or, by his power.]

9 Ye then, hearken not unto your Prophets, [Meaning false Prophets, and such as pretend that they have divine revelations and dreams. See above chap 23. 25, &c.] nor to your sooth-sayers, nor to your dreamers, [Hebr. dreams: So below chap. 29. 8. So below carrying away captive, or, captivity, for them that are carried away captive, or, captives, below chap. 28. 4, 6. and 29. 1, 4. See Job 35. on vers. 13.] and to your juglers, and to your sorcerers; [See Levit. 19. on vers. 26.] which speak unto you, saying; ye shall not serve the King of Babel.

10 For they prophesie falsehood [Or, a lie. So ver. 14, 16.] unto you to bring you far from your land, that I should thrust you out, and ye should perish. [See below on vers. 15.]

11 But the nation, that shall bring their neck under the yoke of the King of Babel, and (shall) serve him; those will I leave in their (own) land, with the LORD, and they shall till it, and dwell therein.

12 After that, [To wit, in the time of King Zedekia Compare above vers. 1. and below chap. 35. 1. with the annotat.] I speak to Zedekia, King of Juda, according to all these words saying: Bring your necks under the yoke of the King of Babel, and serve him & his people, so shall ye live. [That is, remain alive. So vers. 17.]

13 Why should ye die, thou and thy people, by the sword, by the famine, and by the pestilence? [Which shall surely be, if ye will not serve the King of Babel. So below vers. 17. Compare 2 Sam. 2.22.] according as the LORD hath spoken concerning the nation, that will not serve the King of Babel.

14 Hearken then not unto the words of the Prophets, that speak unto you saying; ye shall not serve the King of Babel: for they prophesie falshood unto you. [As above chap. 14. 14. and 23. 21. and 29. 8.]

15 For I have not sent them, saith the LORD, and they prophesie falsely in my name: that I might thrust you out, and (that) ye might prophesie, ye and the Prophets that prophesie unto you. [This indeed was not the aim of the false Prophets: but it will certainly follow thereupon, will the Lord say, if they should believe the false Prophets, who were also with their false prophesies under the holy and righteous providence of God. See 1 Kings 22 19. &c. and above chap. 18. on vers. 16.]

16 Also I spake to the Priests, and to all this people, [That adhered to the Priests, and to the false Prophets] saying: thus saith the LORD, hearken not unto the words of your Prophets that Prophesie unto you, saying; Behold the vessels of the LORDS house [which in the time of Jojakim and Jechonia were carried to Babel, 2 Chron. 36. 7, 10.] shall now shortly be brought again from Babel: [Compare below chap. 28. 3.] for they prophesie falsehood unto you.

17 Hearken not unto them, (but) serve the King of Babel, so shall ye live: [As vers. 12.] wherefore should this City become a desolation?

18 But if they be Prophets, and if the word of the LORD be with them, let them now make intercession [Hebr. entreat, run upon, come between, to wit, with intercessions: as above chap. 7. 16. See there] to the LORD of hosts, that the vessels, which are left in the house the LORD, and (in) the house of the King of Juda, and at Jerusalem, go not to Babel.

19 For thus saith the LORD of hosts concerning the Pillars, [See 2 Kings 25. 16, 17.] and concerning the Sea, and concerning the Bases; and concerning the residue of the vessels, that remain in this city.

20 Which Nebuchadnezar, King of Babel, took not away, when he carried away captive Jechonia, the son of Jojakim King of Juda, from Jerusalem to Babel: together with all the Nobles [Hebr. white ones. See Nehem. 2. on vers. 16.] of Juda and Jerusalem.

21 Yea thus saith the LORD of hosts, the God of Israel; concerning the vessels, that remain in the house of the LORD, and (in) the house of the King of Juda, and at Jerusalem;

22 They shall be brought to Babel, and there shall they be: [That is, remain. So below chap. 32. 5. Psalm 37. 18. &c.] until the day that I will visit them, saith the LORD; [This and that which followeth may be applied to the gracious visitation of the Jews, whom God would redeem out of the Babylonian captivity, and cause them to come again with the vessels into their own land: or also (by way of comparison taken from

men) it may be applied to the vessels themselves, to which God (in a manner) would shew this mercy, as that he would bring them again out of the hands of those, that violently detained, and most shamefully abused them (Dan. 5. 2, 3, 4.) to their due place, and restore them to their right use. Thus God is said to visit the land, Psalm 65 10. &c.] then will I carry them up, and bring them again to this place. [Compare 2 Chron. 36. 22. below chap. 29. 10.]

CHAP. XXVIII.

Hananja prophesieth falsely against Jeremia, ver. 1, &c. Against which Jeremia defendeth himself, 5. Hananja breaketh the yoke from off the neck of Jeremia, 10. who, at Gods commandment, maketh an iron one in stead thereof, with a repetition of his prophesie, and determination of death unto Hananja, the same year, wherein he also died. 12,

MOreover, it came to pass in the same year, [That he exhorted Zedekia, the Priests, and the people (as above chap. 27. 12, &c.) to bow their necks under the yoke of the King of Babel] in the beginning of the Reign of Zedekia the King of Juda, in the fourth year, [in which year king Zedekia also sent an Ambassadour to Babel. See below chap. 51. 59.] in the fifth moneth, (that) Hananja, [Hebr. Chananja] the son of Azur, [Hebr. Azzur] the Prophet, [meaning false Prophet: so in the sequel] that was of Gibeon, [a City of the Priests, Jos. 21. 13, 17.] spake unto me in the house of the LORD, before the eyes [That is, in the presence: and so often in the sequel] of the Priests, and of all the people, saying:

2 Thus saith the LORD of hosts, the God of Israel, saying: I have broken the yoke of the King of Babel.

3 In the two full years, [Hebr. years of daies. See Genes. 41. on vers. 1. So below vers. 11.] will I bring again to this place all the vessels of the house of the LORD; which Nebuchadnezar the King of Babel, took away from this place, and brought them (to) Babel.

4 Also I will bring again to this place Jechonia, the son of Jojakim, King of Juda, and all them that were carried away captive [Hebr. captive carrying away, transportation. So below vers. 6. and 29. 1, 20. and elsewhere often] of Juda, that were come to Babel, saith the LORD; [This he speaketh falsely. See above chap. 23. 31.] for I will break the yoke of the king of Babel.

5 Then spake the Prophet Jeremia to the Prophet Hananja; before the eyes [As above vers. 1.] of the Priests, and before the eyes of all the people, that stood in the house of the LORD.

6 And the Prophet Jeremia said; Amen, [That is, be it true. See Numb. 5. on vers. 22.] the LORD do so; the LORD confirm thy words, which thou hast prophesied, to bring again the vessels of the LORDS house, [That is, of his house, as often] and all that are carried away captive, [as above vers. 4.] from Babel to this place.

7 But hear [Thou Hananja] now this word, which I speak before thine ears, and before the ears of all the people.

8 The Prophets, that have been before me and before thee of old; they prophesied against many lands, and against great [Or, mighty] Kingdoms, of war, and of evil, [That is, all manner of plagues, mischief and misery, which do usually accompany war, as famine, desolation, of lands and people, &c.] and of pestilence. [when sins prevailed, and were ripe for punishment, such hath been ordinarily the burden of the Prophets: now (will Jeremia say) thou practisest the clean contrary, hardning the people in wickedness, whereas the true Prophets by threatning them with Gods judgments, sought to bring them to repentance, with promises of grace and mercy to the penitent.]

9 The Prophet, that shall have prophesied of peace; [Or, concerning a Prophet, &c.] when the word of that Prophet cometh, [that is, cometh to pass, is accomplished. So Judg. 13. 12.] (then) shall that Prophet be known, that the LORD hath sent him.

10 Then Hananja the Prophet took the yoke from the Prophet Jeremias neck, [See above chap. 27. on vers. 2.] and he brake it.

11 And Hananja spake before the eyes [As above vers. 1, 5.] of all the people, saying; thus saith the LORD; So will I break the yoke of Nebuchadnezar the King of Babel, in the two full years, [as above vers. 3.] from the neck of all the Nations. [meaning taking it from off the neck, &c. from vers. 10. So in the next verse] and the Prophet Jeremia went his way. [looking for further relation and charge from God.]

12 But the word of the LORD came to Jeremia, (after that the Prophet Hananja had broken the yoke from of the neck of the Prophet Jeremia) saying:

13 Go thy waies, and speak to Hananja, saying; Thus saith the LORD; Thou [O Hananja] hast broken the wodden yokes; [this may be understood, that Hananja breaking one wooden yoke from of Jeremia, would thereby imitate, that all the rest, whereof is spoken chap. 27. 2, 3. &c. should be likewise broken. Or, it may be here rendered, wodden draught trees, (See above chap. 27. on vers. 2.) because in the sequel another Hebrew word, which also signifieth a yoke, is used. Compare further Deut. 28. 48.] now shalt thou [O Jeremia] in stead of them make iron yokes. [these are the words which God spake unto Jeremia, that he might in his name tell them to Hananja.]

14 For thus saith the LORD of hosts, the God of Israel; I have put an iron yoke upon the neck of all these Nations, that they may serve Nebucadnezar the King of Babel, and they shall serve him: yea I have also given him the beasts of the field. [See above chap. 27. on ver. 6.]

15 And the Prophet Jeremia said unto the Prophet Hananja; hear now, Hananja: the LORD hath not sent thee, but thou hast made this people to trust in a lie.

16 Therefore, thus saith the LORD; Behold I will cast thee away, from the earth: [Take thee away out of the land of the living, (as the Scripture elsewhere speaketh) and send thee to thine own place. Compare Acts 1. 25.] this year thou shalt die, because thou hast spoken backsliding against the LORD. [hardening the people by the false prophesies in their backsliding and wickedness. Compare Deut. 13. 15. below chap. 29. 32.]

17 So the Prophet Hananja died in the same year: in the seventh moneth. [The second year, after that he was foretold of his death by Jeremia the Prophet. See above vers. 1.]

CHAP. XXIX.

Jeremia sendeth letters to Babel unto the Jews, that were carried thither captive with Jechonia, and exhorteth them to be peaceable and quiet there, to pray for the peace of Babel, not to believe their false Prophets and dreamers, nor to expect deliverance before the seventy years be expired, ver. 1, &c. he likewise prophesieth, how ill it will be with them that remain in Juda, 16. with a special severe prophesie against two false Prophets in Babel, Achab and Zedekia, 20. Also against Semaia, who had written from Babel to Jerusalem, that they should punish Jeremia for his letters. 24.

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MOreover these are the words of the letter, which the Prophet Jeremia sent from Jerusalem, unto the remaining eldest, that were carried away captive, [Hebr. the residue of the eldest of the captive carrying away: as above chap. 28. 4. and below verf. 4. 22, 31.] as also to the Priests, and to the Prophets, and to all the people, whom Nebuchadnezar had carried away captive from Jerusalem to Babel;

2 (After that King Jechonia and the Queen, and the Chamberlains, [Or, Courtiers. See Genes. 37. on verf. 36.] the Princes of Juda and Jerusalem, together with the Carpenters and Smiths, [Hebr. the Carpenter and the Smith. See above chap. 24. on verf. 1.] were departed from Jerusalem. [See 2 Kings 24. 12. 14.]

3 By the hand [This dependeth on these words of the first verse, which the Prophet Jeremia sent by the hand, &c. that is by the ministery, &c. These Ambassadours took the letter along with them] of Elasa the son of Saphan, and Gemarja the son of Hilkia: whom Zedekia king of Juda sent to Babel, unto Nebuchadnezar King of Babel, saying: [To wit, in this letter, as followeth. So below verf. 25. 28, &c.]

4 Thus saith the LORD of hosts, [See 1 Kings 18. on verf. 15.] the God of Israel: unto all that are carried away captive [Hebr. unto all the captive carrying away, as verf. 1.] whom I [the Lord] have caused to be carried away captive from Jerusalem to Babel.

5 Build houses, and dwell (in them,) and plant gardens, and eat the fruit of them.

6 Take wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters: and be multiplied there, and be not diminished.

7 And seek the peace [That is, welfare and prosperity. See Genes. 37. on verf. 14.] of the City, whither I have caused you to be carried away captive, and pray unto the LORD for it: for in the peace thereof shall ye have peace. [when it goeth well with it, then will it also go well with you.]

8 For thus saith the LORD of hosts, the God of Israel; Let not your Prophets, and your sooth-sayers, that are in the midst of you, deceive you: [Making you believe, that within two years ye shall be delivered. Compare above chap. 14. 14. and 23. 21. and 27. 15.] neither hearken to your dreamers, [Heb. dreams. See above chap. 27. on verf. 9.] whom ye cause to dream, [whom by your vanity, and credulity you give occasion and cause to seduce you by false dreams.]

9 For they prophesie falsely [Hebr. in, or, with falsehood] in my name: I have not sent them, saith the LORD.

10 For thus saith the LORD; Assuredly when seventy years shall be accomplished [Hebr. at, or, according to the moneth of being accomplished] at Babel, [or, on, with Babel; That is when ye shall have been there seventy years, or, when Babel shall have kept you so long in captivity. This place is very remarkable for the opinion of those, that begin to count the seventy years captivity, not from the destruction of Jerusalem under the reign of King Zedekia, but from the carrying away of King Jechonia, and many other Jews, (whereof above verf. 2.) that were now in captivity, when Jeremia sent this letter unto them. Compare Ezech. 1. 2. and 33. 21. and 40. 1. with the annotat.] I will visit you; [meaning in mercy. See Genes. 21. on verf. 1.] and I will raise [or, confirm, set there, cause to stand] my good word toward you [that is, my good, gracious, and comfortable promises concerning your deliverance] bringing you again to this place.

11 For I know the thoughts, that I think towards you, saith the LORD: thoughts of peace and not of evil, [Corporal and spiritual blessing, and not on the contrary. See Genes. 37. on verf. 14.] to give you the end, [Hebr. hindmost, last; that is here, and see Psalm 37. on verf. 37. below chap. 31. on verf. 17. and compare 1 Pet. 1. 9.] and the expectation. [that is an issue which I have promised and ye may assuredly expect from me. Or, the expected end, the end that ye have looked for, or desired.]

12 Then shall ye call upon me, and go, and pray unto me; and I will hearken unto you.

13 And ye shall seek me, and finde (me:) when ye shall enquire after me with all your heart.

14 And I will be found [Or, shew my self ready. Compare Psalm 46. on verf. 2.] of you, saith the LORD, and I will turn away your captivity, and gather you from all the Nations, and from all the places, whither I have driven you, saith the LORD; and I will bring you again to the place, whence I caused you to be carried away captive.

15 Because ye say: the LORD hath raised us up Prophets to Babel. [Oth. in Babel. That is, because ye perswade your selves, that God, notwithstanding that he caused you to be carried away captive to Babel, yet he also sent Prophets thither to comfort you, with a promise that God would preserve and continue the Kingdom of Juda, and deliver you within the space of two years, and bring you again to Jerusalem: Therefore hear now what the Lord saith concerning this matter, that ye may abandon the vain hope, which your false-Prophets give you, and may keep close to the Prophesies, which I here render unto you in the name of God, and are related in the words following. Others annex this verse unto the former thus: when ye shall have said; The LORD hath raised us up, &c. That is, this deliverance shall come, when ye shall confess with true sincere repentance that I and other faithfull Prophets, being raised up by God, have told you the very truth that you must go to Babel, and not be delivered before the time by God appointed.]

16 Therefore thus saith the LORD, of [Hebr. el, which is sometimes taken for of. See Job. 42. on verf. 7. and Psalm 2. on v. 7. and below v. 21. 31. and chap. 30. 4.] the King that sitteth upon the throne of David, and of all the people, that dwell in this City: [Jerusalem; that is, that tarried here, to which City you look very shortly to return in peace, as the false Prophets do make you believe] (to wit) your brethren, that are not gone forth with you into captivity.

17 Thus saith the LORD of hosts; Behold I will send the sword, the famine, and the pestilence among them: and I will make them like loathsom figs, which by reason of (their) naughtiness cannot be eaten. [See above chap. 24. 8. &c.]

18 And I will pursue after them with the sword, with the famine, and with the pestilence: and I will deliver them for a commotion, unto all the Kingdoms of the earth; [See Deut. 28. on verf. 25. and verf. 37. and above chap. 15. 4. and 24. 9. &c.] for a curse, and for a terrour, [Oth. desolation, fearful desolation] and for a whistling, for a reproach, among all the Nations, whither I shall have driven them,

19 Because they have not hearkned unto my words, saith the LORD: when I sent my servants the Prophets unto them, being up early and sending, [See above chap. 7. on verf. 13.] but ye hearkned not, saith the LORD.

20 Ye then, hear the word of the LORD; all ye that are carryed away captive, [Hebr. the whole captive carrying away: as above verf. 1.] whom I have sent away, from Jerusalem to Babel.

21 Thus saith the LORD of hosts, the God of Israel, of Achab, the son of Kolaja, and of Zedekia, the son of Maaseja, which prophesie falsely [Or, falsehood, a lie] unto you in my name: Behold I will give them into the hand of Nebuchadrezar King of Babel, and he shall smite them [That is, cause them to be slain, as is expounded in the sequel] before your eyes. 22 And

22 And of them there shall be taken (up) a curse by all them that are carried away captive of Juda, which are in Babel, that they shall say, The LORD make thee like Zedekiah, and like Echab, [In the former verse called Achab] whom the King of Babel roasted [that is, caused to be roasted] at the fire. [of them, &c. to wit, the sense of this verse is, that from these false Prophets the captive Jews should take up and use a patern or custome of cursing, and use the same in cursing of others. Compare below chap. 42. on verse 18. Isai 65. 15.]

23 Because they committed folly in Israel, [See Gen. 34. on verse 7.] and committed adultery with their neighbours wives, and spake the word falsly [or, a false word, a word that was falshood, or, a Lie] in my Name, [that is, they taught and prophesied falshood, abusing my Name and command for that purpose] which I had not commanded them: and I am he that knows it, and a witness (thereof,) saith the LORD.

24 Now thou shalt speak unto Semaja the Nechelamite, [This seemeth to be a name of descent, or, birth-place; but some are of opinion, that Jeremia, or God himself gave him this name in an ironical or mocking way, because of his dreams; for Chalum signifieth to dream, above verse 18. below verse 31, 32. he is called the Nechlamite] saying:

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent Letters in thy name [By thine owne authority, not by my command, as thou falsly boastest] unto all the people, that is at Jerusalem, and to Zephanja, the son of Maaseja, the Priest, [the second Priest. See 2 Kings 25. 18. And compare above chap. 20. on verse 1.] and to all the Priests, saying, [as above verse 3.]

26 The LORD hath made thee Priest in the stead of Jojada the Priest, [Some are of opinion, that he meaneth the high Priest Jojada (of whose excellent act we may reade, 2 Kings 11. and 2 Chron. 23.) to flatter him, according to the manner and custome of the false Prophets. Others conceive, that it was another Jojada, who was either dead, or had been also carried away to Babel, so that Zephanja in order succeeded in his stead] that ye should be overseers [or, Commanders, Officers] (in) the house of the LORD, over every man, that is out of his wits, [he meaneth this of Jeremia. Compare 2 Kings 9. on verse 11.] and maketh himself a Prophet, that thou shouldest put him in prison, [of the Hebrew word. See above chap. 20. on verse 2.] and in the stocks. [The Hebrew word Tinok is onely found here; so that it is uncertain, what kinde of prison, or chains and setters, or also punishment by death, it doth properly signifie. Some compare it with Zittim, which also signifieth chains and setters. Others conceive, that it is compounded of Tsi, that is, a Ship, and Janak, that is, Sucking, and render it Sucking Ship, or, Sucking Boat, which was among the Persians (and peradventure among other adjacent Nations also) a most cruel capital punishment, when a man was laid, and as it were packt in between two Boats, fitted one upon another, his head, hands, and feet onely sticking out, and so left, among the rest being fed with Honey and Milk, (which he was forced to suck in) his face being always turned towards the Sun, being plagued without by Flies, and within by Worms and filthiness, died most miserably in the end.]

27 Now then, why hast thou not rebuked Jeremia, the Antbothite, [And consequently punished him according to his desert] who maketh himself a Prophet among you?

28 For therefore he sent [To wit, a Letter, as above] unto us (to) Babel, [to shew that he is a Prophet for, thus he sent, &c.] saying, It shall last long: [to wit, the captivity shall last long, it shall be long-lasting] build houses, and dwell (in them) and plant gardens, and eat the fruit of them.

29 Now Zephanja the Priest, had read this Letter before the ears of the Prophet Jeremia.

30 Therefore the word of the LORD came unto Jeremia, saying, [Here is now prosecuted, that which is begun verse 25.]

31 Send to all them that are carried away captive, [Hebr. the captive carrying away, as above verse 1.] saying, Thus saith the LORD, concerning Semaja, the Nechlamite: [above verse 24. he is called, the Nechelamite. See there] because that Semaja hath prophesied unto you, and I sent him not, and (he) caused you to trust in a Lie: [compare above chap. 28. 15.]

32 Therefore thus saith the LORD; Behold, I will visit [By punishment. See Gen. 21. on verse 1.] upon Semaja the Nechlamite, and his seed; he shall have none to dwell in the midst of this people, neither shall (he) behold [that is, not live to see and enjoy. See Job 7. on verse 7.] the good that I will do unto my people, saith the LORD: for he hath spoken apostasie, or revolt against the LORD. [See above chap. 28. on verse 16.]

CHAP. XXX.

Jeremia receiveth a command, to write these words of the Lord in a book, verse 1, 2. A prophesie concerning the corporal deliverance from Babel, and the spiritual redemption by Christ, together with the grace and blessings which God will bestow on his Church, notwithstanding their great miseries, troubles, breaches and wounds, 3. But Gods tempest shall remain upon the wicked, 23.

THe word that came to Jeremia, from the LORD, saying:

2 Thus speaketh the LORD, the God of Israel, saying, Write thee all the words, that I have spoken unto thee, in a book. [See below chap. 36. 2.]

3 For behold, the days come, saith the LORD, that I will turn away the captivity [Or, bring again the captives] of my people Israel and Juda, saith the LORD: and I will bring them again into the land that I gave to their fathers, and they shall possesse it hereditarily.

4 And these are the words which the LORD spake concerning Israel, and concerning Juda.

5 For thus saith the LORD, We've hear a voice of terrour: [Or, trembling] there is fear, and no peace. [Here the inhabitants of Jerusalem are brought in, thus lamenting at the time of taking of the City, &c.]

6 Ask now, and see, whether a man doth travel with childe? [That is, can travel with childe, as often] wherefore (then) do I see every mans hands on his loins, as of a (woman) in travel? and all faces turned into paleness? [Or, yellowness, the yellow jaundice; that is, discoloured, as those that have the yellow jaundice, and as the fruits of the ground, when through too much moisture they putrifie, and are smitten with mildew. Compare Deut. 28. on verse 22.]

7 O wo! for that day is so great, [Or, certainly, surely, that day is, &c. or, that that day is so great!] that none hath been like it: [that is, the appointed time of the judgment upon Jacob's posterity. (See Psalm 37. on verse 13. and Joel 1. on verse 15.) is so great, as that they were never before punished so severely] and it is a time of trouble for Jacob; yet he shall be delivered out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, (that) I will break his yoke [The King of Babel's yoke. See above chap. 27.] from off thy neck, [compare above chap. 28. 11.] and will burst thy bonds: and strangers shall no more cause themselves to be served [or, compell (him) to serve them. See above chap. 25. on verse 14.] of him. [namely Jacob]

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9 *But they* [Jacob's posterity] *shall serve the* LORD *their God, and David their King,* [that is, the Lord Jesus Christ. See 2 *Sam.*22. on verse 51. Compare *Ezech.* 34.23,24. and 37.24. *Hos.*3.5.] *whom I will raise up unto them.*

10 *Go then, fear not, O my servant Jacob, saith the* LORD; *be not dismaied, Israel:* [Compare *Isai* 41.13. and 43.5. and 44.1. above chap.46.28.] *for behold, I will deliver thee from far (countreys,) and thy seed from the land of their captivity: and Jacob shall return, and be quiet and at rest, and there shall be no man to make (him) afraid.* [or, *to make him tremble.*]

11 *For am I with thee,* [See *Gen.*21. on verse 22.] *saith the* LORD, *to deliver thee: for I will make a full end of all the heathen, whither I have scattered thee; but I will not make a full end of thee:* [See above chap.4. on verse 27. and 5.10,18. and below chap.46. 28.] *but I will correct thee in measure,* [See above chap.10. on verse 24. *Isai* 27.8.] *and* (will) *not hold thee altogether guiltless.* [Heb. *holding guiltless, I will not hold thee guiltless*; that is, I will not leave thee here altogether, or, wholly unpunished; as before chap.46. 28. Compare above chap.25.29.]

12 *For thus saith the* LORD, *Thy breach* [As above chap.4.6.] *is deadly:* [others, *concerning thy breach, it is deadly.* Compare above chap.10.19.] *thy plague,* [or, *wound,* as above chap.14.17.] *is smarting.*

13 *There is none that judgeth thy cause, concerning thy swelling:* [Or, *the wound.* In this signification is the Hebrew word also used, *Hos.*5.13. *Obad.* verse 7. and is no where else found in Scripture. Others, *for binding up,* or, *crushing out*; that is, that thy wounds might be bound up, crushed out, cleansed, and healed. The meaning is, there is none that meddleth with the cause of thy swelling, and inquireth whether and how thou art to be helped in this misery] *thou hast no healing plaisters.* [Hebr. *healings,* or, *curing of rising,* or *coming up, going up*; that is, no plaisters are laid to thy wounds, that health may come of it, or upon it; that is, increase; or, that scars might *come up.* Compare *Neh.*4. on verse 27. and below verse 17. Others, *rising of healings,* by transposing the words, as is sometimes done in the Hebrew.]

14 *All thy lovers* [On whom thou hast relied, as, the Egyptians, and others, compare above chap.22.20.] *have forsaken thee, they were not for thee: for I have smitten thee (with) the stroke of an enemy,* [that is, so hard, and so severely, as if an enemy had smitten thee: so that one should say, according to the outward appearance, an enemy hath done it: in the mean while my thoughts of peace remaining firm and constant. See verse 16,17,18, *&c.*] *(with) the chastisement of a cruel one: for the greatness of thine iniquity; because thy sins are exceeding many.*

15 *Why criest thou for thy breach,* [Compare above chap.13.17.] *(that) thy grief is deadly? for the greatness of thine iniquity: (because) thy sins are exceeding many,* [as above chap.5.6.] *I have done these things unto thee.*

16 *Therefore all they that eat thee up, shall be eaten up,* [Compare *Psal.*14.4. and 79.7. with the Annotat.] *and all thine adversaries, they all shall go into captivity: and they that spoil thee shall be a spoil, and all that plunder thee, will I give up to plundering.* [to shew, that I first chastised you because of your sins for your good, and that afterward my time cometh to recompense your enemies, that meant it not so, and to bless you again. Compare *Jer.*10.25.]

17 *For I will cause health to rise unto thee,* [Or, *lay a plaister upon thee.* Compare above on verse 13. and chap.8. on verse 22. and below chap.33.6. also chap. 46.11.] *and heal thee of thy plagues,* [or, *wounds*] *saith the* LORD: *because they call thee, The expelled one; It is Zion (say they,)* [in a scoffing manner; as if they should say, This is that Zion, the Church of God, whereof they have spoken so frequently and in such a boasting manner, and of whom they had so great an opinion: but see now I pray, *&c.*] *no man inquireth after her.* [or, *she hath no inquirer after her.* That is, no man troubleth himself with her.]

18 *Thus saith the* LORD; *Behold, I will turn away the captivity of Jacob's tents,* [That is, I will cause the captives of my people to return to their own dwellings, and consequently will redeem my people out of spiritual captivity, by the Messias, and will build them, and bless them] *and have compassion on their dwelling places: and the City* [Jerusalem, and Gods Church thereby figured] *shall be builded again upon her (own) heap,* [or, its prime] *and the palace* [the Temple, or, the Kings court] *shall lie* [or, *be situate*; that is, stand as before in its own place. Compare *Cant.*5.12.] *after the manner thereof.*

19 *And from them* [My people, or, Church] *shall proceed thanksgiving,* [for the corporal, and principally for the spiritual redemption by the Messias] *and a voice of playing ones:* [that is, of such as make merry, and are joyfull at Gods mercies. So below chap.31.4.] *and I will increase them, and they shall not be diminished, and I will glorifie them, and they shall not grow mean.* [Or, *small*; that is, be vilified, accounted small, despised.]

20 *And his* [To wit, Jacob's, from verse 18.] *sons shall be as aforetime, and his congregation* [namely, Jacob's congregation] *shall be established before my face: and I will visit* [by punishments. See *Gen.*21. on verse 1.] *upon all his oppressours.*

21 *And his* [Jacob's, as in the former verse] *Glorious one* [the Messias, our Saviour Jesus Christ: (of the Hebrew word see *Psal.*8. on verse 2.) who in the following words is called *his Lord,* as also *Mich.*5.1.] *shall be of him,* [that is, according to the flesh proceed from Jacob, as followeth] *and his Lord* (shall) *proceed from the midst of him; and I will cause him to draw near, and he shall approach unto me:* [that is, I will anoint and call him for this end and purpose, that he may be an high Priest and a Mediatour between me and my people] *for who is he that should be surety with his heart, to draw near unto me,* [or, *that should make his heart a surety; engage, pawn, oblige, pledg, assure his heart*; that is, who should dare be so bold, as to set himself as Mediatour between me and sinfull man, as the Messias doth, of whom is spoken in the former words. So is the Hebrew word also used, *Gen.*43. verse 9. and 44.32. *Neh.* 5.3. *Prov.*20.16. and 27.13, *&c. Who is he, &c.* To wit, else, but the Messias Jesus Christ? who is my son, alone fit for it, called by me, and offering himself willingly for a surety, to reconcile my people unto me, and to appear as advocate for them before me. Compare *Psal.* 40.7,8,9. and 110.4. Heb.4.14,15. and 5.4,5,6, *&c.* and 7.22,25. and 9.14,15,24, *&c.*] *saith the* LORD?

22 *And ye shall be a people unto me:* [See *Deut.*7. on verse 6.] *and I will be a God unto you.* [See *Gen.*17. on verse 7. Compare above chap.24.7. and below chap. 31.33. and 32.38.]

23 *Behold a tempest of the* LORD, *an indignation is gone forth,* [See above chap.23.19.] *a continuing tempest:* [or, *a tempest that gathereth it self, a gathered tempest*: as we also use to say, there is a great tempest gathering when the sky beginneth to be black and thick, at the first rising of a great tempest. Others, *a fearfull,* or, *terrible tempest*] *it shall remain* [or, *light painfully, fall with pain, stick, close*] *upon the head of the wicked.*

24 *The heat of the* LORD's *anger shall not be turned away, untill he shall have done, and untill he shall have set there the thoughts of his heart: in the last of days ye shall consider it.* [Or, *get understanding of it.* Compare above chap.23.20.]

CHAP. XXXI.

A further prophecy (under the type of the redemption from the Babylonian captivity) concerning the gathering, restoring, and blessings of the catholick Church of the elect, both Jews and Gentiles, by the Messias Jesus Christ, verse 1. *&c. Concerning the new covenant of grace,* 31. *Concerning the stability and enlargement of the Church,* 35.

AT *the same time, saith the* LORD, *will I be a God unto all the families of Israel: and they shall be a people unto me.* [As above chap.30.22. and below verse 33. and 32.38, *&c.*]

2 *Thus saith the* LORD, *The people of them that were left of the sword,* [That is, which were not destroyed, as well by other hostile nations, as especially, when the Levites at Gods commandment, slew a great multitude of their brethren with the sword, for the idolatry which they had committed with the golden calf. See *Ex.*32.27,28.] *found grace in the wilderness:* [upon Moses intercession, *Exod* 32 30,31, *&c.* So (will God say) shall also now those that are left of the sword of the Babylonians finde favour by the Messias, whereof in the sequel] *(namely) Israel, when I went to bring him to rest.* [To bring Israel into the land of Canaan.]

3 *The* LORD *hath appeared unto me of far (times:)* [That is, of old, long ago. They are the words of weak believers, that object in this manner: It is true indeed, that God hath been in former time very kinde and gracious unto us, but now (they will say) his love beginneth to grow cold, or to be diminished, or to be changed: hereunto God maketh answer in the following words; *Yea, I have, &c.* Some take these to be the words of the Church, speaking of God, and supply the sense with the word, *saying,* thus: *The Lord hath appeared unto me of far times, (saying,) &c.*] *yea, I have loved thee* [to wit, my Church Zion. The word is put in the Feminine Gender] *(with) an everlasting love,* [Hebr. *love of eternity.* Compare *John* 13.1.] *therefore (with) loving kindness have I drawn thee.* [Or, *henceforth stretched out,* or, *continue I loving kindness towards thee*; or, *therefore do I prosecute,* or, *continue loving kindness to you,* and will deal by you, as followeth. Compare *Psalm* 36.11. and 85.6. *Eccles.*2.3.]

4 *I will build thee again, and thou shalt be built, O Virgin of Israel; thou shalt again be adorned with thy tabrets,* [That is, make merry after the manner of those times. See *Psalm* 68. on verse 26. Whereby here the joy of the Church in the time of the Gospel is represented: so in the sequel] *and* (shalt) *go forth in the dance of them that play.* [See above chap.30. on verse 19.]

5 *Thou shalt again plant vineyards upon the mountains of Samaria;* [Compare *Isai* 65.21.] *the planters shall plant, and enjoy the fruit.* [Hebr. *profane, &c.* That is, freely use and eat the fruit. See *Deut.*20. on verse 6.]

6 *For there shall be a day,* [That is, a time of grace and joy] *(wherein) the keepers* [the pastours of Gods Church, Preachers of the Gospel. Hebr. *Notzerim*; by which word some conceive that God had respect to the name of *Nazarenes,* which was given to Christians, *Acts* 24.5. See also *Numb.*6. on verse 2.] *upon the mount of Ephraim shall cry;* [Hebr. *cried,* or, *cry*; that is, shall cry at that time] *Get you up, and let us go up (to) Zion, unto the* LORD *our God.* [Compare *Isai* 2.2,3. *Mich.*4.2. with the annot.]

7 *For thus saith the* LORD, *Cry aloud* [Or, *sing, triumph, shout*] *for Jacob (with) joy, and shout* [the Hebrew word rendered here *shout,* is properly used of the *neighing* of horses, but is also used of men here; and *Esth.* 8.15. *Isai* 10.30. and 24.14. signifying to utter *a clear, loud, joyfull voice*] *because of the head of the Gentiles;* [because the Jews being captives under the head of the Gentiles; that is, the Babylonians, yet notwithstanding should be surely delivered, and not be kept under by the head of the Gentiles. Others, *under the head,* or, under the chiefest Gentiles; to wit, in Babel; and every where, where the Jews were captives under the King of Babel, (who was the head of the Gentiles) as all of us were in a spiritual manner held captive under Satan, the Prince of the world, and the Prince of darkness. Others, *in the front before,* (that is, in the cross ways, the enterings and issues of the ways, or streets, as *Prov.*1.20,21.) *among the Gentiles;* that is, openly, publickly, before them, to whom the salvation of the Lord shall be revealed.] *cause it to be heard, sing praise, and say; O* LORD, *preserve* [Or, *deliver, save*] *thy people, the remnant of Israel:* [Compare *Rom.*9.27.]

8 *Behold, I will bring them from the land of the North,* [That is, Babel; (see above chap.1.14.) where Juda was held captive; typifying the spiritual captivity] *and will gather them from the sides of the earth;* [that is, the other countreys, where the ten Tribes were in captivity, as Assyria, Media, *&c.*] *among them shall be blinde and lame,* [Compare *Isai* 35.5,6.] *the woman with childe, and she that is in travel together;* [that is, some of the very weakest sort shall go up from Babel corporally; and understand this further spiritually, of such as are laden with sins, and are very weak. See *Matth.*11. 28.] *(with) a great congregation shall they return hither.*

9 *They shall come with weeping,* [For their sins. See *Matth.*3 6. *Acts* 2.37, *&c.*] *and with supplications* [or, *petitions for mercy*; to wit, unto me, for pardon] *will I carry them, I will lead them to the water-brooks,* [see *Matth.*5.6. *John* 4.14, *&c.* and 7.37, *&c.* also *Psal.*23. 2.] *in a straight way* [or saving doctrine of the Gospel] *wherein they shall not stumble;* [Compare *John* 8.12. and 12.35.] *for I am a father to Israel, and Ephraim, he is my first-born.* [See *Exod.*4. on verf.22.]

10 *Hear the word of the* LORD, *ye Gentiles, and declare in the isles that are afar off,* [Hebr. *from far.* Compare *Prov.*7. on verf.19.] *and say, He that scattered Israel, will gather him* [Israel] *again, and keep him as a shepherd doth his flock.* [See *John* 10.11.]

11 *For the* LORD *hath redeemed* [Or, *ransomed.*] *Jacob*; [that is, Christ will assuredly redeem his people, as if it were already done] *and he hath delivered* [or, *released, rescued*] *him from the hand of him that was stronger than he,* [to wit, from the hand of their enemies, chiefly of the Devil. Compare *Isai* 40.10. *Matth.* 12.29. *John* 12. 31. *Colos.* 2.15. *Hebr.* 2.14. 1 *John* 3.8.]

12 *Therefore they shall come, and shout on the height of Zion,* [To wit, in the Temple; that is, in the Christian Church] *and flow* [in great companies, as streams of water. Compare *Psalm* 34.6. *Isai* 2.2. *Mich.*4.1.] *unto the good* [or, *good ness*. So below verf.14.] *of the* LORD, [that is, the mercies and graces of the Lord Christ, which are here (as elsewhere often) shadowed out by corporal mercies and favours] *for corn, and for new wine, and for oyl, and for young sheep,* [Hebr. *children of sheep,* or, *goats,* or, *of small cattel*] *and oxen; and their soul* [shall be as a watered garden, [filled with spiritual gifts and comforts of the holy Ghost] *and they shall henceforth be no more sorrowfull;* [Hebr. *shall not add,* or, *go on any more,* or, *henceforward to be sorrowfull,* to wit, out of disconsolateness for their sins.]

13 *Then shall the virgin rejoice* [That is, the virgins shall, *&c.*] *in the dance,* [see above verf.4.] *besides the young men and the old together; for I will change their mourning into joy, and will comfort them,*

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and will make them rejoyce after their ſorrow.

14 *And I will make the ſoul of the Prieſts* [Of the Miniſters of the Church. Compare *Iſa.* 66. 21.] *drunk with fatneſs:* [that is, ſpiritual gifts: as the Prieſts in the Old Teſtament were wont to receive the beſt fat fleſh both of great and ſmal cattel that were offered in ſacriſice. Compare the phraſe with *Pſalm* 36. 9. and the annotat] *and my people ſhall* [Hebr. *ſhall,* in the plural number] *be ſatisfied with my good,* [as above ver. 12.] *ſaith the LORD.*

15 *Thus ſaith the LORD, There is a voice heard in Rama,* [That is, in the countries between *Rama* and *Benjamin,* where *Rachel* died in travel, and was buried, *Geneſ.* 35. 16, 19, 20. 1 *Sam.* 10. 2. of *Rama,* ſee *Joſ.* 18. 21, 25. 1 *Sam.* 1. 1, 19. and 7. 17. and 8. 4. &c. and 25. 1, &c.] *a lamentation, a very bitter weeping;* [Hebr. *weeping of bitterneſſes*] *Rachel weeping for her children:* [*Rachel,* that was long agoe dead and buried, is here figuratively brought in, as it were weeping, which ſhe would have done, if ſhe had lived in the time of the Babylonian deſolation, and of *Herods* murdering the infants. Some underſtood by *Rachel,* the mothers dwelling thereabout, deſcended from *Rachel.* We may alſo further take *Rachel* to be as it were a type of the Church. By *Rachels children,* are here meant the children of *Joſeph* and *Benjamin,* (the poſterity of her ſons) which were firſt murdered and carried away to Babel, and after at the time of Chriſts nativity, tyrannically butchered by *Herod* at Bethlehem, and in the Countries round about] *ſhe refuſeth to ſuffer her ſelf to be comforted for her children, becauſe they are not.* [Hebr. *becauſe he (is) not.* that is, none of them is ſaved, or, left alive. See the moſt principal accompliſhment of this propheſie, *Mat.* 2. 16, 17, 18. God will intimate hereby, that the great ſpiritual joy and gladneſs for the Meſſiah, ſhall not be without affliction and ſorrow, but that he will turn it again into joy, as followeth.]

16 *Thus ſaith the LORD, Refrain thy voice from weeping, and thine eies from tears: for there is a reward for thy labour,* [Thy ſuffering, and trouble about thy children] *ſaith the LORD; for they ſhall come again out of the land of the enemy.* [thou ſhalt again get children enough, which ſhall be corporally called out of Babel, and ſpiritually out of the kingdom of darkneſs, and ſhall be brought unto thee.]

17 *And there is expectation for thy poſterity,* [Or, *in thine end.* That is, thou haſt yet at laſt to expect much good. Hebr. *hindmoſt, laſt, uttermoſt.* See *Pſalm* 37. on verſ. 37. and 109. on verſ. 13. and above chap. 29. on verſ. 11. *Amoz* 4. on verſ. 2.] *ſaith the LORD; for (thy) children* [compare *Iſa.* 29. 23. &c.] *ſhall come again to their (own) border.* [Canaan, and the Chriſtian Church.]

18 *I have indeed heard,* [Hebr. *hearing heard*] *that Ephraim bemoaneth* [Oth. *comforteth*] *himſelf, (ſaying) thou haſt chaſtiſed me, and I was chaſtiſed,* [That is, inſtructed, or taught concerning my duty] *as an unaccuſtomed calf:* [Hebr. *untaught calf.* See above chap. 2. on verſ. 24. Underſtand, not accuſtomed to the yoke, but wanton and unruly] *turn me, ſo ſhall I be turned;* [So *Lament.* 5. 21.] *for thou art the LORD my God.*

19 *Surely after that I was turned, I repented,* [Compare *Deut.* 30. 2.] *and after that I was made known to my ſelf,* [being enlightened by the Holy Ghoſt, to know both my ſelf, and the grace of God] *I knocked upon (my) thigh:* [that is, mourned, or, went ſad as they do, that feel much grief and pain. So *Ezech.* 21. 17.] *I was aſhamed, yea (I) alſo bluſhed,* [or, *was confounded*] *becauſe I did bear the reproach of my youth.* [which I have brought upon me by my groſs and manifold ſins, in former times, as by youthful licentiouſneſs, and principally in the wilderneſs, alſo in my flouriſhing ſtate and condition. Of Iſraels *youth,* ſee above chap. 2. 2. *Hoſ.* 2. 3. and 11. 1, &c.]

20 *Is (not) Ephraim a dear ſon unto me?* [Aſſuredly he is, (will God ſay:) though I do chaſtiſe him; for, &c.] *is he (not unto me) a darling?* [Hebr. *a childe of recreations* or, *delights, pleaſures.* Compare *Iſa.* 66. 12.] *for ſince I ſpake againſt him* [Oth. *of him*] *I do earneſtly remember him ſtill:* [Hebr. *remembring I will remember him*] *therefore my bowels make a noiſe for him;* [that is, I am inwardly moved, or troubled for him. See *Iſa.* 63. 15.] *I will ſurely have compaſſion* [Hebr. *having compaſſion have compaſſion*] *upon him ſaith the LORD.*

21 *Set thee up markes, make thee pointed pillars,* [The Hebrew word *Tamrurim,* which above verſ. 15. taken from another root, ſignifying *bitterneſſes,* ſeemeth here to be taken from *Thamar,* that is, a *Palm-tree* (whereunto idolatrous images are compared, *Jer.* 10. 5.) which putteth up his point or top on high, and ſo forward, to ſignifie *ſharp ſpiring pillars, raiſed up on high, pyramides, high heaps of ſtone,* (as ſome) or, *palm tokens,* to know the waies by. God here wiſheth them well to remember the way, which they went to Babel, becauſe they ſhould ſurely return from thence to their own land] *ſet thine heart upon the path,* [or, *high-way, path way,* or, *ſtreet*] *(upon) the way, (which) thou haſt walked: turn again, O virgin of Iſrael,* [Compare above chap. 14. on verſ. 17. So *Amos* 5. 2.] *turn again to theſe thy Cities.* [from whence thou art carried captive.]

22 *How long wilt thou withdraw thy ſelf,* [Or, *draw out, draw about, go about, turn about,* that thou truly turneſt not unto me, but runneſt every where hither and thither, away from me. Compare *Cant.* 5. 6. and 7. 1. where the Hebrew word is alſo found] *thou withdrawing daughter? for* [Or, *ſeeing,* alſo, *ſurely*] *the LORD hath created ſome new thing* [that is, will ſurely do, &c. he will work an incredible and wonderfull thing: Compare *Numb.* 16. 30. alſo *Iſa.* 43. 19.] *in the earth; The woman ſhall encompaſs the man.* [or, *a woman ſhall encompaſs a man, ſurround;* That is, (as ſome conceive) the Church of God, which is as a weak woman, ſhall conquer her enemies, compared to a ſtrong man (whereunto the Hebrew word hath reſpect) by the power of her Lord Jeſus Chriſt, and by faith *John* 16. 33. 1 *John* 5. 4. But the ancient fathers underſtand this of the Mother of our Lord, the Virgin Mary (who is alſo called a woman, *Galat.* 4. 4.) who, by the ſecret operation of the Holy Ghoſt, without the concurrence of man, hath conceived, *environed,* or, *encompaſſed* the true *valiant champion* and lion of Juda, the Meſſiah, which indeed may be truely called a creation of a new great wonder, and ſuiteth not amiſs to that which went before and to that which followeth. The Hebrew word ſignifieth not onely *in an hoſtile manner* to environ and beſiege, but alſo other waies to *encompaſs, ſurround.* See 1 *Kings* 7. 15, 24. *Pſalm* 7. 8. and 32. 10. &c. It may be alſo underſtood of the Church being converted of Jews and Gentiles, that ſhe ſhould embrace Chriſt her Bridegroom with great love and affection.]

23 *Thus ſaith the LORD of hoſts, the God of Iſrael; Yet ſhall they ſay this word in the land of Juda, and in the Cities thereof, when I ſhall turn away their captivity: The LORD bleſs thee, thou habitation of juſtice,* [As above chap. 50. 7. Meaning, the Church of Jeſus Chriſt] *thou mountain of holineſs.*

24 *And Juda, together with all the Cities thereof, ſhall dwell therein together:* [That is, all that belong to the Cities of Juda, ſhall dwell again in their own Cities] *the husbandman, and (they) that travel with flocks.* [which is a token of reſt and peace in the land.]

25 *For I have* [That is, I will &c. as above verſ. 22.] *made the weary ſoul* [that is, the thirſty ſoul, (as thirſt is occaſioned by labour and wearineſs. See *Pſalm* 63. on verſ. 2.) To wit, the ſoul, which thirſteth after grace, pardon of ſin and righteouſneſs. Compare *Mat.* 5. 6. and 11. 28. 29] *drunken:* [with ſpiritual comfort and joy. Compare above verſ. 14.] *and I have repleniſhed* [ſatisfied with ſpiritual meat and drink] *every ſad ſoul.*

26 *(Upon this* [Or, *for this*] *I awaked, and beheld: and my ſleep was* [or, *became*] *ſweet unto me.)* [theſe are the words of Jeremia, which he here inſerteth to teſtifie his ſpiritual joy for this glorious propheſie concerning the Meſſiah, which God revealed to him in his ſleep.]

27 *Behold, the daies come, ſaith the LORD; that I will ſowe the houſe of Iſrael, and the houſe of Juda (with) the ſeed of men, and (with) the ſeed of beaſts.* [I will indeed in ſome ſort ſowe *the houſe* &c. after the captivity of Babel, corporally, but eſpecially my Church with Jews, which ſeem here to be underſtood by men, and with Gentiles, which ſeem to be underſtood by beaſts: as *Math.* 15. 26, 27. all born again by the incorruptible ſeed of the Goſpel, 1 *Pet.* 1. 23. Compare *Ezech.* 36. 9, 10, 37, 38. *Hoſ.* 2. 23. with the annotat. Hebr. *man* and *beaſt.*]

28 *And it ſhall come to paſs, (that) like as I have watched* [Or, *have been vigilant.* Compare above chap. 1. 12. and below chap. 32. 42.] *to pluck up, and to break down, and to throw down, and to deſtroy, and to inflict evil: ſo will I watch over them, to build, and to plant,* [as above chap. 24. 6.] *ſaith the LORD.* [the meaning is, as I have vigilantly executed my threatnings by puniſhments, ſo will I alſo do on the contrary in performing my gracious promiſes.]

29 *In thoſe daies they ſhall ſay no more: The fathers have eaten unripe* [And conſequently, *ſowre*] *grapes, and the childrens teeth are grown blunt.* [or, *grow blunt, dul.* Hebr. properly *ſhall,* or, *ſhould grow blunt.* That is, our anceſtours have ſinned in the wilderneſs, and afterwards, and we muſt ſuffer for it. This was the proverb of the mocking hypocrites, and impenitent murmurring Jews, which accuſed God of injuſtice in his threatnings and puniſhments, and juſtified themſelves. See *Ezech.* 18. 2, 3. &c. with the annotat.]

30 *But every one ſhall die for his (own) iniquity; every man that eateth the unripe grapes, his teeth ſhall grow blunt.*

31 *Behold, the daies come, ſaith the LORD: that I will make a new covenant* [See *Geneſ.* 15. on verſ. 17. 18. See of the *new covenant* Hebr, 8. 6, 13.] *with the houſe of Iſrael and with the houſe of Juda.*

32 *Not according to the covenant, that I made with their fathers,* [Some underſtand this of the covenant of the law, or, of works, written in tables of ſtone, in regard of the following oppoſition, and by comparing this place with 2 *Cor.* 3. 3, 6, 7. &c. Others underſtand the old covenant of grace, ſo as the ſame was adminiſtered in the Old Teſtament before the coming of Chriſt in the fleſh under divers types and ſhadows, with much leſs clearneſs, and meaner gifts of the Holy Ghoſt, &c.] *in the day when I took hold of their hand,* [to lead them by my power, and in a moſt friendly and loving way, as it were walking together hand in hand] *to bring them forth out of the land of Egypt: which my covenant they diſanulled,* [See above chap. 11. 7, 8. Or, *becauſe they diſanulled,* or, *brake my covenant*] *although I had married them,* [or, *was their husband,* or, *Lord over them, had carried my ſelf as their husband,* or, *Lord,* having the right and authority of an husband over them, and dealing well with them, as an husband doth with his wife. Compare above chap. 2. 14. and *Hoſ.* 2. 7, 8. Oth. *And ſhould I have continued to be their husband,* or, *Lord?* As if the Lord ſhould have ſaid; By no means, but *I have deſpiſed them,* as ſome underſtand, [a]t the Apoſtle hath expounded this, *Heb.* 9. 8.] *ſaith the LORD.*

33 *But this is the covenant, which after theſe daies I will make with the houſe of Iſrael, ſaith the LORD; I will give* [Hebr. *I have given;* that is, I will certainly do it: as the ſequel declareth] *my Law in their innermoſt (part,)* [that is, heart, as is declared in the ſequel. Compare below chap. 32. 40. with the annotat.] *and will write it in their heart:* [compare below chap. 32. 39. 40. *Ezech.* 36. 25, 26, 27. and 2 *Cor.* 3. 5.] *and I will be a God unto them, and they ſhall be a people unto me.* [as above verſ. 1. So chap. 24. 7. and 30. 22.]

34 *And they ſhall teach no more every man his neighbour, and every man his brother, ſaying; know the LORD: for they ſhall all know me from the leaſt of them unto the greateſt of them, ſaith the LORD;* [By this God will not take away the miniſtery, and the duty of mutual inſtruction and exhortation out of the New Teſtament, whereof he himſelf is the author and inſtitutour; but he will ſignifie hereby, that the clearneſs of the Goſpel, and the working of the Holy Ghoſt ſhall be ſuch, as that there ſhall be no need of any great trouble or compulſion, to force believers to their duty, inaſmuch as they ſhall be taught of the Holy Ghoſt, and ſhall be moved and fervently inclined thereunto by him. Compare this phraſe with *John* 16. 26, 27. and 1 *John* 2. 27. and ſee *Iſa.* 11. 9. *John* 6. 45. 1 *Cor.* 1. 5, 7. and 2. 10. &c.] *for I will forgive their iniquity,* [So below chap. 33. 8.] *and remember their ſins no more.* [See *Pſalm* 79. 8. *Ezech.* 18. 22. *Mich.* 7. 18. with the annotat.]

35 *Thus ſaith the LORD, which giveth the ſun for a light by day, and the ordinances* [Or, *ſet bounds;* that is, their ordained courſe] *of the moon and of the ſtars for a light by night:* [ſee *Geneſ.* 1. 16.] *which cleaveth the ſea,* [compare *Iſa.* 51. 15.] *(ſo) that the waves thereof roar, The LORD of hoſts* [ſee 1 *Kings* 18. on verſ. 15.] *is his name:*

36 *If theſe ordinances* [Mentioned in the former verſe] *ſhall depart from before my face,* [that is, ceaſe from their courſe, before me] *ſaith the LORD; then the ſeed of Iſrael* [that is, the Church] *alſo ſhall ceaſe to be a nation before my face, all the daies.* [compare *Mat.* 28. 20. That is, as the aforeſaid things ſhall continue and remain, ſo ſhall there be alwaies a Church on earth, which ſhall be my people. Compare *Pſalm* 72. 5, 17. and 89. 37, 38. and 102. 29.]

37 *Thus ſaith the LORD; If the heavens above can be meaſured, and the foundations of the earth beneath (can be) ſearched out; then will I alſo caſt away all the ſeed of Iſrael, for all that they have done, ſaith the LORD.* [That is, for their ſins; forſmuch as they ſhall be forgiven and forgotten for the Meſſiahs ſake: above verſ. 34. The Lord implyeth that he will not by any means caſt them away for their ſins]

38 *Behold, the daies come ſaith the LORD; that this City ſhall be built again to the LORD, from the tower of Hananeel* [See *Nehem.* 3. 1. and compare *Zach.* 2. 1, 2, 3, 4. and 14. 10. &c.] *unto the corner-gate.* [ſee 2 *Kings* 14. on verſ. 13.]

39 *And the meaſuring-line* [Oth. *the meaſuring-line thereof,* to wit, of the City] *ſhall further go forth next to it* [the corner-gate] *unto the hill Gareb:* [that is, *of the ſcabbie;* ſo called (according to the opinion of ſome,) becauſe the ſcabbie and other unclean perſons were appointed to dwell there without the City, by the place of execution ſo that the City ſhould be built much wider & greater, then it was before] *and wind about to Goath.* [ſome conceive this to be an high mountain in the outermoſt part of the City of David, toward the Weſt and the South.]

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40 And the whole valley of the dead bodies, and of the aſhes, [Hereby may be underſtood the valley of Hinnom; where the children were burnt to aſhes: (See above chap.7.31.) Or, a place for the dead bodies of malefactours: alſo the fields that were without the dung-gate. The meaning is, that the Church of God ſhould be even in thoſe places, where formerly all heatheniſh abominations and pollutions were committed] and all the fields unto the brook Kidron, [ſee 2 Sam.15. on verſ. 23.] unto the corner of the horſe-gate. [See Nehem.3. 28.] towards the Eaſt, ſhall be holineſs [that is, very holy] unto the LORD; there ſhall be nothing plucked up again, nor broken down for ever. [Hence it appeareth, that this propheſie hath not reſpect to the earthly Jeruſalem, (which was deſtroyed by the Romans) as if that ſhould be built again, but to the ſpiritual Jeruſalem; to wit, the Church of God. Compare Ezech.48. 35, &c.]

CHAP. XXXII.

Jeremia in the ſiege of Jeruſalem being impriſoned by King Zedekia for his propheſies, at Gods command buyeth a field, taketh witneſſes, draweth a writing, and ſealeth it, and delivereth it to be kept, for a token that the Jews ſhould come from Babel into their own countrey, verſ.1,2,&c. Jeremia prayeth humbly unto God, with admiration of his majeſty and works, and repreſenteth unto him his conflict for this thing, 16. Whereupon God aſſureth him, that he will indeed firſt puniſh his people for their great ſins, but afterward perform his promiſe, and moreover cauſe his Church to enjoy the grace of the new covenant, both temporally and eternally, both corporally and ſpiritually, 26.

THe word that came to Jeremia from the LORD, [Which is related in the ſeventh verſe following] in the tenth year of Zedekia King of Juda; this year was the eighteenth year of Nebucadrezar.

2 Now the King of Babels army beſieged then Jeruſalem; and the Prophet Jeremia was ſhut up in the court of the cuſtody, [So below verſ.8,12. and 33.1. This was an eaſier, larger, and freer priſon, than the gariſon-houſe was. See below chap.37.15,18,20,21.] which is in the King of Juda's houſe.

3 For Zedekia King of Juda had ſhut him up, ſaying, Wherefore doſt thou propheſie, ſaying, Thus ſaith the LORD, Behold, I give this city into the hand of the King of Babel, and he ſhall take it.

4 And Zedekia King of Juda ſhall not eſcape out of the hands of the Chaldeans; [Babylonians] but he ſhall ſurely be delivered [Hebr. being delivered be delivered] into the hand of the King of Babel, and his mouth ſhall ſpeak to his mouth, [that is, they ſhall ſpeak with one another mouth to mouth (as we uſe to ſay.) Compare below chap. 34.3,4. and ſee the accompliſhment, chap.39.5,&c. and 52.9.] and his eys ſhall behold his eys.

5 And he ſhall carry Zedekia to Babel, and there ſhall he be, [That is, continue, as above chap.27.22.] untill I viſit him, ſaith the LORD: [that is, ſhew mercy on him, that he periſh not by the ſword, but die in peace, and be honourably buried. See below chap.34.4,5. and Gen.21.on verſ.1.] though ye fight againſt the Chaldeans, (yet) ye ſhall not proſper.

6 Jeremia then ſaid; The word of the LORD came unto me, ſaying:

7 Behold, Hananeel, the ſon of Sallum, their uncle, will come unto thee, ſaying; Buy thee my field, [Of the fields of the Levites, ſee Numb.35. on verſ.2.] that is by Anathoth, for thou haſt the right of redemption, [ſee Ruth 2. on verſe 20.] to buy (it.) [Underſtand withall Gods command to Jeremia, to buy that field at that time of him, as the ſequel ſheweth.]

8 So Hananeel mine uncles ſon came to me in the court of the ward, according to the word of the LORD, and ſaid unto me, Buy my field, I pray thee, that is by Anathoth, which is in the land of Benjamin; for thou haſt the right of inheritance, and thou haſt the redemption, buy (it) for thy ſelf: Then I perceived that it was the word of the LORD. [That is, that this was done according to the word of the Lord.]

9 Therefore I bought the field of Hananeel mine uncles ſon, which is by Anathoth: and I weighed unto them the money, [See Gen.23. on verſ.16] ſeventeen ſilver ſhekels. [Heb. ſeven ſhekels and ten of ſilver. Of the ſilver ſhekel, ſee Gen.20. on verſ.16.]

10 And I ſubſcribed the letter, [To wit, the bond or bill of ſale and purchaſe, as followeth. Hebr. properly, I wrote in a Letter; that is, ſubſcribed, ſigned it, as appeareth verſe 12.] and ſealed (it,) and cauſed witneſſes to witneſs (it;) [to wit, by ſubſcribing or ſetting their hands to it, as verſe 12. So below verſe 25.44. for which we uſe to ſay, to take witneſſes] when I had weighed the money in the balance.

11 And I took the Letter of purchaſe; which was ſealed (according to) the commandment and the ſtatutes, and the open (letter:) [As verſe 14. whereby ſome underſtand a copy, or draught, tranſcript of the letter of purchaſe. Others, underſtand by it, a patent of ratification, or, publick decree of the magiſtrate tending to the confirmation of this bargain and ſale, in all and ſingular its circumſtances. Others underſtand it of a letter, which tended to give notice to every one of the bargain and ſale that was made.]

12 And I gave the letter of purchaſe to Baruch, [The ſcribe and miniſter of the prophet Jeremia. See below chap.36.4,5,&c.] the ſon of Nerija, the ſon of Maahſeja, before the eys of Hananeel mine uncles (ſon,) [This word is here inſerted from verſe 7,8,9. Others, my couſin: becauſe the Hebrew word Dod is ſometimes alſo taken more largely, even for a dear and a very loving friend, as appeareth in Solomon's ſong] and before the eys of the witneſſes, which had ſubſcribed the letter of purchaſe, [as above verſe 10.] before the eys of all the Jews that ſate [or, dwelt] in the court of the ward.

13 And I charged Baruch before their eyes, [That is, in their preſence, as above often.]

14 Thus ſaith the LORD of hoſts, the God of Iſrael; Take theſe Letters, this letter of purchaſe, both the ſealed (letter,) and this open letter, [See on verſ.11.] and put them in an earthen veſſel, that they may abide many daies, [That is, that they may laſt a long time.]

15 For thus ſaith the LORD of hoſts, the God of Iſrael; There ſhall yet [Or, again] houſes, and fields, and Vineyards be bought in this land. [hence appeareth, what God intended by this ſtrange tranſlation, at the time of Jeruſalems ſiege; to wit, to aſſure his people, that the Babylonian captivity ſhould have an end, and that they ſhould come again into their own Country, and poſſeſs it, &c. See below verſ. 43. 44.]

16 Moreover, after that I had delivered the letter of purchaſe unto Baruch the ſon of Nerija, I prayed unto the LORD ſaying:

17 Ah Lord LORD, Behold, thou haſt made the heavens and the earth, by thy great power, and by thine out-ſtretched arm: [As Exod. 6. 5. &c.] nothing is too wonderful for thee. [to wit, to do. So below verſ. 27. Hebr. properly more wonderful then thou; that is, ſo wonderful as that thou ſhouldeſt not be able to do it, when thou doeſt promiſe it: nothing is unpoſſible unto thee. Compare Geneſ. 18. 17. with the annotat. Luke 1. 37. and Matth. 19. 26. This hath reſpect to the deliverance out of the Babylonian captivity: which with men ſeemed to be a thing impoſſible. Compare Ezech. 37. 3. 11, 12, &c.]

18 Thou that ſheweſt loving kindneſs unto thouſands, [Compare Exod. 34. 7.] and recompenſeſt the iniquity of the fathers into the boſom of their Children, [See Pſalm 79. on verſ. 12. To wit, of ſuch children, that are partakers of the ſins of their fathers, and do follow their foot-ſteps. See Exod 20. 5, 6.] after them: thou great, thou mighty God, whoſe name is the LORD of hoſts. [as above chap. 31. 35. See 1 Kings 18. on verſ. 15.]

19 Great in counſel, and mighty in deed: [Compare Iſa. 28. 29.] for thine eyes [this ſignifieth ſometimes Gods ſpecial care for his people, as 1 Kings 8. on verſ. 29. Pſalm 32. on verſ. 8. ſometimes Gods providence and reward upon all that happeneth or cometh to paſs in the world; as here. Compare Prov. 5. 21. and 25. 3. alſo 2 Chron. 16. on verſ. 19.] upon all the wayes [ſee Geneſ. 6. on verſ. 12.] of the children of men, to give every one according to his waies and according to the fruit of his dealings.) [ſee above chap. 17. on ver. 10.]

20 Thou that haſt ſet tokens and wonders in the land of Egypt, unto this day, [The remembrance whereof continueth unto this day] both in Iſrael, and amongſt (other) men: [Hebr. man; that is, men: as often] and haſt made thee a name, as it is at this day.

21 And haſt brought forth thy people Iſrael out of the land of Egypt, by tokens, and by wonders, and by a ſtrong hand, and by an out-ſtretched arm, and by great terrour. [See Exod. 6. 6. 2 Sam. 7. 23. 1 Chron. 17. 21.]

22 And haſt given them this land, which thou didſt ſwear to their fathers to give them; a land flowing with milk and honey. [See Exod. 3. on verſ. 8.];

23 They alſo came in, and poſſeſſed it hereditarily, but obeyed not thy voice, neither walked in thy law; they have done nothing of all, that thou hadſt commanded them to do: [Hebr. all that thou, &c. they have not done; that is, they have done nothing of that which thou hadſt commanded them. See 1 Kings 11. on ver. 34.] Therefore thou haſt cauſed all this evil [of puniſhment] to meet them.

24 Behold the walls [Mounts, trenches, and other works raiſed by the enemy, bulwarks, fortreſſes, without the City. See 2 Sam. 20. on verſ. 15. Some underſtand other warlike inſtruments, ſet up, and ſerving to break and batter down walls and great ſtrong buildings, or out of and from them to annoy and hurt the enemy with all manner of offenſive weapons. Compare below chap. 33. 4.] they are come unto the City to take it, and the City is given [ſo verſ. 25, 36, 43. That is, it is as good (as we ſay) as given, it ſhall be aſſuredly given: affaires ſtand ſo within the City, as that a man may palpably perceive, that thy word is true in every particular and conſequently ſhall be performed, as followeth] into the hand of the Chaldeans that fight againſt it; becauſe of the ſword, and the famine, and the peſtilence: and what thou haſt ſpoken, is come to paſs, and behold, thou ſeeſt (it.)

25 Nevertheleſs thou haſt ſaid unto me, Lord LORD; Buy thee the field for money and cauſe witneſſes to witneſs (it:) whereas the City is given into the hand of the Chaldeans! [As if he had ſaid, This is a ſtrange and wonderful thing to mans apprehenſion.]

26 Then came the word of the LORD unto Jeremia, ſaying;

27 Behold, I am the LORD, the God of all fleſh; [See Geneſ. 6. on verſ. 2. and Numb. 16. on ver. 22.] ſhould any thing be to wonderful for me? [ſee above on verſ. 17.]

28 Therefore thus ſaith the LORD: Behold, I give this City into the hand of the Chaldeans, and into the hand of Nebucadrezar the King of Babel; and he ſhall take it.

29 And the Chaldeans that fight againſt this City, ſhall come into it, and ſet this City on fire, and ſhall burn it, with the houſes, upon whoſe roofs they have burnt incenſe unto Baal, and offered drink offerings [As above chap. 7. 18.] unto other Gods, to anger me. [or, to provoke me. So in the ſequel.]

30 For the Children of Iſrael, and the children of Juda have onely done [That is, done nothing elſe, but &c.] that which was evil in mine eyes from their youth: [ſee above chap. 2. on verſ. 2.] for the children of Iſrael have onely provoked me to anger, by the work of their hands, ſaith the LORD.

31 For this City hath been unto me for mine anger, and for my fury, [That is, it hath done nothing elſe, but that which ſerved to provoke mine anger and fury, that hath been all their practiſe, all their ſtudy. Oth. in mine anger: that is, I was angry with them, &c.] from the day that they built it, unto this day: that I ſhould remove it from my face:

32 For all the wickedneſs of the children of Iſrael, and of the children of Juda, which they have committed to provoke me to anger: they, their Kings, their Princes, their Prieſts, and their Prophets, and the men [Hebr. man, as above chap 4. 3.] of Juda, and the inhabitants of Jeruſalem:

33 Which have turned the neck unto me, [See above chap. 2. 27.] and not the face: though I taught them, being up early and teaching, [ſee above chap. 7. on verſ. 13. and verſ. 25. and chap. 25. 3. and 26. 5. and 29. 19.] nevertheleſs they hearkned not, to receive diſcipline [ſee Prov. 1. on verſ. 2. &c.]

34 But they ſet their abominations [See above chap. 4. on verſ. 1.] in the houſe [the Temple] which is called by my name, [as above chap. 7. 10.] to defile it.

35 And they built the high places of Baal, [See above chap. 7. 31. with the annotat.] which are in the valley of the ſon of Hinnom, to cauſe their ſons and their daughters to paſs thorow (the fire) unto Molech; [that is, to the ſervice and honour of this Idol. See Levit. 18. on verſ. 21.] which I commanded them not, neither came (it) up into mine heart, [ſee above chap. 7. 31.] that they ſhould do this abomination, that they might cauſe Juda to ſin.

36 And now therefore, thus ſaith the God of Iſrael, concerning, this City, whereof ye ſay; It is given [As above verſ. 24.] into the hand of the King of Babel, by the ſword, and by the famine, and by the peſtilence.

37 Behold I will gather them [To wit, my people] out of all countries, whither I ſhall have driven them in mine anger, and in wrath, and in great indignation: [Compare above chap. 23. 3. and 29. 14. and 31. 10.] and I will bring them again into this place, and will cauſe them to dwell ſafely. [Hebr. in ſafety, or, in confidence; that is, quietly, ſafely, and ſecurely, as elſewhere often.]

38 Yea they ſhall be a people unto me; and I will be a God unto them. [As above chap. 30. 22. and 31. 1.]

39 And I will give them one manner of heart, [I will ſo work by my ſpirit in the hearts of mine elect, as that they ſhall be knit and united to one another in love by one faith and one manner of worſhip] and one manner of way, [that is, one manner of worſhip, or, Religion, one manner or way of faith and life. See Iſa. 30. 21. and 35. 8. above chap, 6. 16. Matth. 22. 16. Acts 9. 2. and 18. 25, 26. &c.] to fear me all the daies; for the good of them, [that is, for their benefit, health and ſalvation] together with their children after them.

40 And I will make an everlaſting covenant with them, [As above chap. 31. 31. &c.] that I will not turn away from after them, that I may do them good; [that is, that I will never forſake them, but will continually dwell with

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with them, and follow them with my mercy and loving kin[?]ſs. See above chap.31. on verſ.33. And compare further Rom.8.30. 1 Pet.1.5,9. 1 John 2.19,20,27. and 3.9. and 5.18.] and I will give my fear in their hearts, that they may not depart from me.

41 And I will rejoice over them to do them good; [Compare Deut.30.9.] and I will faithfully [Hebr. in, or, with faithfulneſs, or, truth] plant them in this land, [compare above chap.24.6. Amos 9.15.] with my whole heart, and with my whole ſoul.

42 For thus ſaith the LORD, Like as I have brought all this great evil [To wit, of puniſhment; that is, miſery, miſchief, adverſity] upon this people; ſo will I bring upon them all the good, that I ſpeak concerning them. [that is, promiſe, or, have promiſed them,]

43 And there ſhall be fields bought [Hebr. a field ſhall, &c. that is, fields, as in the next verſe] in this land, whereof ye ſay, It is deſolate, [that is, ye ſhall then ſay, when it ſhall be made deſolate. So below chap.33. 10.] (ſo) that (there) is neither man nor beaſt in it; it is given [as above verſ.24.] into the hands of the Chaldeans.

44 Men ſhall buy [Hebr. they ſhall, &c. as often] fields for money, and ſubſcribe letters, [ſee above verſ. 10,12.] and ſeal (them) and cauſe witneſſes to witneſs, in the land of Benjamin, [compare above chap.17.26.] and in the places round about Jeruſalem, and in the cities of Juda, and in the cities of the mountains; and in the cities of the low grounds, and in the cities of the South; for I will turn their captivity, ſaith the LORD.

CHAP. XXXIII.

God propheſieth further, of the taking of Jeruſalem, the carrying away of the people, and bringing them back from Babel, as alſo of a bleſſed, joyfull, and quiet condition, verſ.1, &c. Of the ſending of Chriſt, his everlaſting and ſettled Kingdom, Prieſthood, and bleſſed ſeed 14.

MOreover, the word of the LORD came unto Jeremia the ſecond time, while he was yet ſhut up in the court of the priſon, [See above chap.32.2,3] ſaying,

2 Thus ſaith the LORD, that doth it; the LORD, that formeth it, [To wit, that which he hath revealed and promiſed by me, concerning the reſtoring of Jeruſalem, and of his Church. See Exod.2.14,15. Others, the maker thereof, (namely, Jeruſalem and his Church, whereof is ſpoken in that which went before, and in that which followeth] that formeth it, [or, the former thereof, &c. the meaning being all one] to eſtabliſh it, the LORD is his Name.

3 Call unto me, [That is, pray fervently; ye my people, or, thou Jeremia, that art here ſhut up in priſon. See Job 36. on verſ.16.] and I will anſwer thee; and I will make known unto thee great and firm things, [which are firmly determined by me, and as it were lockt up in my ſecret counſel, and therefore are moſt firm and ſure. Compare Deut.30.34.] which thou knoweſt not.

4 For thus ſaith the LORD, the God of Iſrael concerning the houſes of this city, [Notwithſtanding (implieth the Lord) that the condition of this City, and of the inhabitants thereof ſhall be ſo miſerable, that it ſhall be without any humane hope or appearance of reſtauration, yet will I reſtore it, as followeth, verſe 6.] and concerning the houſes of the Kings of Juda; which are broken down by the mounts and by the ſword. [That is, which ſhall be ſuddenly and certainly broken down, when the Chaldeans by means of their mounts and bulwarks which they ſhall caſt up, ſhall take the city by warlike means, and by force of arms. Compare Ezech. 26.9. and above chap 32. on verſ.24. Others, for mounts, and for the ſword. That is, the houſes that are broken down, to make bulwarks of them againſt the enemy, and to make oppoſition or reſiſtance out of them.]

5 There are (indeed) [To wit, ſaith the Lord, verſ. 4.] (ſome) come in to fight againſt the Chaldeans, [to wit, into the city of Jeruſalem, to defend it againſt the beſiegers, as againſt the time of a ſiege men are wont to fill the chief city with valiant ſouldiers] but it is to fill them with the dead bodies of men [to fill, that is, to ſatiate them, that they may wreak their malice, by killing and deſtroying the Jews. Concerning ſuch uſe of the word fill, compare Exod.15.9. Job 16.10. with the annot. By them is meant here, the Chaldeans, which ſeek nothing elſe, but to kill and ſlay. Others underſtand, the houſes; that is (as they expound it) families, whereof mention is made in the former verſe] whom I have ſlain [that is, will ſlay by the ſword of the Chaldeans, inſtead that they intend againſt my will (in a manner) to ſlay the Chaldeans] in mine anger, and in my fury; and becauſe I have hid my fury from this city, [ſee Deut.31. on verſe 17.] for all the wickedneſs thereof. [That is, of the inhabitants. Others, for all whoſe (to wit, families) wickedneſs I have hid from this city.]

6 Behold, I will cauſe health and cure to riſe [Or, lay a plaiſter, and give phyſick. See above chap.30.13,17.] unto it, [to wit, to the city of Jeruſalem, and to my Church] and will cure them: [the inhabitants of Jeruſalem, and the members of my Church] and will reveal unto them [unawares, and beyond all hope and expectation] abundance of peace and truth. [by the Meſſiah. Compare John 1.12. Others, or a conſtant, durable, or, ſure peace.]

7 And I will turn the captivity of Juda, and the captivity of Iſrael, [Compare above chap.32.34.] and will build them, [ſee above chap.31.28.] as at the firſt, [Or, in the beginning. So verſ.11. that is, as aforetime.]

8 And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me; and I will pardon all their iniquities, whereby they have ſinned againſt me, and whereby they have tranſgreſſed againſt me. [Compare above chap 31.34.]

9 And it [Namely, Jeruſalem, and my Church.] ſhall be to me a joyfull name, [Hebr. name of joy; that is, which will be very acceptable unto me, and will make me joyfull and glad] a praiſe, and an ornament among all the heathen of the earth, [compare Deut.26.19. with the annotat.] which ſhall hear all the good that I do unto them; and they ſhall fear and be troubled for all the good, and for all the peace, that I procure [Hebr. make, do] unto it.

10 Thus ſaith the LORD; In this place, (whereof ye ſay, It is deſolate, (ſo) that there is neither man nor beaſt in it) [As above chap.32.41.] in the cities of Juda, and in the ſtreets of Jeruſalem, that are (ſo) waſted, (as) that there is neither man, nor inhabitant, nor beaſt, in (them) ſhall be heard again,

11 The voice of joy, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, [As above chap.7.34.] the voice of them that ſay, Praiſe the LORD of hoſts, [See 1 Kings 18. on verſ.15.] for the LORD is good, for his mercy is for ever; (the voice) of them that bring praiſe [Or, thanksgiving, praiſe-offering, thank-offering] to the houſe of the LORD: for I will turn the captivity of the land, [Or, cauſe the captives of the land to return. So below verſ.26. and elſewhere often] as at the firſt, [that is, that they being returned out of captivity, ſhall dwell peaceably in this land, as aforetime. Compare verſe 7.] ſaith the LORD.

12 Thus ſaith the LORD of hoſts; In this place, which is (ſo) deſolate, (as) that there is no man in (it,) even unto the cattell, as alſo in all the cities thereof, ſhall be

be again habitations of ſhepherds, [Hebr. an habitation, &c.] that cauſe their flocks to ly down.] In token of a peaceable condition, and of a well-ordered government, as alſo the ſequel declareth. Compare above chap. 31.2.]

13 In the cities of the mountains, in the cities of the low grounds, and in the cities of the South, and in the land of Benjamin, and in the places round about Jeruſalem, and in the cities of Juda, ſhall the flocks paſs again under the hands of the teller. [That is, of the Tithingman, that ſmote the tenth ſheep or goat with the rod, and ſet it apart for the Lord. See hereof Levit.27. on verſ.32. and Ezech.20. on verſ.37.]

14 Behold, the days come, ſaith the LORD, that I will provoke [Or, eſtabliſh, ſettle; that is, keep, as we uſe to ſay] that good word, [that is, gracious and bleſſed promiſe concerning Chriſt, in whom all the promiſes are Yea and Amen, 2 Cor.1.20.] which I have ſpoken unto [Or, concerning, of] the houſe of Iſrael, and concerning the houſe of Juda.

15 In thoſe days, and at that time will I cauſe a BRANCH of righteouſneſs [See above chap. 23. on verſ.5.] to grow up unto David; and he ſhall do judgment and juſtice on the earth. [As a King. See above chap.23. on verſ.5.]

16 In thoſe days ſhall Juda be delivered, and Jeruſalem (ſhall) dwell ſafely: [See above chap.23. on verſe 6.] and this is he that ſhall call her, The LORD OUR RIGHTEOUSNESS. [To wit, the Lord Chriſt, who ſhall call his Church, to wit, outwardly by the preaching of the Goſpel, and inwardly by the powerfull working of his holy Spirit, and ſhall perfect his work of grace in her unto the end. See above chap.23. on verſ.6.]

17 For thus ſaith the LORD; A man ſha'l not be cut off unto David, to ſit upon the throne of the houſe of Iſrael. [See 1 Kings 2. on verſ.4. By theſe and the following words, which are borrowed from the eſtate of the Old Teſtament (concerning the Kingdom and Prieſthood,) is ſignified the perpetuity and unchangeableneſs of the Kingdom and Prieſthood of our Lord Jeſus Chriſt. See Luke 1.32,33. Heb.7.1,2,3,11,12,15,16,17,24,28, &c. who moreover hath under him, not onely the Paſtours and Teachers of his Church, but alſo all the members thereof, whom he hath made all Kings and Prieſts, wherefore his Church is alſo called a Royal Prieſthood. See 1 Peter 2.5,9. Revel. 1.6. and 5.10. alſo Rom.12.1. Heb.13.15,16.]

18 Neither ſhall a man be cut off unto the Levitical Prieſts from before my face to offer burnt-offering, and to kindle meat-offering, and to prepare ſlay-offering all the days. [That is, for ever.]

19 And the word of the LORD came to Jeremia ſaying:

20 Thus ſaith the LORD; If ye can diſannull my covenant of the day, and my covenant of the night: [That is, the order that I have ſet upon the courſes, and the revolutions of day and night. Compare Gen.8.22. Pſ.89.37,38. and 119.89,90,91. and above chap.31.35,36.] ſo that (there) ſhould not be day and night in their ſeaſon.

21 Then may alſo my covenant be diſannulled with David my ſervant, that he ſhould not have a ſon to reign upon his throne; and with the Levites [Underſtand withall, the covenant with, &c.] the Prieſts, my miniſters.

22 As the hoſt of heaven cannot be numbred, neither the ſand of the ſea meaſured; ſo will I multiply the ſeed of David my ſervant, and the Levites [Oth. of the Levites, to wit, ſeed] that miniſter unto me.

23 Moreover, the word of the LORD came to Jeremia, ſaying:

24 Haſt thou not ſeen, [That is, perceived, or, heard] what this people [to wit, the ſcornfull Jews, that deſpiſed the promiſes of God, and murmured againſt his judgments: or (as ſome) the wicked Chaldeans and other Gentiles, to whom they in a ſpecial manner apply the laſt words of this verſe] ſpeaketh? [Hebr. ſpeak, as often] ſaying; The two families, [Juda and Iſrael; of whom is ſpoken above. Others underſtand Juda and Benjamin] which the LORD had choſen, them hath he now caſt off: yea they deſpiſed my people, ſo that it is no more a nation before their face. [Or, ſhall not be again, &c. becauſe they were ſo mean and miſerable, as that in their judgment there was no hope of reſtauration, ſo that there was no other account to be made, but that they ſhould periſh and come to nothing. Compare below chap.48.2,42.]

25 Thus ſaith the LORD; If my covenant be not of day and night; [See on verſ.20. Theſe things God repeateth for the raiſing up and ſtrengthening of thoſe that believe in him; as if he ſhould ſay, how greatly ſoever this thing may be beyond all hope and appearance of man, yet it ſhall as little fail, as the intercourſe, &c. of day and night] (If) I have not appointed the ordinances of heaven and earth: [See above chap.31.35, 36.]

26 Then will I alſo caſt away the ſeed of Jacob and of David my ſervant, that I ſhould not take (ſome) of his ſeed to rule over the ſeed of Abraham, Iſaac, and Jacob: [This indeed was firſt accompliſhed in Zerubbabel and other following Governours of David's family, but it is principally and ſpiritually accompliſhed in our Lord Jeſus Chriſt, the Branch of David, and the everlaſting King of his Church] for I will turn their captivity, and have mercy on them. [Compare above chap. 31.20.]

CHAP XXXIV.

God cauſeth it to be told to King Zedekia by the Prophet, what ſhall befall Jeruſalem, and his own perſon, and what end he ſhall have, verſ.1, &c. And for as much as the people by a ſolemn covenant had ſet at liberty all ſervants according to the law, but afterward, when the Babylonians were departed from the city, and had left the ſiege, brought them again into bondage, God foretelleth them, that he will cauſe the enemy to come again, to deſtroy Jeruſalem and all the land, and in a ſpecial manner to puniſh thoſe covenant-breakers, 8.

THe word, which came unto Jeremia from the LORD; (when Nebucadnezar [Otherwiſe called in this book, and by Ezechiel, for the moſt part Nebucadrezar] King of Babel, and all his army, and all the kingdoms of the earth, that were (under) the dominion of his hand, and all the nations fought againſt Jeruſalem, and againſt the cities thereof) [See 2 Kings 25.1, &c.] ſaying:

2 Thus ſaith the LORD the God of Iſrael; Go thy ways, and ſpeak to Zedekia the King of Juda, and ſay unto him; Thus ſaith the LORD; Behold, I give this city into the hand of the King of Babel, and he ſhall burn it with fire. [Compare above chap. 21. 10. and 32. 29.]

3 And thou ſhalt not eſcape out of his hand, but (ſhalt) ſurely be taken [Hebr. taking be taken] and delivered into his hand, and thine eys ſhall behold the eys of the King of Babel, and his mouth ſhall ſpeak unto thy mouth. [Compare above chap.32.4; and below chap.52.9, 10,11.]

4 But hear the word of the LORD, O Zedekia King of Juda; Thus ſaith the LORD of thee; Thou ſhalt not die by the ſword. [Compare above chap.32.5. with the annot.]

5 Thou ſhalt die in peace, and according to the burnings [Or, with the burnings] of thy fathers, the former

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Kings, which were before thee, so shall they burn for thee, [That is, as they have honoured thy predeceſſours at their burials with fires, or burnings of all manner of precious ſpices, ſo ſhall it likewiſe be done unto thee. See hereof 2 *Chron.* 16. 14. with the annotat.] *and lament thee,* (*ſaying*) *Ah Lord!* [compare above chap. 22. 18, 19.] *for I have ſpoken the word, ſaith the LORD.*

6 *And Jeremia the Prophet ſpake all theſe words unto Zedekia King of Juda at Jeruſalem:*

7 *When the King of Babels army fought againſt Jeruſalem,* [Hereby is intimated the obedience, godly boldneſs, and confidence of *Jeremia,* who was not afraid, as matters then ſtood, to tell King *Zedekia* that which was commanded him by God] *and againſt all remaining Cities of Juda; againſt Lachis,* [ſee 2 *Kings* 14. on verſ. 19.] *and againſt Azeka:* [ſee 1 *Sam,* 17. on verſ. 1.] *for theſe,* (*being*) *defenced Cities,* [Hebr *Cities of defence*] *remained among the Cities of Juda.*

8 *The word, that came unto Jeremia, from the LORD: after that King Zedekia had made a covenant* [See the manner of this covenant making, below verſ. 18. 19, and compare *Geneſ.* 15. on verſ. 17, 18.] *with all the people which were at Jeruſalem,* [meaning all thoſe that had ſervants] *to proclaim liberty for them:* [to wit, all men-ſervants and maid-ſervants, in the ſeventh year, according to the law, below verſ. 13. 14. See *Exod.* 21. 2. This *Zedekia* did, that by this work of obedience he might obtain deliverance and victory from God; but how they meant and kept it, after the manner of hypocrites, is related in the ſequel.]

9 *That every man ſhould let his man-ſervant; and every man his maid-ſervant, being an Hebrew, or an Hebreweſſe, go free: ſo that none ſhall cauſe himſelf to be ſerved of them,* [See above chap. 22. on verſ. 13.] *of a Jew, his brother.*

10 *Now all the Princes, and all the people, which had entered into the covenant, heard,* [That is, obeyed; as ſtraightway again, and elſewhere often] *that they ſhould let every one his man-ſervant, and every one his maid-ſervant go free, ſo that they ſhould cauſe themſelves no more to be ſerved of them: they then heard, and let them go.*

11 *But afterward they returned, and cauſed the ſervants, and the hand maids, whom they had let go free, to return;* [To their former ſervice, ſo verſ. 16.] *and they brought them into ſubjection, for ſervants, and for hand-maids.* [this they ſeemed to have done, becauſe the Babylonians were departed from Jeruſalem, and were gone againſt the Egyptians, vainly imagining that they had now eſcaped all danger, whereas on the contrary they provoked the wrath of God anew againſt themſelves. See below verſ. 21, 22.]

12 *Therefore the word of the LORD came to Jeremia from the LORD, ſaying;*

13 *Thus ſaith the LORD, the God of Iſrael: I have made a covenant with your fathers, in the day when I brought them forth out of the land of Egypt, out of the houſe of bondage,* [Hebr. *houſe of bond-men*] *ſaying.*

14 *At the end of the ſeven years ye ſhall let go, every man his brother, an Hebrew, which ſhall be ſold unto thee,* [Or, *which ſhall have ſold himſelf unto thee*] *and hath ſerved thee ſix years; Thou ſhalt then let him go free;* [See Exod 21. 2. *Deut.* 15. 12.] *but your fathers hearkned not unto me, neither inclined their ear.*

15 *Ye were now returned* [Or, *had turned;* To wit, in outward ſhew, as much as concerned the outward work] *this day, and had done that which was right in mine eyes, proclaiming liberty, every man for his neigbour: and ye had made a covenant before my face, in the houſe which is called by my name.* [ſee above chap. 7. on verſ. 10. Underſtand the Temple.]

16 *But ye are again turned aſide, and have profaned my name,* [Which ye have uſed in the oath of the covenant] *and cauſed every one his man-ſervant, and every one his hand-maid, whom he had let go free, according to their minde,* [or, *deſire, wiſh, pleaſure, will.* Hebr. *ſoul.* See *Pſalm* 27. on verſ. 12. Oth. *for themſelves, for their perſons;* that is, to be their own men and women, and to be free] *to return;* [as above verſ. 11.] *and ye have brought them into ſubjection, to be unto you for ſervants, and for hand-maids.*

17 *Therefore thus ſaith the LORD; ye have not hearkned unto me, to proclaim liberty, every one for his brother and every one for his neighbour: Behold therefore I proclaim a liberty againſt you, ſaith the LORD; for the ſword, for the peſtilence, and for the famine,* [An elegant alteration, or varying of the words of *proclaiming liberty:* before for good, but here for evil; that is, for puniſhment, which God in his juſt judgment would execute upon them, and cauſe to rage amongſt them. Some render it, to, *the ſword, &c.* as if God had ſaid, I will give liberty to the ſword, to the peſtilence, *&c.* to rage amongſt you] *and I will give you up for a commotion, unto all the Kingdoms of the earth.* [ſee *Deut.* 28. on verſ. 25. above chap. 15. 4. and 24. 9. *&c.*]

18 *And I will deliver the men, that have tranſgreſſed my covenant, that have not confirmed* [Have not really performed, not kept, Hebr. properly *cauſe to riſe,* or, *ariſe.* See *Deut.* 27. 26. and below chap. 35. 14.] *the words of the covenant, which they had made before my face;* (*with*) *the calfe, which they had hewn in twain, and had paſſed between the parts thereof.* [ſee *Geneſ.* 15. on verſ. 17, 18. Oth. *when the calf. &c.* That is, I will cauſe them to be torn in pieces by the fowls, *&c.* as verſ. 20.]

19 *The Princes of Juda, and the Princes of Jeruſalem, the Chamberlains,* [Or, *Courtiers.* See *Geneſ.* 37. on verſ. 36.] *and the Prieſts, and all the people of the land, which had paſſed thorow the parts of the calf.*

20 *Yea I will deliver them into the hand of their enemies, and into the hand of them that ſeek their ſoul:* [That is, that ſeek their life. See *Exod.* 4. on verſ. 19. and 2 *Sam.* 4. on verſ. 8. So in the next verſe] *and their dead bodies* [Hebr. *dead body;* as above chap. 7. 33.] *ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth.* [as above chap. 7. 33. and 16. 4. and 19. 7.]

21 *Even Zedekia King of Juda, and his Princes, will I deliver into the hand of their enemies, and into the hand of them that ſeek their ſoul; to wit into the hand of the King of Babels army, which are* (*now*) *gone up from you.* [That is are marched away from Jeruſalem, and are marched up againſt the King of Egypt, (ſee above on verſ. 11. and below chap. 37. 5. 11.) who was upon the march to come and help *Zedekia.*]

22 *Behold, I will give command, ſaith the LORD, and will bring them again to this City,* [That is, I will ſo rule and order the matter by my providence, as that the Chaldeans ſhall come again. Compare *Levit.* 25. on verſ. 21. and above chap. 25. on verſ. 29. *Amos* 6. 11. and 9. 9.] *and they ſhall fight againſt it, and ſhall take it, and ſhall burn it with fire: and I will make the Cities of Juda a deſolation, that none ſhall dwell in them.*

CHAP. XXXV.

Jeremia, at Gods command, gathereth the Rehabites together, and inviteth them to drink wine, ver. 1. &c. *But they refuſe to do it, becauſe of the prohibition of Jonadab their father,* 6. *By which example God convinceth his diſobedient and impenitent people, and foretelleth them their deſtruction,* 12. *But he promiſeth his bleſſings to the Rehabite,* 18.

THE *word which came unto Jeremia from the LORD; in the daies of Jojakim, the ſon of Joſia,* [See above c. 1. 3. and 21. 1. and 25. 1. & 28. 1. & 32. 1. By comparing of which places it appeareth, that in the gathering of theſe Propheſies together there is not alwaies reſpect had to the order of time. Compare below chap. 45. on verſ. 1. and *Ezech.* 30. on verſ. 20.] *King of Juda, ſaying:*

2 *Go thy waies to the houſe of the Rechabites,* [That is, to the family or ſtock of the Rechabites. So preſently verſ. 3. See of theſe, 1 *Chron.* 2. on verſ. 55.] *and ſpeak with them, and bring them into the houſe of the LORD, into one of the chambers,* [which were by the Temple. See 1 *Kings* 6. on verſ. 5.] *and give them* [that is, offer them, preſent unto them, fill them, *&c.*] *wine to drink.*

3 *Then I took Jaazanja, the ſon of Jeremia, the ſon of Habazinia, together with his brethren, and all his ſons, and the whole houſe of the Rechabites,*

4 *And brought them into the houſe of the LORD, into the chamber of the ſons of Henan, the ſon of Jegdalia, the man of God;* [That is, the Prophet. See 1. *Sam.* 33. on v. 1. and *Judg.* 13. on v. 6.] *which* [to wit, chamber] *is by the chamber of the Chief ones* [or, *Princes;* that is, *Rulers:* Meaning of the Temple, or, Sanctuary; (See *Iſa.* 43. 28.) as there were the Prieſts and the Levites, and principally the high Prieſt, and the next to him. Such Hebrew words are uſed both of Eccleſiaſtical and political functions. Compare above chap. 20. on verſ. 1. and 29. 26. alſo *Geneſ.* 41. on verſ. 45. *Numb.* 3. 32. 1 *Cor.* 12. 28. *&c.*] *which is above the chamber of Maaſeja the ſon of Sallum, the keeper of the threſhold.* [theſe circumſtances ſerved, to bring the more credit and reſpect unto the thing among the obſtinate Jews.]

5 *And I ſet before the children of the houſe of the Rechabites* [Hebr. *before the face of the children* &c. as *Geneſ.* 18. 8. *&c.*] *cups* [or, *bowls.* The Hebrew word agreeth almoſt with another word, which ſignifieth an *hill,* and may therefore ſignifie an *high cup, bowl,* or *beaker, &c.* See *Geneſ.* 44. on verſ. 2. The following word ſignifieth alſo *beakers,* or ſuch drinking-veſſels, whoſe difference is now uncertain] *full of wine, and beakers: and I ſaid unto them drink wine.*

6 *But they ſaid, we will drink no wine:* [That is, may, or, muſt drink no wine] *for Jonadab the ſon of Rechab, our father* [that is, *forefather*] *commanded us,* [or, *forbad us.* See *Levit.* 4. on verſ. 2.] *ſaying: ye ſhall drink no wine, ye nor your children, for ever.* [that is, never. Compare 1. *Cor.* 8. 13.]

7 *Neither ſhall ye build houſe, nor ſowe ſeed, nor plant vineyard, nor have* [That is, poſſeis] (*any:*) *but ye ſhall dwell in tents all your daies;* [that is, all the daies of your lives. So in the next verſe] *that ye may live many daies* [that is, a long time] *in the land,* [Hebr. *upon the face of the land*] *where ye ſojourn.* [foraſmuch as many conceive that this *Jonadab* here mentioned, is the ſame, that is mentioned 2 *Kings* 10. 15. 23. having been a very godly, honourable, and able perſon, ſo that *Jehu* alſo deſired to ſtrengthen himſelf in his zeal, and in his new eſtate by the company and preſence of this man. This *Jonadab,* according to the opinion of ſome, wiſely conſidering his pedigree, and the corruptions that were ripe and common in thoſe times, peradventure alſo foreſeeing by a prophetical ſpirit the future judgments and deſolations, would teach and inſtruct his poſterity by theſe particular and ſpecial commands, that they being contented with this mercy, that they were admitted into the fellowſhip of God & his Church, ſhould for the time to come demean themſelves ſo reſtrained, humble and lowly or mean, as that (like ſtrangers in Iſrael, deſcended from Jethro, Moſes father in-law) they might not be diſtaſtful or offenſive unto the Iſraelites, as ſtrangers are wont ſoon to give offence: alſo that they ſhould beware, that through covetouſneſs, or pleaſure and delight they might not be corrupted and puniſhed with others, or by poſſeſſing of goods and inheritances, fall not into truſt and confidence in temporal riches, and ſo be hindered in time of exile, ſpoiling of goods, *&c.* What God further aimed at by this example of the Rechabites, appeareth by this whole tranſaction, which Jeremia, by command from him, had with them.]

8 *Thus have we obeyed the voice of Jonadab, the ſon of Rechab, our father, in all that he hath charged, that we drink no wine all our daies, we, our wives, our ſons, and our daughters:*

9 *And* (ſo) *that we build no houſes for our dwelling:* [Or, *for our abode*] *neither have we vineyard, nor field, nor ſeed:*

10 *And we have dwelt in tents; Thus have we hearkned and done according to all that Jonadab our father commanded us.*

11 *But it came to paſs when Nebucadrezar, King of Babel, marched up toward this land, that we ſaid;* [To wit, unto each other] *come, and let us go to Jeruſalem; becauſe of the army of the Chaldeans,* [Hebr. *from the face,* &c. that is, to eſcape them, for fear of their violence and tyranny] *and becauſe of the army of the Syrians:* [Hebr. *Aram.* See Geneſ. 10, on verſ. 22.] *ſo we abode at Jeruſalem.* [In this verſe they give a reaſon, why in this *one* thing (namely that they now did not dwell in tents, but lived in the City of Jeruſalem:) they at this preſent followed not their fathers charge: ſhewing thereby that it was a humane ordinance, which in time of need, and as occaſion required they might, without breach of duty, very well wave, that they might not tranſgreſs the Law of God; this was alſo Jonadabs intention, and was pleaſing and acceptable unto God.]

12 *Then came the word of the LORD unto Jeremia, ſaying:*

13 *Thus ſaith the LORD of hoſts, the God of Iſrael; Go thy waies, and ſay unto the men* [Hebr. *man.* See above chap. 4. on verſ. 3.] *of Juda, and to the inhabitants of Jeruſalem: will ye not receive diſcipline,* [as above chap. 32. 33.] *that ye hearken unto my words ſaith the LORD?*

14 *The words of Jonadab the ſon of Rechab, which he commanded his children, that they ſhould drink no wine, are confirmed;* [Hebr. *is confirmed;* that is, every one of his words is performed, or, kept, notwithſtanding that they through neceſſity had now done otherwiſe in one particular point, wherein they were to be excuſed. So verſ. 16. Compare further *Deut.* 29. 26. with the annotat. and below verſ. 18. alſo above chap. 34. 18. and below chap. 44. 25.] *for they have drunk none unto this day, but have hearkned to* [that is, obeyed] *the commandment of their father: and I have ſpoken unto you being up early, and ſpeaking,* [ſee above chap. 7. on verſ. 13. and 2 *Chron.* 36. on verſ. 15. See alſo above chap. 11. 7. and 25. 3. and 26. 5. and 29. 19. and 32. 33.] *but ye have not hearkned unto me.*

15 *And I have ſent unto you all my ſervants, the Prophets, being up early and ſending, to ſay; return now every man from his evil way,* [See *Geneſ.* 6. on ver. 12. Compare above chap. 18. on verſ. 21. and 25. 5.] *and make your dealings good,* [ſee above chap. 7. on verſ. 3.] *and walk not after other Gods, to ſerve them, ſo ſhall ye remain in the land,* [Hebr. *and remain,* or, *dwell in the land;* that is, ſo ſhall ye ſurely remain dwelling in it. See *Pſalm.* 37. on verſ. 3.] *which I have*

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given to you, and to your fathers: but ye have not inclined your ear, nor hearkned unto me.

16 *Becauſe (then) the children of Jonadab, the ſon of Rechab, have confirmed* [See above verſ.14.] *the commandment of their father, which he commanded them; but this people hearken not unto me:*

17 *Therefore thus ſaith the LORD, the God of hoſts, the God of Iſrael; Behold, I will bring upon Juda and upon all the inhabitants of Jeruſalem all the evil* [Of puniſhment] *that I have ſpoken againſt them; becauſe I have ſpoken unto them, but they have not heard, and I have called unto them, but they have not anſwered.*

18 *Now Jeremia ſaid unto the houſe of the Rechabites; Thus ſaith the LORD of hoſts, the God of Iſrael; Becauſe ye have been obedient to the commandment of Jonadab your father, and kept all his commandments, and done according to all that he hath commanded you.*

19 *Therefore thus ſaith the LORD of hoſts, the God of Iſrael; There ſhall not a man be cut off unto Jonadab, the ſon of Rechab,* [Compare the phraſe with above chap. 33.17.] *to ſtand before my face,* [that is, unto whom I will ſhew this mercy, that he ſhall have place in mine houſe, that is, among my people, or, in my Church, and miniſter unto me according to my word. The phraſe ſeemeth to be taken from the Prieſts and Levites, that ſtood in the Tabernacle and Temple to miniſter before the Lord, and conſequently in general of ſervants and hand-maids, that were to be continually about, and in the ſight of their maſters, to wait upon them. See *Deut.* 10. on verſe 8. alſo *Deut.*1. on verſe 38. and 1 *Kings* 1. on verſe 2. Some underſtand this plainly of the preſervation and continuation of this family of the Rechabites amongſt Iſrael, as long as the Judaical Commonwealth ſhould continue, by comparing above verſe 7. Of the Prieſtly or Levitical ſtate it cannot be meant, becauſe they were not of the Tribe of *Levi,* yea even no Iſraelites, but ſtrangers, as is related above, and Gentiles by deſcent, wherefore they are obſerved by ſome, as a type of the calling of the Gentiles, and as a ſpiritual Prieſthood by faith] *all the days.* [As above chap.33. 17.]

CHAP. XXXVI.

Jeremia, at Gods command, cauſeth Baruch to write his Propheſies in a great roll, and upon a day of humiliation to read out of it in the houſe of the Lord before all the people, verſ.1, &c. *This is told to the Kings Princes, who preſently ſend for Baruch with the roll, and before them, they report the matter unto King Jojakim,* 11. *who cauſeth the roll to be fetcht, and having cauſed a part of it to be read, he cutteth the roll in pieces, and caſteth it into the fire, and burneth it, though many of the Princes diſſwaded him from it,* 21. *He commandeth Jeremia and Baruch to be apprehended, which God preventeth,* 26. *Jeremia, at Gods command, cauſeth all theſe and more ſuch like Propheſies to be written again in another roll, and foretelleth the King, the City, and the Land, their Judgments.*

ALſo it came to paſs in the fourth year of Jojakim, the ſon of Joſia, [See above chap.25.] *King of Juda, that this word came unto Jeremia from the LORD, ſaying:*

2 *Take thee a roll of a book,* [The word *Sepher,* which is taken for a Book, ſignifieth in general, all manner of *Writings, Letters, Patents, Maps, &c.* See above chap. 32,11,12,&c. *Deut.*24.1. 2 *Kings* 5.5,6. And here *a roll of a book* may be as much to ſay as *a great written roll,* in ſtead of a book, ſerving to be written upon and rolled together. See further *Ezra* 6. on verſe 2. Hence is the phraſe, *The heavens ſhall be rolled together as a book, Iſai* 34.4. *Revel.*6.14. Compare *Iſai* 8.1.] *and write upon it all the words that I have ſpoken unto thee,* [as above chap.30.2.] *concerning Iſrael, and concerning Juda, and concerning all the nations; from the day (that) I ſpake unto thee, from the days of Joſia,* [See above chap.1.2.] *unto this day.*

3 *It may be that thoſe of the houſe of Juda will hear,* [Hebr. *the houſe of Juda will hear*] *all the evil,* [of puniſhment] *which I think to do unto them:* [This ſerveth to prove the peoples deſperate obſtinacy, who were now ſo far declined, as that there remained no means, but threatnings of evil] *that they may return every one from his evil way, (that) I may forgive their iniquity, and their ſin.* [*It may be, &c.* It is ſpoken of the all-knowing God after the manner of men, to ſhew how acceptable to him true repentance is. Compare *Deut.* 5. on v.29. So alſo in the word *thinking,* and elſewhere often.]

4 *Then Jeremia called Baruch, the ſon of Nerija; and Baruch wrote from the mouth of Jeremia all the words of the LORD, which he had ſpoken unto him, upon a roll of a book.*

5 *And Jeremia commanded Baruch, ſaying; I am detained,* [Or, *ſhut up:* which ſome underſtand of ſome impriſonment or confinement, from above chap.33.1. where ſome Hebrew word is uſed: but others judging that this doth not well agree with below verſe 19. take it for ſome other impediment, as by a ſpecial command of God, or ſome outward legal uncleanneſs, or a religious vow. See *Numb.*19.11, &c. 1 *Sam.*21. on verſ.7. and *Neh.*6. on verſ.10.] *I ſhall not be able to go into the houſe of the LORD.*

6 *Therefore go thou thy ways, and read in the roll, (in) which thou haſt written from my mouth, the words of the LORD, before the ears of the people, in the houſe of the LORD, upon the faſting day:* [Which they themſelves extraordinarily thought good to keep, obſerving doubtleſs by ſundry tokens that God was provoked to anger. See below verſe 9.] *and thou ſhalt alſo read them before the ears of all Juda, that come out of their cities.* [To Jeruſalem, upon the faſting-day; as below verſe 9.]

7 *It may be their ſupplication will fall down before the LORD's face,* [That is, it may be they will fall down by humble ſupplication and prayer, or preſent their ſupplication before him. It may be likewiſe taken thus, that as prayer is ſaid *to aſcend,* in reſpect of faith, ſo may it alſo juſtly be ſaid *to fall down* before the Lord, in reſpect of humility, and confeſſion of our unworthineſs. Some take *falling* for *well-pleaſing, gracious, acceptable,* as below chap.37.20. Compare alſo chap.38.26. and chap.42.2,9.] *and they will return, every one from his evil way; for great is the anger and fury which the LORD hath pronounced againſt this people.* [That is, great are the judgments, plagues, and miſeries, which he hath threatned them, if they repent not.]

8 *And Baruch the ſon of Nerija, did according to all that Jeremia the Prophet had commanded him; reading in that book the words of the LORD, (in) the houſe of the LORD.*

9 *For it came to paſs in the fifth year of Jojakim, the ſon of Joſia, King of Juda, in the ninth moneth,* [Of the year they were in, called (in the Eccleſiaſtical year) the moneth Chiſleu, or, Caſleu, agreeing with our November and December] *(that) they proclaimed a faſt before the face of the LORD,* [to make confeſſion of ſins before him in his houſe, and to intreat him for mercy, for which end the faſt was a very conducible means, but how God eſteemed the faſt of the wicked, and of hypocrites; ſee thereof *Iſai* 58.3,4,5,&c.] *to all the people of Jeruſalem: as alſo to all the people that came* [Or, *were come*] *from the cities of Juda unto Jeruſalem.*

10 *Then read Baruch in that book the words of Jeremia (in) the houſe of the LORD, in the chamber* [Or, *at,* or, *by the chamber.* See of the building of theſe chambers, 1 *Kings* 6.5,6. with the annotat.] *of Gemaria, the ſon of Saphan, the Scribe,* [that is, he who regiſtred the publick acts of Gods houſe, and the Propheſies that were there read and pronounced, as ſome conceive: or, *the Scribe,* of which ſee *Ezra* 7. on verſe 6. The Hebrew word is otherwiſe taken verſe 12. where it ſignifieth the Kings Secretary] *in the upper court* [otherwiſe called, according to the opinion of ſome, the court of the Prieſts, diſtinct from the great court of the congregation, that was by it. See 2 *Chron.*4. on verſe 9. But ſome underſtand this of the inner and upper part of the court of the people. It may be that he was in the window of one of the chambers, that was in the court, and read before the people that were in the court] *(at) the door of the new gate of the houſe of the LORD,* [See above chap. 26. on verſe 10.] *before the ears of all the people.*

11 *Now when Micaja the ſon of Gemaria the ſon of Saphan, had heard out of the book all the words of the LORD;*

12 *Then he went to the Kings houſe into the Scribes chamber,* [That is, the Kings Secretaries chamber: and *into the Scribes chamber,* that is, into the Secretaries Office, Chancery, or Council-chamber. See 1 *Kings* 4. on verſ.3. This *Scribe* is preſently called *Eliſama*] *and lo, all the Princes ſate there; Eliſama the Scribe, and Delaja the ſon of Semaja, and Elnathan* [ſee above chap.26.22.] *the ſon of Achbor, and Gemaria* [whether this be the ſame man mentioned above verſ.10. and in reſpect of his authority and experience (as an Eccleſiaſtical Hiſtorian or Scribe, as Ezra was) imployed in this Council, or conſultation, on the Faſt-day, or whether it were another, one of the Princes, whereof ſome conceive that the chiefeſt are here named, the judicious Reader may conſider] *the ſon of Saphan, and Zedekia the ſon of Hananja, and all the Princes.*

13 *And Micaja made known unto them all the words that he had heard; when Baruch read out of that book before the ears of the people.* [Whether he did this out of a good intention, to give the Princes to conſider how they ſhould turn away Gods anger, as ſome will gather from thence, that the Princes having heard his report, carried themſelves very civilly towards Baruch, and were moved thereat, and took care for the ſafety of Jeremia and Baruch, as followeth: or, whether he ſought to bring Jeremia into trouble for it, is uncertain. Compare above chap.20.10.]

14 *Then all the Princes ſent Jehudi, the ſon of Nethanja, the ſon of Selemja, the ſon of Cuſchi, unto Baruch, to ſay, The roll wherein thou haſt read before the ears of the people, take that in thine hand, and come: So Baruch the ſon of Nerija took the roll in his hand, and came unto them.*

15 *And they ſaid unto him; Sit down now, and read it* [Read the roll, that is, that which thou haſt written therein] *before our ears: and Baruch read before their ears.*

16 *And it came to paſs, when they heard all the words, (that) they were afraid, the one againſt the other:* [Hebr. *the men,* or, *every one againſt his neighbour,* or, *companion.* That is, they looked upon one another with fear and amazement; the one lookt upon the other] *and they ſaid unto Baruch; We will ſurely make known all theſe words unto the King.* [Or, *we muſt wholly, &c.* Hebr. *we will making known make known, &c.*]

17 *And they asked Baruch, ſaying; Tell us now, how didſt thou write all theſe words at his mouth?*

18 *And Baruch ſaid unto them, He read all theſe words unto me out of his mouth,* [Or, *he called, he ſpake aloud out of his mouth unto me;* that is, (as we uſe to ſay) he dictated unto me word by word] *and I wrote them with ink,* [the Hebrew word rendered here *ink,* is only found in this place] *in this book.* [That is, in this writ or roll.]

19 *Then ſaid the Princes unto Baruch; Go thy ways, hide thee, thou and Jeremia, and let no man know, where ye are.*

20 *They then went in to the King into the Court;* [Of the Kings Palace] *but they laid away the Roll,* [to wit, under ſome bodies cuſtody, as this phraſe is found, 2 *Chron.*12.10. or, *they kept, they gave to keep,* as *Levit.*6.4. and below chap.37.21.] *in the chamber of Eliſama the ſcribe; and they told all thoſe words before the ears of the King.*

21 *Then the King ſent Jehudi* [Of whom above verſ.14.] *to fetch* [Hebr. *to take,* that is, to take and bring, for which we uſe to ſay, *to fetch.* See *Gen.*12. on verſe 15.] *the roll; and he fetcht it out of the chamber of Eliſama the Scribe: and Jehudi read it before the ears of the King, and before the ears of all the Princes, that ſtood about the King.* [Or, *before the King, over againſt him, round about him.*]

22 *(Now the King ſate in the winter-houſe,* [As Kings, and other great men had divers with-drawing places, as winter-houſes and ſummer-houſes. See *Judges* 3.20. *Ezra* 6.2. *Amos* 3.15. with the annot.] *in the nineth moneth;* [as above verſ.9.] *and there was (a fire) on the earth kindled before his face.)* [Hebr. properly, *and the earth was kindled,* or, *burning before his face;* that is, a fire on the hearth. Some underſtand *a Pan of fire,* full of burning coals, on which they burnt wood. The Hebrew word is onely ſo found in this place.]

23 *And it came to paſs, when Jehudi had read three or four parcels,* [Hebr. *doors;* that is, columns: for which we now uſe the words *ſides,* or, *leaves,* and *chapters* of a book] *he cut it* [the King cut the roll in pieces] *with a writing-knife,* [Hebr. properly *a writers raſour;* that is, a Pen-knife, as we call it] *and caſt it into the fire, which was on the hearth; untill all the roll was conſumed in the fire, that was on the hearth.*

24 *And they were not afraid, nor rent their garments.* [As they were wont to do in ſorrow and mourning, (ſee *Geneſ.* 37. verſ.29. and 2 *Kings* 18.37. and 19.1. and 22.11.) but they complied with the King, having forgotten their former remorſe, verſ.16.] *(neither) the King, nor all his ſervants,* [that is, none of his officers and courtiers, that were about him] *that had heard all theſe words.*

25 *Neverthel eſs alſo Elnathan, and Delaja, and Gemaria made interceſſion with the King, that he would not burn the roll: but he hearkened not unto them.* [Or, *ſo he hearkened not indeed unto them.*]

26 *Moreover, the King commanded Jerahmeel the ſon of Hammelech,* [Or, *the Kings ſon;* that is, his own ſon. So below chap.38.6.] *and Zeruja the ſon of Azriel, and Selemia the ſon of Abdeel, to apprehend* [ſo is the Hebrew word, which otherwiſe ſignifieth *to take,* and conſequently *to fetch,* alſo uſed, *Prov.* 24.11. and below chap.39.5.] *Baruch the Scribe, and Jeremia the Prophet; but the LORD had hid them.*

27 *Then the word of the LORD came unto Jeremia, after that the King had burnt the roll, and the words which Baruch had written from the mouth of Jeremia, ſaying:*

28 *Take thee again* [Hebr. *return take;* that is, take again, as often] *another roll; and write upon it all the firſt words that were upon the firſt roll, which Jojakim the King of Juda hath burnt.*

29 *And thou ſhalt ſay* [Meaning hereafter, in time to come; for as much as he was at this time by the advice of the Princes, and the care of God for him, hidden. See verſ.19,26. But God could eaſily (when he pleaſed) ſo reſtrain the Kings pride and cruelty, as that he was fain to ſuffer Jeremia to come into his preſence, and to hear him ſpeak unto him] *to Jojakim,* [Others, *of Jojakim;* that

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that is, thou shalt in thy Prophesies write of him by command from me] *the King of Juda; Thus saith the LORD; Thou hast burnt this roll, saying; Why hast thou written upon it, saying;* [that is, thus] *The King of Babel shall certainly come,* [Hebr. *coming come*] *and destroy this land, and* (shall) *cause to cease in it man and beast.* [Hebr. *from thence, or, therefrom, &c.* that is, that there shall be no more.]

30 *Therefore thus saith the LORD of Jojakim, the King of Juda; He shall have none to sit upon the throne of David:* [Meaning no son to succeed him in the kingly government, to wit, so, as that it might rightly bear the name of succession and Government: for this Jechonja, or, *Jojakim*, reigned but three moneths, (which cannot be counted a sitting) and was then carried away to Babel, 2 *Kings* 24.8,12. and Zedekia who succeeded in his room, was not Jojakim's son, but his brother, being called before *Mattania*, 2 *Kings* 24.17.] *and his dead body shall be cast away, in the day to the heat, and in the night to the frost.* [Compare above chap.22.19. with the annot.]

31 *And I will visit* [That is, punish. See *Gen.*21. on verf.1.] *upon him, and upon his seed, and upon his servants,* [as above verf.24.] *their iniquity: and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda, all the evil that I have spoken unto them,* [and which was contained in the former roll] *but they hearkened not.*

32 *Then Jeremia took another roll, and gave it to Baruch the Scribe, the son of Nerija; who wrote thereupon from the mouth of Jeremia, all the words of the book, which Jojakim, the King of Juda, had burnt with fire: and* (there) *were added unto them many like words.*

CHAP. XXXVII.

Zedekia, though disobedient, yet sendeth to Jeremia, to request his intercession to God for him, for as much, as it seemed, that the Chaldeans, being engaged against Pharao, might indeed wholly leave the siege, verf.1,2. *&c. but obtaineth an answer, that Pharao would desist, and that the Chaldeans should return, and take and burn the city, though they were never so few and weak 6. Jeremia upon occasion of the Chaldeans breaking up, seeketh to go forth out of the city, but is apprehended, and brought unto the Princes, beaten, and put into a loathsom Prison,* 11. *from whence Zedekia secretly causeth him to be fetcht, to hear some comfortable thing of him, but still hath the same answer; yet, at his request, causeth him to be brought again to the former Prison,* 16.

AND *Zedekia, the son of Josia, reigned, being King,* [See the same phrase, above chap.23.5.] *in stead of Conia the son of Jojakim,* [See of him above chap. 22. on verf. 24. Others, *King Zedekia reigned in stead, &c.* Some conceive that this phrase is here so used of Zedekia, because *Conia* (otherwise called *Jechonia*, or *Jojachim*) his predecessour, had reigned but three moneths, and was not reputed as a King. Compare above chap.36.30. with the annotat.] *which (Zedekia)* [See 1 *Kings* 24. 17.] *Nebuchadrezar King of Babel had made King in the land of Juda.*

2 *But he hearkened not, he, nor his servants,* [That is, officers and courtiers] *nor the people of the land, unto the words of the LORD, which he spake by the ministery* [Hebr. *hand*] *of the Prophet Jeremia.*

3 *Yet King Zedekia sent Juchal the son of Selemja, and Zephanja the son of Maaseja, the Priest, unto the Prophet Jeremia, to say; Pray now unto the LORD our God for us.* [See the profecution of this, verf.6.]

4 *(For Jeremia was (yet) coming in and going out in the midst of the people:* [That is, he conversed yet freely among the people, performing his office without any let or hinderance at all. Compare *Deut.*31. on verf. 2.] *and they had not (yet) put him into prison,* [Hebr. properly, *house of shutting up*, or, *detention, restraint:* so below verse 15,18. as if we should say, *locks house*, verf.15. called also *the house of bond*; that is, of bonds; as if we should say, *binding house.*]

5 *And Pharao's army* [The King of Egypt's army, whom Zedekia and the Jews had called to their aid and assistance against Nebucadrezar. Of this name *Pharao*, see *Genes.*12. on verf.15.] *was marched forth out of Egypt; and the Chaldeans, that besieged Jerusalem, when they had heard the report of them,* [of the Egyptians] *then they were marched up* [that is, marched away, broke up, as above chap.34.21. and below verse 11.] *from Jerusalem.*

6 *Then the word of the LORD came unto Jeremia, saying:*

7 *Thus saith the LORD, the God of Israel; Thus shall ye say to the King of Juda, that sent you unto me to inquire of me; Behold Pharao's army, which is come forth to help you, shall return into their* (own) *land, (into) Egypt.*

8 *And the Chaldeans shall return, and fight against this city; and they shall take it, and shall burn it with fire.*

9 *Thus saith the LORD; Deceive not your souls,* [That is, your selves. See below chap.38. on verf.17.] *saying; The Chaldeans shall surely depart* [Hebr. *departing depart*] *from us; for they shall not depart.* [to wit, quite, so as that they should not re-assume the siege, or that they should not look for their coming again.]

10 *For though ye should smite the whole army of the Chaldeans, that fight against you, and there should remain* (but *some*) *wounded* [Or, *stabbed*] *men of them,* (yet) *should they get them up every man in his tent, and burn this city with fire.*

11 *Moreover, it came to pass when the army of the Chaldeans was marched up from Jerusalem, because of Pharao's army;* [As above verf.5.]

12 *That Jeremia went forth out of Jerusalem, to go (into) the land of Benjamin:* [Being his own countrey, where *Anathoth* lay] *to depart thence* [from Jerusalem] *thorow the midst of the people,* [Or, *to slip away, to get away privily*, amongst the multitude of the people, that now returned home to their own dwellings, in regard of the breaking up of the Babylonians.]

13 *When he was in the gate of Benjamin* [Through which a man went to the land of Benjamin] *there was a Captain of the Guard whose name was Jerija, the son of Selemja, the son of Henanja; he took hold of Jeremia the Prophet, saying, Thou wilt fall to the Chaldeans.* [That is, go over, revolt, depart, fall away to the Enemy. Hebr. *thou art falling, &c.*]

14 *And Jeremia said, It is false I will not fall to the Chaldeans; yet he hearkened not unto him;* [Jerija hearkened not unto Jeremia, he believed him not] *but Jerija took hold of Jeremia, and brought him to the Princes.*

15 *And the Princes were very angry with Jeremia, and smote him, and they put him* [That is, they caused him to be smitten, & to be put, *&c.*] *in the prison-house,* [Hebr. *house of bond.* See above on verf.4.] *in the house of Jonathan the Scribe; for they had made that a prison-house.* [Hebr. *house of shutting up*, as above verf.4.]

16 *When Jeremia was entered into the place of the pit,* [Hebr. *house, &c.* which is also taken for place. Understand here a deep, filthy, under-ground prison or dungeon] *and into the cabines,* [or, *little holes, or little chambers*, which are wont to be in such kinde of prisons] *and Jeremia had sate there many days.* [That is, a long time. Oth. *so Jeremia remained there many days: afterward, &c.*]

17 *Then*

17 *Then King Zedekia sent, and caused him to be fetch;* [Hebr. *took him*; that is, caused him to be taken thence, and to be brought to him. See *Genes.*12. on verf.15 and above chap. 36.21. and below chap.38. 14. and 40.1,2. *&c.*] *and the King asked him secretly, in his house, and said; Is there also a word from the LORD?* [Hath God revealed any new Prophesie unto thee, concerning this our sad condition? Hence it appeareth, that the King held Jeremia to be a true Prophet of God; and yet notwithstanding suffered him to be so badly used. See below chap.38.5. and compare *Mark* 6. 20. *&c.*] *and Jeremia said, There is; and said, Thou shalt be delivered into the hand of the King of Babel.*

18 *Moreover, Jeremia said unto King Zedekia; What have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison?* [As above verf.4.]

19 *Where are now your Prophets,* [Meaning, your false Prophets] *which prophesied unto you, saying; The King of Babel shall not come against you, nor against this land?*

20 *Now then, hear, I pray thee, O my Lord the King: let my supplication, I pray thee, fall down before thy face,* [That is, let me I pray thee, fall down before thee with supplication; or, let my supplication prevail with thee, be pleasing, or acceptable unto thee. See above chap.36. on verf.7.] *and bring me not* [that is, cause me not to be brought again: or, *cause me not to return*] *again (into) the house of Jonathan the Scribe, lest I die there.*

21 *Then King Zedekia gave charge, and they appointed Jeremia* [Or, *delivered him to be kept, committed him.* Compare above chap. 36. on verf. 20.] *into the court of the custody,* [see above chap 32. on verf.2.] *and they gave him a loaf of bread* [See *Judges* 8.5. with the annotat.] *daily out of the bakers street, untill all the bread of the city was up:* [or, *was at an end, was spent*] *thus Jeremia remained* [or, *sate*] *in the court of the custody.*

CHAP. XXXVIII.

Jeremia prophesying in prison as well as before-time, is by the Princes, with the Kings permission, cast into a deep muddy dungeon, verf.1,6. *&c. but is by Ebed-melech, with the Kings consent, drawn out again,* 7. *Zedekia sendeth again for Jeremia to come to him, and receiveth still the same answer,* 14. *He commandeth the Prophet, what he shall answer the Princes, when they should ask him about his business,* 24. *The Prophet remaineth still in prison, untill Jerusalem was taken,* 28.

WHEN *Sephatja the son of Matthan, and Gedalia the son of Pashur, and Juchal the son of Selemja, and Pashur the son of Malchia, heard the words that Jeremia spake,* [See the profecution of this verf.4. *unto all the people,* [to wit, those that came unto him in the court of the custody, and from thence spread his words among all the people] *saying:*

2 *Thus saith the LORD, Whoso remaineth in this city, shall die by the sword, by the famine, or by the pestilence:* [As above chap.21.9.] *but whoso goeth forth to the Chaldeans, he shall live;* [that is, remain alive; God will cause that the Caldeans shall spare him, and grant him his life] *for he shall have his soul* [that is, his life. See *Gen.*19. on verf.17.] *for a prey,* [as above chap.21.9.] *and shall live.*

3 *Thus saith the LORD; This city shall surely be given* [Hebr. *being given be given*] *into the hand of the King of Babels army, and the same shall take it:*

4 *Then the Princes said unto the King; Let this man, we beseech thee, be put to death, for thus he weakneth the hands* [See 2 *Sam.* 4. on verf. 1.] *of the souldiers, that remain in this City, and the hands of all the people, speaking such words unto them: for this man seeketh not the peace* [that is, welfare, preservation. See *Genes.* 37. on verf. 14.] *of this people;* [or, *seeketh not peace for this people, but, &c.*] *but the evil.* [that is, mischief, destruction.]

5 *And the King Zedekia said; Behold, he is in your hand; for the King* [That is, I] *can do nothing against you.* [Oth. *the King is not he* (that) *can do any thing against you.*]

6 *Then took they Jeremia, and cast him into the dungeon of Malchia* [Seeking to put him to death secretly] *the son of Hammelech,* [or, *the Kings son*, as above chap. 36. 26.] *which was in the court of custody, and they let down Jeremia with cords: now in the dungeon* (there *was*) *no water, but mire: and Jeremia sank in the mire.* [compare *Psalm.* 69. 3. and 40. 3.]

7 *Now when Ebed-melech, the Ethiopian,* [Hebr. *Cuschi.* A stranger, but honester then *Jeremias* own country men. See *Genes.* 2. on verf. 13. and 10. on verf. 6.] *one of the Chamberlains,* [Hebr. *a man, a Chamberlain, or, courtier.* See *Genes.* 37. on verf. 36.] *who was then in the Kings house, heard that they had put Jeremia in the dungeon (now the King sate in the gate of Benjamin.)* [perhaps to keep Court, to wit, which then was wont to be kept in the City-gates. See *Genes.* 22. on verf. 17. and compare below verf. 10. Perhaps also, to view something in the siege, or to give order concerning something.]

8 *So then Ebedmelech went forth out of the Kings house; and he spake to the King, saying;*

9 *My lord the king, these men have dealt ill in all that they have done to the Prophet Jeremia, whom they have cast into the dungeon; where he indeed should have died for hunger in his place,* [Where he was. Compare 2 *Sam.* 2. 23. with the annotat. As if he had said; he was indeed as good as dead, why then should they thus cruelly take away his life?] *because* (there) *is no more bread in the City.*

10 *Then the King commanded Ebed-melech the Ethiopian, saying: Take from hence thirty men under thine hand,* [Hebr. *in thine hand*; that is, take them with thee, under thy conduct, command, for thy service. See of this phrase 2 *Sam.* 8. on verf. 10. So in the next verse] *and fetch up the Prophet Jeremia* [Hebr. *cause* (him) *to come up, to ascend*] *out of the dungeon, before he die.*

11 *So Ebed-melech took the men under his hand, and went into the Kings house under the treasury, and took thence some old torn* (clouts,) [To wit, of clothes *pulled off, laid aside*, as some conceive, because the Hebrew word is derived from *pulling*: or, clouts pulled all in a heap, or flung here and there. Heb. *old or torn, &c.* that is, some of the oldest, *&c.* Compare the phrase with *Judg.* 5. 29. *Prov.* 14. 1. *Ezech.* 28. 7, *&c.*] *and old worn rags;* [or, *rotten, filthy, perished* rags. Compare *Isa.* 51. 6. where a like word is used concerning the perishing of the heavens] *and he let them down with cords into the dungeon to Jeremia.*

12 *And Ebed-melech the Ethiopian said unto Jeremia; Lay now these old torn and worn rags under the pits of thine arms* [Others, elbows, as *Ezech.* 13.18. Hebr. *holes of thine hands*: a part for the whole, as elsewhere] *under the cords:* [this did this good man, that Jeremia might not hurt himself by the cords or ropes. It is worthy our observation, that the Holy Ghost is pleased to describe this work, to the honour of Ebed-melech, so circumstantially] *and Jeremia did so.*

13 *And they drew* (up) *Jeremia by the cords, and fetcht him up out of the dungeon: and Jeremia remained*

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ed in the court of the custody. [In the place where he had been before. Compare above vers.9.]

14 Then King Zedekia sent and caused the Prophet Jeremia to be fetch to him, [Hebr. took unto him; as above chap.37.17.] into the third entry, that was at the house of the LORD: [or, most princely, most principal entry. This may be understood of the gallery, through which the King went up into the house of the Lord. See 1 Kings 10.5. with the annotat.] and the King said unto Jeremia; I will ask thee a thing, [or, ask concerning the word; to wit, of the LORD. See Ezech.3.17. and 33.7. and above chap. 37.17.] conceal nothing from me.

15 And Jeremia said unto Zedekia; When I shall declare it unto thee, wilt thou not surely put me to death? [Hebr. putting to death put to death] and when I shall give thee counsel, (yet) thou wilt not hearken unto me.

16 Then King Zedekia sware secretly unto Jeremia, saying; (As true as) the LORD liveth, that made us this soul, [See Isai 57.16.] If I shall put thee to death, or if I shall deliver thee into the hand of these men, that seek thy soul! [that is, seek to take away thy life. See Exod.4. on vers.19. and 2 Sam.4. on vers.8. An abrupt sentence, very usual in Oaths. Understand withall, then let God do so and so unto me, &c. See Gen.14. on vers.26.]

17 Then said Jeremia unto Zedekia; Thus saith the LORD, the God of hosts, [See 1 Kings 18. on vers.15.] the God of Israel; If thou wilt willingly go forth [Hebr. going forth wilt go forth] unto the King of Babel's Princes, then shall thy soul live, [that is, thou thy self, thy person shall remain alive, for which thou shalt have cause to rejoice. So vers.20. See Gen.12. on vers.5. And compare Gen.19.20.] and this city shall not be burnt with fire; and thou shalt live, thou, and thine house. [that is, family, wife, children, &c.]

18 But if thou wilt not go forth unto the King of Babel's Princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire: also thou shalt not escape out of their hand.

19 And King Zedekia said unto Jeremia; I am afraid of the Jews, that are fallen [As above chap.37 13.] to the Chaldeans, lest they [the Chaldeans] peradventure deliver me into their hands,[into the hands of the revolted Jews] and they mock me.

20 And Jeremia said, They shall not deliver (thee:) be, I pray thee, obedient to the voice of the LORD, according to which I speak unto thee: so shall it go well with thee, [Heb. it shall be well unto thee, or, it shall be good unto thee] and thy soul shall live. [As above vers. 17.]

21 But if thou refuse to go forth: (then) this is the word, which the LORD hath caused me to see. [That is, hath revealed unto me in a prophetical vision.]

22 Behold there, all the women, that are left in the King of Juda's house, [And were not before carried away with Chonia or Jojachim. See 2 Kings 24.14,15.] shall be carried forth to the King of Babel's Princes, and the same shall say; [thy wives shall say unto thee in an upbraiding manner] Those that were at peace with thee, [Hebr. the men of thy peace; that is, thy friends, or confederates: so above chap.20. vers.10.] have set thee on, [to rebell. See 2 Kings 24.20. 2 Chron.36.13. and above chap.27 on vers.3.] and have prevailed against thee, [drawing thee away, by their counsel and instigation from thy duty. Compare Obad. vers.7.] thy feet are sunk into the mire, [thou hast brought thy self into trouble, out of which thou canst not deliver thy self. It may be that by these words respect is had to that which the King had suffered to be done to Jeremia, above vers. 6.] they are turned backwards. [Thou hast revolted from the King of Babel, against thine oath, 2 Chron.36. 13. Compare this complaint against Zedekia, with Isai 8.2. Some understand it of his associates and friends, that had forsaken him.]

23 They shall then bring forth all thy wives, and all thy sons [Of the daughters below chap.41.10. with the annotat. and 43.6.] to the Chaldeans: also thou shalt not escape out of their hand: [that which was said before, is repeated again for confirmation of the matter] but thou shalt be taken by the hand of the King of Babel, and thou shalt burn this city with fire. [That is, cause it to be burnt; or, be a cause that it shall be burnt. See above chap.21.10. and 32.29. and 34.2,22. Others, this city shall burn, or, be burnt by fire; though the Hebrew word is no where else more so found in such signification.]

24 Then said Zedekia unto Jeremia; Let no man know of these words, then thou shalt not die.

25 And when the Princes shall hear that I have spoken with thee, and (shall) come unto thee, and say unto thee, Declare unto us now, what hast thou said unto the King? conceal it not from us, then we will not put thee to death: and what hath the King spoken unto thee?

26 Then shalt thou say unto them; I did cast down my supplication before the Kings face: [See above chap. 36. on vers.7. That is, I made humble supplication unto the King] that he would not cause me to be brought again into Jonathan's house, [see above chap.37.15.] to die there.

27 When then all the Princes came unto Jeremia, and asked him, he told them, according to all these words, [That is, in such manner as the King had commanded him] and they left off from him, [without speaking any more to him, or doing any thing to him. Hebr. they were silent, or, kept themselves silent from off him. Compare 1 Kings 22. on vers.3. and further Psalm 28. on vers.1. and Job 13. on vers.13.] because the matter was not heard. [That is, was not made known, or spread abroad: they had heard nothing of it, and consequently had no matter of examining Jeremia any further.]

28 And Jeremia abode in the court of the custody, untill the day that Jerusalem was taken: and he was there (yet,) when Jerusalem was taken. [See below chap.39.14.]

CHAP. XXXIX.

Jerusalem is taken by the Chaldeans, vers.1,&c. Zedekia is taken prisoner, and his eys put out, his sons, and all the nobles of Juda are slain, the city is burnt, the chiefest of the people are carried away captive, 5. Nebucadrezar's charge concerning Jeremia, 11. Whereupon he is released out of prison, 13. God's promise to Ebed-melech, 15,&c.

IN the ninth year of Zedekia, King of Juda, in the tenth moneth, came Nebucadrezar, the King of Babel, [See 2 Kings 25.1. below chap.52.4.] and all his army, against Jerusalem, [or, by, to, &c. that is, before Jerusalem] and they besieged it.

2 In the eleventh year of Zedekia, in the fourth moneth, on the ninth (day) of the moneth, the city was broken thorow. [Compare 2 Kings 25.4. and below chap.52.7. Meaning the outermost wall of the city.]

3 And all the Princes of the King of Babel marched in, and kept by the middle gate: [Hebr. sate, or, set themselves, remained by the gate of the middle. That is, they kept, or, staid there; to wit, by, or, at the gate of the middle wall, which parted the upper city from the lower city] (namely) Nergal-Sarezer, Samgar [some render this word Samgar, Treasurer, or, master of the treasure: which others apply to Sarezer] Nebu, Sarsechim, Rab-Saris, [That is, upper Chamberlain, or, courtier; that is, steward, as some conceive] Nergal-Sarezer, Rab-mag, [that is, Field-marshal, or, Field-officer, as others. Compare below vers. 13.] and all the remaining [Heb. all the remnant; that is here, all the other, all the rest] Princes of the King of Babel.

4 And it came to pass, when Zedekiah the King of Juda, and all the souldiers saw them, then they fled, and went out of the city by night, (by) the way of the Kings garden, [Which was at, or by the Kings garden, Compare 2 Kings. 9. on vers. 27.] by the gate betwixt the two walls; [See 2 Kings 25. on vers. 6.] and he [namely the King] went out (by) the way of the plain, [or, of the wilderness. This wilderness, or these plains lay between Jerusalem and Jericho. See 2 Sam. 15. on ver. 23. and here the next verse.]

5 But the Chaldeans army pursued after them, and they overtook Zedekiah in the plains of Jericho, and took him prisoner, [See of the Hebrew word above chap.36. on vers. 26. albeit it may be here also simply rendred, and they took him; but it is as much as to say, they caught him, or, took him prisoner] and brought him up to Nebuchadnezzar the king of Babel to Ribla [See 2 Kings 23. on vers 33] in the land of Hamath: where he pronounced judgements [or, sentences, in the plural number; for which 2 Kings 25.6. judgment is used in the singular number. See the Annotat. there; and compare above chap. 1. 6. and 4. 12. So below chap. 52. 9.]

6 And the King of Babel slew [That is, caused to be slain] the sons of Zedekiah at Ribla before his eyes: also the King of Babel slew all the nobles [Heb. white ones. See Nehem. 2 on vers. 16.] of Juda.

7 And he put out the eyes of Zedekiah, [Or he made blind &c. causing his eyes to be put out, or at least so to be spoiled, that he became blind; as it is conceived that even at this day, some nations in the Eastern countries do spoil the eyes of those whom they take prisoners in war, and bereave them quite of their sight, without putting out their eyes] and bound him with two copper chains to carry him to Babel.

8 And the Chaldeans burnt the Kings house, and the houses of the people [Heb. the house, &c. That is, the houses of the inhabitants, but especially of the great ones. See 2 Kings. 25. on vers. 9.] with fire: and they brake down the walls of Jerusalem.

9 Now Nebuzaradan the captain of the guard [See Genes. 37. on vers. 36.] carried away captive (to) Babel the residue of the people that remained in the city, and the revolters that were fallen to him, [that were gone over, or were revolted to the King of Babel or to this Nebuzaradan. See 2 Kings. 25. 11] with the residue of the people that remained.

10 But Nebuzaradan the captain of the guard left (some) of the people that were poor, that had nothing at all, in the land of Juda, and he gave them that day vineyards and fields, [To dress and till]

11 But Nebuchadrezzar the King of Babel had given charge concerning Jeremiah, [Of whose prophecies doubtless the King had heard by the revolters, or some other way. Compare below chap 40.2, 3, &c.] in the hand of Nebuzaradan the captain of the guard, [this may be understood of a charge or commission in writing given to him; or it may be taken barely for by, or to him] saying,

12 Take him, and set thine eyes upon him, [That is, take care for him, look well to him. See above chap. 24. on vers. 6.] and do him no harm, but according as he shall speak unto thee [that is, shall desire of thee] so do unto him.

13 So Nebuzaradan the captain of the guard together with Nebushasban sent Rab-saris and Nergal-Sarezar, Rab-mag, [See of these names above on vers. 3.] and all the commanders of the King of Babel.

14 They then sent and took Jeremiah out of the court of the custody [See above chap. 38. 28. But afterward he was fetcht away from among the captives that were on the way to be carried to Babel] and delivered him to Gedaliah, [See 2 Kings 25. on vers. 22.] the son of Abikam, the son of Shaphan, that he should bring him forth home: so he remained in the midst of the people. [or dwelt; &c. conversing among the people, and dwelling in his own house: for he came not until afterward to Gedaliah unto Mizpa. See below chap. 40. 4, 5, 6. where it is related, that Jeremiah, because he had not yet joyned himself unto Gedaliah, was carried away a good part of the way with the other captives.

15 The word of the LORD also came unto Jeremiah, when he was shut up in the court of custody, saying,

16 Go thy waies, and speak unto Ebed-melech the Ethiophian, saying, Thus saith the Lord of hosts, the God of Israel, Behold I will bring my words upon this city, for evil and not for good: [I will perform that which I have threatned and foretold] and they shall be in that day before thy face. [That is, my words shall be accomplished before thine eyes, that thou shall behold it.]

17 But I will deliver thee in that day, saith the LORD, and thou shalt not be given up into the hand of the men, of whose face thou art afraid.

18 For I will surely free thee, [Heb. freeing free thee] and thou shalt not fall by the sword: but thou shalt have thy soul [That is life, as above chap. 38. 2.] for a prey, because thou hast trusted in me. [that I would defend thee against all the enemies of my servant Jeremiah, whom for my sake thou hast assisted and delivered out of his trouble. See above chap. 38. 7, 8, &c.]

CHAP. XL.

For an introduction into the farther prophecies of Jeremiah to the remaining Jews, here is related, how he was fetcht away from the midst of the captives, & being very favourably dealt withal, adjoyned himself to Gedlaiah at Mispa, vers. 1. &c. Whither all the fugitives, and they that were left in the land did resort, and were comforted, and advised by Gedaliah, 7. Some of them, especially Johanan, advise Gadiliah, to beware of Ismael, but he believeth them not, 13.

THe word which came unto Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Rama. [And the other things also were done, which are related below, after that Jeremiah was set at liberty, to wit, how that Gedaliah was treacherously murdered, and how the Jews intended to go into Egypt. See of Rama, 1 Kings. 15. on vers. 17.] when he had caused him to be fetcht, [Heb. had taken him. See above chap. 37. on vers. 17. So straight way vers. 2.] where he was bound with chains in the midst of all the captives [Heb. captivity, or, captive carrying away: as elswhere often] of Jerusalem and Judah, which were carried away captive unto Babel. [The very words of his prophecy follow not until chap. 42.7, &c. But here in the sequel is inserted a relation of the passages that gave occasion to the aforesaid prophecy.]

2 For the captain of the guard caused Jeremiah to be fetcht, and said unto him; The LORD thy God hath spoken this evil [Mischief, misery, evil of punishment] upon this city: [thus speaketh an heathen man, to

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the shame and confusion of the Jews. Hence it appeareth that the King of Babel had understood what Jeremiah had prophesied. Compare above chap. 39. 11.]

3 And the LORD hath caused it to come, and hath done according as he had spoken: for ye have sinned against the LORD, and not obeyed his voice; therefore this thing hath happened unto you. [Or, is this word come unto you: that is, this word of the Lord is accomplished upon you. Compare above chap. 39. 16.]

4 Now then, [Seeing thou art found to be a true Prophet] behold I have loosed thee this day from the chains which were upon thine hand, [others, hands] if it be good in thine eyes. [If it please thee] to come with me to Babel, then come, and I will set mine eye upon thee; [See above chap. 39. 12.] but if it be evil in thine eyes, [that is, displease thee, dislike thee] to come with me to Babel, then forbear it: behold, all the land is before thy face, [that is, lieth open before thee. See Genes. 13. on vers. 9.] whither it is good and right in thine eyes to go, thither go.

5 And seeing he will not yet return, [He, namely Gedeliah, who is presently named; who will not so soon come hither again, that thou shouldest need to wait for his coming back, for he hath much business to dispatch at Mizpa. Others. And seeing he (namely Jeremiah) was not yet returned (he, namely Nebuzaradan said moreover:) or, returneth &c. By which few words inserted may be shewed how it came to pass that Jeremiah got among the rest of the captives, and was carried away with them; to wit, because he had not yet repaired unto Gedaliah, when he was released out of the court of the prison, but continued among the people, and so was likewise bound with others and brought hither: therefore Nebuzaradan offereth him liberty to go to Gedaliah, that he might be safe and secure under his protection, as followeth. Others, Seeing he (to wit, Zedekiah; spoken by way of contempt) shall not return any more, &c.] therefore turn thou to Gedaliah the son of Abikam, the son of Shaphan, whom the King of Babel hath set over the cities of Judah, and dwell with him in the midst of the people; or whithersoever it is right in thine eyes to go, thither go: and the captain of the guard gave him victuals, [the Hebrew word so signifieth properly, but it is also generally taken for daily allowance which is allotted to a man; below chap. 52. 34. See further Prov. 15. on vers. 17.] and a present, and let him go.

6 So Jeremiah came to Gedaliah the son of Abikam, to Mizpa: [Lying in the land of Benjamin, as some conceive. See Judg. 10. on vers. 17.] and he dwelt with him in the midst of the people that were left in the land.

7 Now when all the Commanders, [That is, captains, chief officers. So often in the sequel] of the armies that were in the field [that is, that kept, or abode in the field] they and their men, [that is, the souldiers which they had with them. So vers. 8.] heard, that the King of Babel had set Gedaliah the son of Abikam over the land, and that he had committed unto him the men, and the women, and the children, and of the poorest of the land, [Heb. poverty, or, thinness of the land. See 2 Kings 24. on vers. 14.] of them that were not carried away captive to Babel: [Compare this relation with 2 Kings 25. 23, &c.]

8 Then they came to Gedaliah to Mizpa: namely Ismael, [See 2 Kings 25. on vers. 23.] the son of Nethaniah, and Johanan, the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah, the son of a Maachathite, they and their men.

9 And Gedaliah the son of Abikam, the son of Shaphan, sware unto them, and to their men, saying; Fear not to serve the Chaldeans; abide [Or, dwell] in the land, and serve the King of Babel, so shall it go well with you.

10 And behold I dwell at Mizpa, to stand before the face of the Chaldeans [That is, to serve them: See Deut. 1. on vers. 38. and 1 Kings 1. on vers. 2.] which will come unto us: Ye then, gather wine, and summer-fruits, and oil, and put them in your vessels, and dwell in your cities which ye have taken. [That is, taken for your dwelling-places.]

11 Also when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all those lands, [That is, that were fled into the countreys thereabout] heard, that the King of Babel had left [or, appointed; permitted. Heb. properly given] a remnant in Juda; and that he had set over them [them that were left] Gedaliah the son of Abikam, the son of Shaphan:

12 Then all the Jews returned out of all places whither they were driven, and came into the land of Judah to Gedaliah to Mizpa: and they gathered very much wine, and summer-fruits.

13 But Johanan the son of Kareah, and all the commanders of the armies [Excepting Ismael; of whom in the sequel] came to Gedaliah to Mizpa,

14 And said unto him; Dost thou know indeed [Heb. dost thou knowing know] that Baalis the King of the children of Ammon hath sent forth Ismael the son of Nethaniah, to smite thee on the life? [Heb. to smite thee (on) the soul; that is, to take away thy life. See Deut. 19. 6. with the Annotat. so in the next verse] But Gedaliah the son of Abikam believed them not.

15 Yet Jonathan the son of Kareah spake unto Gedaliah secretly at Mizpa, saying, Let me go, I pray thee, and I smite Ismael the son of Nethaniah, and no man shall know it: why should he smite thy life, and all Juda that are gathered unto thee be scattered, and the remnant of Juda perish?

16 But Gedaliah the son of Abikam said unto Johanan the son of Kareah, Do not this thing; for thou speakest falsly of Ismael. [Or against Ismael. This was a token of Gedaliahs sincerity of heart: but he ought to have duly sifted out the truth of the business, and to have been upon his guard; to prevent the mischief which afterward happened unto him by this traitour. See the next chapter.

CHAP. XLI.

Gedaliah, and others beside, both Jews and Chaldeans, under a colour of friendship, are murdered by Ismael, vers. 1, &c. Who intendeth to carry away the rest of the people captive unto the Ammonites, but they are delivered out of his hand by Johanan, 10 who intendeth with the whole remnant to go into Egypt, 16.

But it came to pass in the seventh moneth, [After the treaty (as some conceive) of Gedaliah with the Princes, whereof is spoken in the former chapter: or, after that Gedaliah was warned to beware of Ismael; or, after that he was set over the land] that Ismael the son of Nethaniah, the son of Elisama, of the seed royal, [Heb. of the seed of the kingdome, as 2 Kings 11. 1. Ezek. 17. 13. Dan. 1. 3. Hence may be gathered, that this Ismael was vexed that any other but himself should have the managing or government of affairs in Juda. See 2 Kings 25. 25.] and the Princes of the King [which had been among the great ones with King Zedekiah. Some understand Princes of the King of the Ammonites. See above chap. 40. 14.] to wit, ten men [each having his men with him, as may be gathered from that which followeth] with him, came unto Gedeliah the son of Abikam to Mizpa: and there they did eat bread together at Mizpa. [That is, feasted together, did eat and drink together (See Genes. 31. on vers. 54.) on purpose to murder Gedaliah under a shew and colour of friendship, as Absalom did his brother Ammon, 2 Sam. 13. 28, 29.]

2 And Ismael the son of Nethania, hgat him up, together with the ten men that were with him, and they smote Gedaliah, the son of Abikam, the son of Shaphan, with the sword: thus he, [Ismael with his men] slew him whom the King of Babel had set over the land.

3 Ismael also slew all the Jews that were with him, (namely) with Gedaliah at Mizpa, and the Chaldeans, the souldiers that were found there.

4 Now it came to pass on the second day, after he had slain Gedaliah, and no man knew (it); [Understand, that it was not yet noysed abroad.]

5 That there came men from Sichem, [See Judg. 8. on vers. 31.] from Silo, [See Jos. 18. 1.] and from Samaria, [See 1 King. 16. on vers. 24.] fourscore men having (their) beard shaven, and (their) clothes rent, and (having) cut themselves: [or having made cuttings on themselves; to wit, in their flesh, with knives or bodkins: having received this forbidden custome (of shaving their beards, and making cuttings in their flesh) from the heathen; or, desiring in simplicity to shew extraordinary grief for the sad estate and condition of Gods people. Compare above chap. 66. on vers. 9.] and meat-offering and incense were in their hand, [that is, they had taken along with them, they had with them. See 2 Sam. 8. on vers. 10. to shew their affection, at the place where they were wont to offer sacrifice, which was now burnt, 2 Kings 25. 9.] to bring (them) to the house of the LORD.

6 And Ismael the son of Nethaniah went forth from Mizpah to meet them, going all along and weeping: [Heb. going with going and weeping, feigning as if he grieved with them for the common calamities: as on the contrary he had before feasted and made merry with Gedaliah, when he intended to murder him] and it came to pass when he met them, that he said, come to Gedaliah the son of Abikam.

7 But it came to pass when they were come into the midst of the city; that Ismael the son of Nethaniah cut their throats, (and cast them) [That is here inserted from vers. 9.] into the midst of the pit, [or, pond, pool, ditch, cistern. Others, slew them by, or, about the midst, &c.] he, and the men that were with him.

8 But ten men were found among them, that said unto Ismael, slay us not; for we have hidden treasures in the field, of wheat, and barley, and oyl, and honey: so he forbare, and slew them not in the midst of their brethren. [That is, with and amongst the rest of their country-men and kinsmen.]

9 Now the pit wherein Ismael did cast all the dead bodies of the men whom he had smitten on Gedaliahs side; [Heb. on Gedaliahs hand; that is, beside him, or next to him: hand for side, see 2 Sam. 18. on vers. 4. Prov. 8. on vers. 3. Others, for Gedaliahs sake: or (that were) under the hand of Gedaliah] is the same that King Asa made because of Baasha [that is, for fear of Baasha. Heb. from the face. This Asa did perhaps, when he repaired and fortified this city of Mizpa with the stones of Rama, wherewith Baasha had sought to fortifie Rama. See 1 Kings 15. 22. For what end this pit properly served, is uncertain, whether for fortification, or for watring for men and beasts in time of need, &c.] the King of Israel: this (pit) Ismael the son of Nethaniah filled with the slain.

10 And Ismael carried away captive all the residue of the people that were at Mizpa; to wit, the Kings daughters, [As below chap. 43. 6. Some understand hereby certain Virgins of the blood royal, or Ladies of honour, whom it may be Nebuchadnezzar left in the land: or which being hidden at first, afterwards came forth again, and were likewise committed to the charge of Gedaliah. Compare above chap. 38. 22. with the Annotat.] and all the people that were at Mizpa, whom Nebuzaradan the captain of the guard had commited to Gedaliah the son of Abikam: Ismael the son of Nethaniah carried them away captive, and departed to go over to the children of Ammon. [Compare above chap. 40. 14. and below vers. 15.]

11 Now when Johanan the son of Kareah, and all the captains of the armies that were with him, heard all the evil that Ismael the son of Nethaniah had done:

12 Then they took all the men, [The souldiers which they had with them] and went to fight with Ismael the son of Nethaniah: And they found him at the great waters, which is by Gibeon. [Compare 2 Sam. 2. 13. with the Annotat.]

13 And it came to pass when all the people that were with Ismael, saw Johanan the son of Kareah, and all the captains of the armies that were with him; then they were glad.

14 And all the people that Ismael had carried away captive from Mizpa, turned themselves about: and they returned and went over unto Johanan the son of Kareah.

15 But Ismael the son of Nethaniah escaped from Johanans face, with eight men, and he went to the children of Ammon.

16 Then took Johanan the son of Kareah, as also all the captains of the armies that were with him, all the remnant of the people, whom he had recovered from Ismael the son of Nethaniah, from Mizpa, [This may be understood of the people whom Ismael had carried away from Mizpa] (after that he had smitten Gedaliah the son of Abikam) (to wit) the men that were souldiers, [Heb. men souldiers. Compare Judg. 4. on vers. 4. Others, valiant, or stout souldiers] and the women, and the little children, and the chamberlains, [or, courtiers. See Genes. 37. on vers. 36.] whom he had brought again from Gibeon: [See above vers. 12.]

17 And they departed, and pitched [Heb. sate, or, abode] at Geruth-Chimham, which is by Bethlehem, [Geruth, that is, dwelling-place, or, country of harbour, pilgrimage, where Chimham had sojourned or dwelt as a stranger: this place (which was by Bethlehem) being as some conceive, given him by David out of his own estate, for a recompence of the favours which he received from Barzillai his father at the time when he fled from Absalom. See 2 Sam. 19. 38, &c.] to go on, that they might come into Egypt.

18 From the face of the Chaldeans, for they were afraid of their face: because Ismael the son of Nethaniah had smitten Gedaliah the son of Abikam, whom the King of Babel had set over the land. [From the face, &c. that is, for fear, as above vers. 9. being afraid that the king would revenge this murder upon them.]

CHAP. XLII.

Johanan and all the people desire Jeremiah to ask counsel of God for them, with great promises of obedience, ver. 1, &c. Jeremiah, by command from God, prophesieth unto them their preservation in Judea, but their destruction in Egypt, with an upbraiding of their hypocrisie and obstinacy, 7.

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THen all the captains of the armies, Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least unto the greatest came near:

2 *And said unto the Prophet Jeremiah, let, we pray thee, our supplication fall down before thy face,* [See of this phrase above *chap.* 36. on *ver.* 7. The meaning is, Let our humble petition prevail with thee, reject it not. Compare also below *ver.* 9.] *and pray for us unto the LORD thy God for all this remnant: for we are left* (but) *a few of many, like as thine eyes do behold us:*

3 *That the LORD thy God may make known unto us the way wherein we shall go, and the thing which we shall do.*

4 *And the Prophet Jeremiah said unto them, I have heard it;* [That is well understood. See *Ge.* 11.7. in the Annotat. Or *I hear*, that is, I am ready to satisfie your desire.] *behold, I will pray unto the LORD your God according to your words, and it shall come to pass,* (that) *the whole word which the LORD shall answer you, I will make it known unto you, I will not keep one word back from you.*

5 *Then said they unto Jeremiah, the LORD be a true and certain witness* [Heb. *a witness of truth, and certain,* or *faithful*] *between us:* [or *against us, among us*] *if we shall not do so according to every word* (with) *which the Lord thy God shall send thee unto us?* [an abrupt kind of oath, as above *chap.* 38. 16. See there]

6 *Whether then it be good or evil,* [To wit, in our eyes; that is, whether it like or mislike us, please or displease us, whether it agree with our reason and understanding or not, whether it go with us or against us, whether it be acceptable or burthensome and grievous to us] *we will be obedient unto the voice of the LORD our God, to whom we send thee; that it may go well with us, when we shall be obedient unto the LORD our God.*

7 *And it came to pass at the end of ten daies, that the word of the LORD came unto Jeremiah.*

8 *Then called he Johanan the son of Kareah, and all the captains of the armies that were with him; and all the people from the least unto the greatest.*

9 *And he said unto them; Thus saith The LORD the God of Israel, unto whom ye sent me to cast down your supplication before his face:* [Compare above *ver.* 2.]

10 *If ye will still dwell* [Others, *still abide*: or *returning* (to wit, from your purpose) *will abide*; or *dwelling will dwell*] *in this land, then will I build you,* [See *Psal.* 28. on *ver.* 5.] *and not break* (you) *down, and plant you, and not pluck* (you out): [Compare above *chap.* 24. 6. and 31. 4. and 33. 7.] *for I repent me* [See *Genes.* 6.] *of the evil* [of punishment] *that I have done unto you.*

11 *Be not afraid of the face of the King of Babel, of whose face ye are afraid: be not afraid of him, saith the LORD: for I will be with you to save you, and to deliver you from his hand.*

12 *And I will give mercy unto you,* [To wit, before the face of the King of Babel. See the same phrase *Gen.* 43. 14. and compare *Nehem.* 1. 11. *Psal.* 106. 46. *Dan.* 1. 9. and 1 *Kings* 8. 50. *Ezra* 7. 28.] *that he may have mercy upon you, and bring you again into your* (own) *land.* [That is, cause you to dwell in peace in your own land, to make use of your fields, lands, vineyards, *&c.* which in former time of war you were constrained to forsake, and could not enjoy them. See above *chap.* 40. 11, 12.]

13 *But if ye shall say, we will not abide in this land; that ye may not be obedient unto the voice of the LORD your God;*

14 *Saying, no, but we will go into the land of Egypt, where we shall see no war,* [Compare above *chap.* 14. 13.] *nor hear the sound of the trumpet, nor hunger after bread, and there will we abide.*

15 *Now then therefore hear the word of the LORD, ye remnant of Juda: Thus saith the LORD of hosts, the God of Israel; if ye shall fully set your faces to go into Egypt* [Heb. *setting shall set, &c.* that is, if ye shall wholly and firmly minded to go thither. So often in the sequel. Compare 1 *Kings* 2. on *ver.* 15.] *and shall enter in to sojourn there:*

16 *Then it shall come to pass, that the sword which ye fear shall overtake you there in the land of Egypt: and the famine whereof ye are afraid, shall cleave unto you from behind there* (in) *Egypt, and ye shall die there.*

17 *So shall all the men be* [That is, so shall it be with them] *that set their faces to go into Egypt, to sojourn there, & they shall die by the sword, by the famine, by the pestilence: and they shall have none to remain or escape* [Heb. *have none remaining or escaping*: meaning some few excepted, *chap.* 44. 14, 18.] *from the evil* [Heb. *from the face of evil*] *that I will bring upon them.*

18 *For thus saith the LORD of hosts, the God of Israel; like as mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you, when ye shall be come into Egypt: and ye shall be a curse,* [Or *execration*; that when they curse any man with an oath, they shall use your example for it, wishing that it may so befal them, as it hath befallen you. Compare above *chap.* 29. 22. and below *chap.* 44. 12. and *Isa.* 65. 15.] *and an astonishment,* [as above *chap.* 18. 16. and 19. 8. and 25. 9. and 29. 18.] *and a curse,* [as above *chap.* 24. 9. and 25. 18. and 26. 6. and 29. 18.] *and a reproach,* [above *chap.* 24. 9. and 29. 18.] *and shall see this place* [the land of Juda] *no more.*

19 *The LORD hath spoken against you,* [Or *upon, concerning you*] *ye remnant of Juda; go not into Egypt, know assuredly* [Heb. *knowing ye shall know*] *that I have testified against you* [or *among you*; that is, that I have earnestly as in the presence of God exhorted and admonished you: whereof God and your selves may be witnesses. I protest that I have done my endeavour] *this day.*

20 *Certainly ye have seduced your* (own) *souls:* [That is, ye have deceived your own selves, thinking by your hypocrisie to wrest God according to your own mind. Others, *ye have seduced* (me) or *caused* (me) *to erre against your souls*; that is, to your own destruction: or *by* (that which was in) *your soules*, that is, speaking otherwise to me then your hearts purposed to do, dealing as hypocrites with me] *for ye sent me unto the LORD your God, saying, pray for us unto the LORD our God, and according to all that the LORD our God shall say, so make it known unto us, and we will do it.*

21 *Now I have this day made it known unto you: but ye have not hearkened unto the voice of the LORD your God, nor unto all* (with) *which he hath sent me unto you,* [Or, *nor unto any thing for the which he &c.* now they had above *ver.* 5. promised the clean contrary with a strong oath]

22 *Now therefore know certainly* [Heb. *knowing ye shall know*] *that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye are minded to go, to sojourn there.*

CHAP.

CHAP. XLIII.

The Commanders and all the proud ones among the people charge Jeremiah his prophesy with lying, they go into Egypt, and carry him and Baruch along with them thither, ver. 1, 2, &c. Jeremiah propheseth at Tahpanhes by a divine token of the desolation of Egypt by Nebuchadnezzar, 8.

AND *it came to pass when Jeremiah had made an end of speaking unto all the people, all the words of the LORD their God* (with) *which the LORD their God had sent him unto them;* (*to wit*) *all those words:* [related in the former chapter.]

2 *Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying* [in the plural number] *unto Jeremiah, thou speakest a lie; the LORD our God hath not sent thee, to say, ye shall not go into Egypt, to sojourn there.*

3 *But Baruch the son of Neriah setteth thee on against us, that he might deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captive* (to) *Babel.*

4 *So neither Johanan the son of Kareah, neither the Captains of the armies, nor all the people obeyed the voice of the LORD, to abide in the land of Juda:*

5 *But Johanan the son of Kareah, and all the captains of the armies took all the remnant of Juda that were returned from all the heathen, whither they were driven, to dwell in the land of Juda.*

6 *The men and the women and the little children and the Kings daughters,* [See above *chap.* 41. 10.] *and every soul,* [that is, man, person. [See *Gen.* 12. on *ver.* 5.] *that Nebuzaradan the Captain of the guard had left with Gedaliah the son of Ahikam, the son of Saphan; also the Prophet Jeremiah, and Baruch the son of Neriah:*

7 *And they went into the land of Egypt: for they were not obedient unto the voice of the LORD: and they came unto Tahpanhes.* [See above *chap.* 2. on *verf.* 16. This place is held to be the same city which is called by the heathen writers *Daphne.*]

8 *Then came the word of the LORD unto Jeremiah at Tahpanhes, saying,*

9 *Take great stones in thine hand, and hide them in the clay in the brick-kill,* [Or *brickerie, brick-house*] *which is by the door* [or *entry*] *of Pharaohs* [See *Gen.* 12. on *ver.* 15. this seemeth to have been *Pharaoh Hophra*. So below *chap.* 44. 30.] *house at Tahpanhes, before the eyes of the men of Juda.*

10 *And say unto them, Thus saith the LORD of hosts, the God of Israel; behold I will send and fetch* [Heb. *take.* See above *chap.* 37. on *verf.* 17.] *Nebuchadnezzar the King of Babel, my servant,* [See above *chap.* 25. on *ver.* 9. and 27. 6.] *and I will set his throne upon these stones that I have hid,* [by the ministry of my servant Jeremiah] *and he shall spread his beautiful tent* [or *royal tent, pavilion*. The Hebrew word is onely found here, and seemeth to have the name from singular *beauty*] *over them.*

11 *And he shall come and smite the land of Egypt;* [As below *chap.* 46. 13, &c.] *him for death to death,* [meaning, is appointed and ordained. See above *chap.* 15. 2, 3. *Zach.* 11. 9.] *to death; and him for captivity to captivity, and him for the sword to the sword.*

12 *And I will kindle a fire* [That is, cause or procure desolation, destruction. Compare above *chap.* 15. 14.] *in the houses of the Gods* [that is, Idolatrous Temples.] *of Egypt, and he shall burn them, and carry them away captive;* [Nebuchadnezzar shall burn the Idols of the Egyptians, and their houses or temples, and shall carry the Egyptians away captive] *and he shall put on the land of Egypt like as a shepherd putteth on his garment,* [that is, he shall take the riches and spoil of Egypt to himself, for his own profit and benefit, and carry them away with him as easily and conveniently as a shepherd putteth on his shepherds coat, to cover himself therewith, and wrap himself in it against the cold: he shall be loden, covered, and as it were be wrapt round about with the spoil] *and he shall march forth from hence in peace.*

13 *And he shall break the reared images* [As 1 *Kings* 14. 23.] *of Beth-shemesh,* [that is, *of the house of the Sun*, called by the heathen writers *Heliopolis*; that is, the city of the Sun, where they committed abominable idolatry. This city is conceived to have been also called by the Hebrews *On*, *Gen.* 41. 45, 50.] *which is in the land of Egypt,* [there was another *Beth-shemesh* in Israel by the borders of the Philistines, 1 *Sam.* 6. 12. *and he shall burn the houses of the gods of Egypt with fire.*

CHAP. XLIV.

Jeremiah reproveth before the eyes of the people in Egypt the former sins and punishments of Juda, ver. 1, &c. he likewise propheseth unto them their destruction in Egypt, 11 The desperate obstinacy of the Jews against this prophesy, 15 for which the Prophet grievously threateneth them the second time, and for a token foretelleth what shall befall the King of Egypt, 20.

THE *word* [Namely of the Lord] *that came to Jeremiah concerning all the Jews which dwell in the land of Egypt: which dwell at Migdol,* [See *Exod.* 14. 2.] *and at Tahpanhes* [as above *chap.* 43. 7.] *and at Noph,* [See *Isai.* 19. 13.] *and in the land of Pathros,* [See *Gen.* 10. on *ver.* 14.] *saying:*

2 *Thus saith the LORD of hosts,* [See 1 *Kings* 18. on *ver.* 15.] *the God of Israel; ye have seen all the evil* [of punishment] *that I have brought upon Jerusalem, and upon all the cities of Juda: and behold they are a desolation at this day, and no man dwelleth in them:*

3 *Because of their wickedness which they have committed to provoke me to anger, going to burn incense, (and) to serve other gods which they knew not, they, you, nor your fathers.*

4 *And I sent unto you all my servants the Prophets, being up early and sending,* [See above *chap.* 7. on *ver.* 13.] *to say, Oh do not this abominable thing,* [Heb. *the thing of this abomination*] *that I hate.*

5 *But they hearkened not, nor inclined their ear, to turn from their wickedness: that they should not burn incense unto other Gods.*

6 *Therefore my fury and mine anger was poured forth,* [Compare above *chap.* 7. 20. and 42. 18.] *and hath burned in the cities of Juda, and in the streets of Jerusalem: so that they are become a solitariness (and) a desolation, as it is at this day.*

7 *And now, thus saith the LORD, the God of hosts, the God of Israel; wherefore commit ye (so) great an evil* [Of guilt, that is sin] *against your souls,* [That is, to your own destruction, against your selves, against your lives, &c. Compare *Numb.* 16. on *ver.* 38.] *to cut off from you the man and the woman, the little child and sucking* [See of the Hebrew words, *Psal.* 8. on *verse* 3. *out of the midst of Judah, that ye may leave your selves no remnant?* [All this, implieth the Lord, you will cause by this wickedness of yours: you carry your selves no otherwise, then as if ye had a mind

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and a deſire to bring theſe miſeries upon you: ſo in the ſequel. Compare above *chap.* 18. on *ver.* 16.]

8 *Provoking me to anger by the works of your hands, burning incenſe unto other Gods in the land of Egypt, whither ye are come to ſojourn there: that ye might cut your ſelves off,* [Or *might cut off* (all remnant) *unto your ſelves*] *and that ye might be a curſe, and a reproch among all the nations of the earth?*

9 *Have ye forgotten the wickedneſſes* [Others, *evils*; that is, *plagues*. So in the ſequel. But compare the next verſe] *of your fathers, and the wickedneſſes of the Kings of Juda, and the wickedneſſes of their wives, and your* (own) *wickedneſſes, and the wickedneſſes of your wives; which they* [namely the fathers, Kings, &c.] *have committed in the land of Juda,* [otherwiſe the miſchiefs which they (to wit, the enemies) have exerciſed in your land, the evil that they have committed there] *and in the ſtreets of Jeruſalem?*

10 *They are not (yet) contrite (in heart)*: [That is, they are not ſoftened nor broken in heart, they have had no hearty ſorrow and repentance, nor ſued for mercy. See *Pſal.* 51. on *ver.* 19.] *neither have they feared,* [Compare *Prov.* 28. on *ver.* 14. and above *chap.* 3. 8.] *nor walked in my law, and in my ſtatutes which I gave before your face, and before the face of your fathers.* [That is, which I clearly and publickly propounded unto you, and to your fathers, that ye might order your converſation accordingly.]

11 *Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold I will ſet my face againſt you, for evil, and to cut off all Juda* [To wit, mine angry face: as if God ſhould ſay; As they obſtinately *ſet their face* againſt all my commandments, ſo will *I ſet my face againſt them* for their deſtruction. Compare *Lev.* 17. on *ver.* 10. and *Pſal.* 21. on *ver.* 10.]

12 *And I will take away the remnant of Juda, that have ſet their faces to go into the land of Egypt* [See above *chap.* 42. on *ver.* 15.] *to ſojourn there; and they ſhall all be conſumed in the land of Egypt, they ſhall fall by the ſword, they ſhall be conſumed by the famine; from the leaſt unto the greateſt, they ſhall die by the ſword and by the famine: and they ſhall become a curſing,* [See above *chap.* 42. on *ver.* 18.] *an aſtoniſhment, and a curſe, and a reproch.*

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

14 *So that the remnant of Juda which are come into the land of Egypt to ſojourn there, ſhall have none to eſcape, or remain:* [Heb. *none eſcaped or remaining*: as above *chap.* 42. 17.] *to wit, to return into the land of Juda, whither their ſoul longeth* [Heb. *whither they lift up their ſoul.* See above *chap.* 22. on *ver.* 27.] *to return to dwell there, but they ſhall not return thither; ſaving thoſe that ſhall eſcape.* [Heb. *the eſcaped ones*; to wit, ſome few godly perſons that were carried againſt their wills into Egypt; or elſe, whom it ſhall pleaſe God graciouſly to convert, and let them remain, that they may be witneſſes of the truth of theſe propheſies. Compare below *ver.* 28.]

15 *Then all the men which knew that their wives burnt incenſe unto other Gods, and all the women that ſtood by, being a great company, together with all the people that dwell in the land of Egypt in Pathros, anſwered Jeremiah, ſaying,*

16 *As for the word that thou haſt ſpoken unto us in the name of the LORD, we will not hearken unto thee.*

17 *But we will do altogether* [Or *certainly.* Heb. *doing do*] *all that* [Heb. *word, thing,* matter] *which is gone forth out of our mouth*; [that is, we will perform our vows. See *Numb.* 30. 2. *Judg.* 11. 36. and below *ver.* 25.] *burning incenſe to Melecheth of heaven,* [See above *chap.* 7. the Annotat. on *verſ.* 18.] *and offering drink-offerings unto her, like as we have done, we, and our fathers, our Kings, and our Princes, in the cities of Juda, and in the ſtreets of Jeruſalem: then were we ſatisfied with bread, and were merry,* [Heb. *good*; that is, merry. See *Judg.* 16. on *verſ.* 25.] *and ſaw no evil* [that is, no miſchief or adverſity befel us. See above *chap.* 7. on *verſ.* 7.]

18 *But from that time that we left off to burn incenſe to Melecheth of heaven, and to offer drink-offerings unto her, we have wanted all things, and have been conſumed by the ſword, and by the famine.*

19 *Alſo when we burn incenſe to Melecheth of heaven, and offer drink-offerings unto her, do we make her pictured cakes* [See above *chap.* 7. on *ver.* 18.] *to repreſent her,* [To wit, curiouſly and painfully. The Hebrew word ſignifieth properly *pain and ſorrow,* from whence conſequently idolatrous images have their name, becauſe they bring men to pain and ſorrow: (See 1 *Sam.* 31. on *verſ.* 9. and 2 *Sam.* 5. on *verſ.* 21.) and moreover the word that is here uſed is taken for *to picture curiouſly, and to form,* or *frame an idol.* Compare *Job* 10. on *verſ.* 8. Others, *to honour her* alſo: *to move to grief, trouble,* and conſequently *to compaſſion*] *and do we offer drink-offerings unto her without our men?* [That is, without the will and conſent, or, company and help of our men: as if that could excuſe them. By their *men* underſtand their lawful husbands, as *verſ.* 15. 25.]

20 *Then ſpake Jeremiah unto all the people, to the men, and to the women, and to all the people that had anſwered him ſo,* [Heb. *a* or *the word*] *ſaying:*

21 *The burning of incenſe which ye have burnt in the cities of Juda, and in the ſtreets of Jeruſalem, ye and your fathers, your Kings, and your Princes, and the people of the land, did not the LORD remember it, and came it (not) up into his heart?* [That is, did he not lay it to heart, ſo as that he hath puniſhed you ſo ſorely for it? Compare above *chap.* 7. on *ver.* 31.]

22 *So that the LORD could bear it no more becauſe of the wickedneſs of your dealings, becauſe of the abominations which ye have committed: therefore your land is become a deſolation, and an aſtoniſhment,* [See above *chap.* 18. on *ver.* 16.] *and a curſe that no man dwelleth in it, as it is at this day:*

23 *Becauſe ye have burnt incenſe, and becauſe ye have ſinned againſt the LORD, and have not been obedient unto the voice of the LORD, and have not walked in his law, and in his ſtatutes, and in his teſtimonies, therefore this evil hath happenned unto you as it is at this day.*

24 *Moreover, Jeremiah ſaid unto all the people, and to all the women, Hear ye the word of the LORD all Juda that are in the land of Egypt:*

25 *Thus ſpeaketh the LORD of hoſts, the God of Iſrael, ſaying; (as for) you and your wives* they [your wives. See above *ver.* 16, *&c.*] *have ſpoken with your mouth, and ye have fulfilled it with your hands;* [That is, actually performed. As if the Lord ſhould ſay, ye are agreed together in this buſineſs; the one ſaith it, and the other doth it, ye help one another. Others, *ye and your wives, ye have &c.*] *ſaying: we will altogether keep* [Heb. *performing perform, doing do*; that is, without default put in practiſe, perform] *our vows which we have vowed, burning incenſe to Melecheth of heaven, and offering burnt-offerings unto her: (now) they* [your wives,] *have fully confirmed, perfectly eſtabliſhed* [Heb. *confirming confirm.* See above *chap.* 35. 14. with the Annotations] *your vows, perfectly and fully kept,*] Heb. *doing done*] *ratified your vows.*

26 *Therefore hear ye the word of the LORD, all Juda that dwell in the land of Egypt: Behold, I ſwear by my*

my great name, ſaith the LORD, if my name ſhall any more be named with the mouth of any man [See *Job* 12. on *ver.* 10. So in the next verſe] *of Juda in all the land of Egypt, that ſhould ſay (as true as) the LORD Lord liveth!* [an abrupt kind of ſpeech very uſual in oathes. See *Deut.* 1. on *ver.* 35.]

27 *Behold, I will watch* [Or *be vigilant or wakeful.* See above *chap.* 1. 11, 12.] *over them for evil and not for good: and all the men* [Heb. *all* (or every) *man*] *of Juda that are in the land of Egypt ſhall be conſumed by the ſword, and by the famine, until they be at an end.*

28 *But they that eſcape from the ſword* [Heb. *the eſcaped ones of the ſword*] *ſhall return out of the land of Egypt into the land of Juda, few in number* [Heb. *men of number.* See *Gen.* 34. on *ver.* 30. and compare above *ver.* 14.] *and all the remnant of Juda that are come into the land of Egypt,* [others, *were come.* Meaning thoſe that eſcaped] *to ſojourn there, ſhall know* [that is, find by experience, perceive. So in the next verſe] *whoſe word ſhall ſtand, mine or theirs.* [Heb. *of me or of them,* that is, that which proceeded from me, or that which proceeded from them.

29 *And this* [That is related in the following verſe] *ſhall be the token unto you, ſaith the LORD, that I will viſit you* [that is, will puniſh you. See *Gen.* 21. on *ver.* 1] *in this place: that ye may know that my words ſhall ſurely ſtand* [Heb. *ſtanding* or *riſing up ſhall ſtand*] *againſt you for evil.*

30 *Thus ſaith the LORD, Behold, I will give Pharaoh-Hophra* [Called by heathen writers *Apries*, by others *Vaphres.* This man was the grand-child of *Pharaoh Necho*, as *Herodotus* affirmeth in his ſecond book] *the King of Egypt into the hand of his enemies, and into the hand of them that ſeek his ſoul:* [that ſeek to take away his life. See *Exod.* 4. on *ver.* 19. and 2 *Sam.* 4. on *ver.* 8. *Herodotus* writeth that he being vanquiſhed by his own ſubject *Amaſis*, was at laſt delivered unto the Egyptians (that made an inſurrection againſt him) and was ſtrangled by them. Some conceive, that this *Apries* cauſed the Prophet Jeremiah to be killed, peradventure becauſe of this Propheſy, and at the requeſt of theſe wicked Jews, whom it may be he delivered unto them to be ſtoned] *like as I have given Zedekiah the King of Juda into the hand of Nebuchadnezzar the King of Babel, his enemy, and that ſought his ſoul.*

CHAP. XLV.

Baruch being grieved and fearfull becauſe of theſe prophecies, is reproved of God for it by the Prophet, and comforted.

THe *word that Jeremiah the Prophet ſpake unto Baruch the ſon of Neriah, when he wrote theſe words in a book from the mouth of Jeremiah;*] See above *chap.* 36. 2, 4, &c.] *in the fourth year of Jehoiakim the ſon of Joſiah the king of Judah,* [It appeareth plainly that in placing and gathering of theſe prophecies, the order of time is not every where exactly followed. [Compare above *chap.* 35. on *verſ.* 1. and ſee in the next chapter, *&c.*] *ſaying,*

2 *Thus ſaith the LORD, the God of Iſrael, concerning thee, O Baruch:*

3 *Thou ſayeſt, Wo is me now, for the LORD hath added grief to my ſorrow:* [For the godly were very few, wickedneſs prevailed, and preſent miſeries were exceeding great, but the future were farre greater] *I am weary of my ſighing, and find no reſt.* [By the following anſwer may be gathered, that Baruch, as a godly man, believing all theſe propheeies concerning the deſtruction of Jeruſalem, and of the whole land, &c. was exceedingly grieved and troubled at it, but in the mean while, through humane frailty, was too much diſmayed and perplexed at the condition of the people of the Jews in generall, and for his own perſon in particular: for which he is reproved of God, and yet neverthleleſs comforted.

4 *Thus ſhalt thou ſay unto him; Thus ſaith the LORD, Behold, that which I have built, I break down;* [That is, I go about to break it down: I will do it forthwith. So in the ſequel] *and that which I have planted I pluck up, even this whole land.*

5 *And ſhouldeſt thou ſeek great things for thy ſelf?* [That is, ſhouldeſt thou deſire a quiet, proſperous, and flouriſhing eſtate for the people of the Jews, and for thine own ſelf?] *ſeek them not: for behold, I bring evil* [of puniſhment] *upon all fleſh,* [that is, a general calamity upon all ſorts and conditions of men. See *Gen.* 6. on *verſ.* 12.] *ſaith the Lord; but I will give thee thy ſoul* [That is, thy life] *for a prey, in all places whither thou ſhalt go.* [As if God ſhould ſay, let my grace, with this mercy, be ſufficient, that thou art preſerved as in a general deluge. Compare above, *chap.* 38. 2. & 39. 19.]

CHAP. XLVI.

The title of the following prophecies, verſe 1. *A prophecie of the diſcomfiture of the King of Egypt, Pharaoh-Necho,* 2. *And further of the totall deſtruction of Egypt by Nebuchadnezzar, with an additional promiſe,* 13. *Gods people are comforted in their afflictions,* 27.

THe *word of the LORD which came unto the Prophet Jeremiah, againſt the Gentiles.*

2 *Againſt Egypt:* [Or, *concerning Egypt, or the Egyptians*: *againſt the army of Pharaoh Necho king of Egypt, which* [Or *who*; to wit, Pharaoh-Necho] *was at the river Phrath,* [Euphates. See *Gen.* 2. on *verſ.* 14. So in the ſequel] *by Carchemis*: [Or *at Carchemis*: underſtanding it of King Pharaoh-Necho himſelf, who had his army thereabouts: it being uncertain whether he in the time of Joſiah (whom he conquered) after he took this City, (which Sennacherib had taken from the Syrians) or whether he was again before it with his army to ſubdue it, or whether he had continued the ſiege from that very time. See 2 *Kings* 3. on *verſ.* 29. and 2 *Chron.* 35. 20 alſo *Joſh.* 10. 9. *which Nebuchadnezzar the king of Babel ſmote, in the fourth year of Jehoiakim, the ſon of Joſiah the king of Judah.* [To wit, in the life-time of his father Nabopolaſſar, after that Jeremiah had propheſied of all theſe things before, as followeth: after which diſcomfiture the king of Egygpt tarried at home; though he undertook another expedition yet in Zedekiahs time, but in vain. See 2 *Kings* 4. 7. and above *chap.* 37. 5, 11.]

3 *Make ready the ſhield and the buckler, and draw near to the battel.* [To give battel: Thus the Prophet ſpeaketh to the Egyptian ſouldiers, in a deriding way: as if he had ſaid, prepare your ſelves as well as ye may, it will be but in vain, ye ſhall notwithſtanding be ſmitten. Compare below *chapter* 51. 11.]

4 *Tye, harneſs the horſes* [To wit, to the charets, out of which the charet-horſemen in thoſe times were wont to fight. See 2 *Sam.* 10. on *ve.* 18. Heb. *bind.* Compare *Geneſ.* 46. 29. and *Exod.* 14. 6. 1 *Kings* 18. 44. *&c.* where the ſame Hebrew word is uſed. Others, *ſaddle the horſes*] *and get up ye horſemen, and ſet your ſelves with (your) helmets: ſcour the ſpears, put on the brigandines.*

5 *Wherefore do I ſee,* [In a prophetical viſion, which God ſhewed him concerning this matter] *(that) they are diſmaied, (and) driven back? even then*

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their champions are smitten, and take the flight, [Heb. *flee the flight*] *and look not back: there is fear round about, saith the LORD.*

6 *Let not the swift* [Heb. *light*; to wit, of foot, as 2 *Sam.* 2. 18. that is, swift in running] *flee away, neither let the champion escape*: [God meaneth, that neither swiftness nor strength shall avail them. Others, *the swift shall not flee away, neither shall the champion escape*] *they stumbled and fell toward the North, by the bank* [Heb. *by the hand*, or *side*. See above *chap.* 41. 9.] *of the river Phrath.*

7 *Who is this (that) marcheth up as a stream, whose waters are moved as the rivers?* [This similitude hath respect to the situation of Egypt, that had many rivers or streams of water. Understand hereby the multitude of souldiers, with whom Pharaoh came marching on most proudly]

8 *Egypt* [That is, the Egyptians] *marcheth up like a stream, and (his) waters are moved like the rivers: and he saith, I will march up, I will cover the earth*, [with the multitude of my souldiers, as with a cloud] *I will destroy the city, and them that dwell therein.* [If by the *city* here be meant Carchemis, whereof above *ver.* 2. then he had not yet taken this city, but intended now to subdue and conquer it. Others understand by the *city*, cities and inhabitants in general. See below *chap.* 47. 2.]

9 *March up ye horses, and rage ye charets*; That is, march madly and furiously] *and let the champions march forth: the Ethiopians* [Heb. *Cush*. See of these, and of the *Puteans* and *Lydians*, of whom in the sequel, *Genes.* 10. on *ver.* 6, 13. These were hired by the king of Egypt. See *ver.* 16, 17, 21.] *and the Puteans that handle* [that is, bear, practise, exercise] *the shield, and the Lydians, that handle and bend* [Heb. properly *tread*. See *Psal.* 7. 13.] *the bow.*

10 *But this day is the Lords, the LORDS of hosts*; [See 1 *Kings* 18. on *ver.* 15.] *a day of vengeance, that he may avenge himself of his adversaries, and the sword shall devour, and be satiate, and made drunk with their blood; for the Lord LORD of hosts hath a slay-offering* [Or, *slay* [that is, he will cause his enemies to be slain, and this his righteous judgment shall be so acceptable unto him as a slay-offering; for his Name shall be thereby glorified. Compare *Isa.* 34. 6. *Ezek.* 39. 17, *&c.* with the Annotat.] *in the land of the North* [For Carchemis lay Northward from Egypt] *by the river Phrath.*

11 *Go up to Gilead* [See *Genes.* 37. 25. with the Annotat.] *and fetch* [Heb. *take*. See above *chap.* 37. on *ver.* 17.] *balm*, [to cure the wounds that are given. Compare above *chap.* 8. 22. and below *chap.* 51. 8.] *thou Virgin daughter of Egypt*: [That is, ye people or inhabitants of Egypt, that boast of your power, prosperity, and unconquerableness, as if none were able to master or force you: as a virgin is proud of her beauty or virginity. Compare 2 *Kings* 19. on *ver.* 21.] *in vain dost thou multiply medicines, there is no cure for thee.* [Or, *plaister*, &c. Heb. *rising, coming up, &c.* (See above *chap.* 30. on *ver.* 13, and 17.) so that all your talking of Physick will not help you.]

12 *The nations have heard thy shame, and the land is full of thy cry: for they have stumbled, champion against champion they are fallen both together* [Or, *hath stumbled over the other.* [Heb. *champion against champion, offended themselves* or *champion hath fallen by*, or *over champion.*]

13 *The word, which the LORD spake to the Prophet Jeremiah, concerning the coming of Nebuchadrezar King of Babel, to smite the land of Egypt.* [That is, to subdue the land, and to smite the inhabitants thereof. Compare above *chap.* 43. 11. and below *chap.* 47. 1, *&c.* This is now a Prophesie of Nabuchadrezars marching up into Egypt. Compare *Isa.* 19. 1, *&c.* and *Ezek. chapters* 29. 30. and 32.]

14 *Declare it in Egypt, and cause it to be heard at Migdol*; [See of this place above *chap.* 44. on *ver.* 1.] *cause it also to be heard at Noph, and at Tahpanhes say; stand up*, [For thine own defence: as above *ver.* 4.] *make thee ready, for the sword hath consumed whatsoever is round about thee.* [That is, shall certainly do it. Or, as the sword of the Babylonians hath devoured whatsoever is round about thee, so shall it be thy turn also.]

15 *Why are thy strong men swept away?* [In the Hebrew that word *strong men* is put in the plural number, and the word *swept away*, in the singular; that is, every one of thy strong or valiant souldiers. So in the sequel] *they stood not*, [They neither could nor durst stand against the Babylonians] *because the LORD drove them on.* [Or, *thrust them on, thrust them down.*]

16 *He made many stumbling ones*: [Heb. *he multiplied the stumbling one*] *yea one fell upon another*; [Heb. *the man upon*, or *with his neighbour*] *so that they said, Arise, and let us return to our (own) people, and to the land of our nativity* [that is, our own country] *because of* [or *barely for fom*[Heb. *from the face of*] *the oppressing sword.* [Others, *because of the sword of the oppressing (land)* See above *chap.* 25. on *ver.* 38. Those that were come out of other countreys to help Pharaoh, said thus to one another. Compare *Isa.* 13. 16.]

17 *They did cry there, Pharaoh the King of Egypt is (but) a noise*: [That is, a meer boaster and bragger, that maketh a great stir and ado, but to little purpose: he hath (as it followeth) carelesly overslipt his time, he is risen too late; and we must suffer for it now. Others, *is wasted*, or *ruined*. Heb. *a great noise*, or, *a desolation which is done with a great noise*, or, *cracking*] *he hath let the appointed time pass.* [Or let slip the opportunity and season to fight, or to prevent this mischief, according to the warning given him.]

18 (*As true as*) *I live, saith the King whose Name is the LORD of hosts; he shall surely come as Tabor among the mountains, and as Carmel by the sea.* [That is, as mount Tabor exceedeth all other mountains, and as mount Carmel is seen afar off in the sea: so shall Nebuchadrezar surpass all his enemies, and subdue them under him. Others take it as an abrupt kind of an oath in this sense: as certainly as those mountains are firmly and well rooted, shall this work of mine be likewise fulfilled. Of *Tabor* see *Judg.* 4. on *ver.* 6. of *Carmel*, 1 *Kings* 18. on *ver.* 19.]

19 *Make furniture of carrying away captive for thy self*, [That is, pack up all, get bag and baggage ready, which thou mayest have need of when thou goest into captivity. Compare *Ezek.* 12. 4, &c.] *thou inhabitant*, [Thou that imaginest that thou dwellest so safe and secure. Compare *Isa.* 47. 8. and 48. 18] *thou daughter of Egypt: for Noph* [As above *ver.* 14.] *shall become a desolation, and shall be burnt*, [Others, *shall be waste*, or *desolate*,] (*so*) *that none shall dwell in it.*

20 *Egypt is a very fair heifer*: [That is, like a young cow-calf, a young heifer, fat, wanton, and lusty] *the slayer* [Or, *carver, hewer*, Heb. *the carving, cutting, cutting asunder*; that is, he whom we call the slaughter-man, or, the butcher. See *Iob* 35. on *ver.* 13. and 33. on *ver.* 6.] *cometh, he cometh from the North.* [Or, *the slayer of the North, he cometh, he cometh*; that is, *he will certainly and suddenly come*]

21 *Even*

21 *And even her hired ones* [Those souldiers which Egypt (that young heifer, that wanton daughter) hath hired and taken on or lifted for money or wages, which are among her forces] *in the midst of her, are like fatted calves*; [Heb. *calves of fatting*] *but they also are turned back*, [or will be turned back: and so in the sequel] *they are fled (away) together, they did not stand: for the day of their destruction* [or *ruine, deadly mischief*] *is come upon them, the time of their visitation*, [that is, punishment. See *Gen.* 21. on *ver.* 1.]

22 *Her voice shall go like a serpents*; [That is, Egypt shall not brag and boast so any more, as she did in times past, but on the contrary utter a low voice and speak humbly when the Babylonians shall come upon her. Compare *Isa.* 29. 4.] *for they* [the Babylonians] *shall march along with an army, and come unto her with axes, as hewers of wood.*

23 *They have hewn down her forest*, [That is, the cities, and villages, also the people, or the souldiers of Egypt, which by reason of the great multitude of people are compared to a forest ful of trees. Compare *Isa.* 10. 18, 19.] *saith the LORD*, though *it is not to be searched*: [to wit, the number of trees; that is, of men] *for they are more then Grashoppers, so that men cannot number them.* [Heb. *they have no number.* So *Judg.* 6. on *ver.* 5.]

24 *The daughter of Egypt is ashamed: she is given into the hand of the people of the north.* [That is, of the Babylonians.]

25 *The LORD of hosts, the God of Israel saith; behold, I will visit upon the multitude of No*, [or *the common people of &c.* The Hebrew word *Amon* is likewise so taken in this book, below *chap.* 52. 15. for *Hamon*, that is, *multitude, company of people*, or *assembly of men and women, that by their stirring* and multitude make *a noise*. Compare *Ezek.* 3 . 15. at that time the city of *No* (that is, according to the common opinion *Alexandria*) was a very famous populous sea-port and city of traffick in Egypt: otherwise *Amon* signifieth a nourisher, foster-father, or a *nursing child* which is fed and brought up by others; therefore some render it here, *the nursing father*, or *the nursing children*; that is, *those that have their maintenance by No*; as that may be truly affirmed of great cities of trading, that many men have their livelyhood by them. Compare *Nahum* 3. 8.] *and upon Pharaoh, and upon Egypt, and upon their gods, and upon their kings*: [that is, not onely this king, but also his successors: or the Princes and Rulers of Egypt, who put their confidence in their King, and were likewise as petty kings in so great and mighty a kingdome. Compare above *chap.* 19. on *ver.* 3. and further *Gen.* 14. on *ver.* 5. also *Jos.* 12. 9, &c.] *yea upon Pharaoh and them that trust in him.*

26 *And I will deliver them into the hand of those that seek their soul*, [That is, that seek to take away their lives: as above often] *and into the hand of Nebuchadrezar the King of Babel, and into the hand of his servants: but afterwards it* [namely, the daughter of Egypt; that is, the land of Egypt. See *ver.* 24, and 11. with the Annotat.] *shall be inhabited, as (in) the daies of old*, [Compare *Ezek.* 20. 11, 13, 14. and see the contrary of Babel, below *chap.* 50. 39.] *saith the LORD.*

27 *But thou my servant Jacob fear not, and be not dismaid O Israel; for behold I will deliver thee out of far (countries) and thy seed*, [that is, posterity] *out of the land of their captivity: and Jacob shall return, and be still and quiet, and none shall make (him) afraid*, [or *cause him to quake*, or *tremble*]

28 *Thou (then) my servant Jacob fear not, saith the LORD; for I am with thee: for I will make a full end of all the heathen*, [See above *chap.* 4. on *ver.* 27.] *whither I shall have driven thee, but I will not make a full end of thee, but correct thee in measure*, [See above *chap.* 10. on *verse* 24. and 30. 11.] *and not hold thee altogether guiltless.* [Heb. *holding guiltless not hold thee guiltless*: as above *chap.* 30. 11. that is, not let thee utterly go unpunished]

CHAP. XLVII.

A prophesy against the Philistines, Tyrians, Zidonians, and others that lay by the sea side.

THe *word of the LORD that came to the Prophet Jeremiah against the Philistines, before that Pharaoh smote Gaza.* [Compare above *chap.* 46. 13. Some conceive that Pharaoh-Necho, in the life-time of Josia had taken the Philistines land and kept it, until the coming of Nebuchadnezzar, before he marched up the first time toward Charchemish, here prophesied of, (See above *chap.* 46. 2.) then should Jeremiah have prophesied this at such time as Josia was yet in his prosperity. Of *Gaza* see above *chap.* 25. 9, 20. and *Judg.* 1. on *ver.* 18. and 16. on *ver.* 1. and *Amos* 1. 6.]

2 *Thus saith the LORD, Behold, waters rise up out of the north*, [By *waters* here is meant the great & dreadful army of the Babylonians: (See this phrase *Isai.* 8. 7.) as continually in these prophesies by the *North* is meant Babel: Compare especially above *chap.* 25. 9, *&c.* Though some conceive (from *ver.* 1.) that Pharaoh-Necho did all this when he came back out of Syria from the north (after the death and overthrow of Josia) to the South] *and shall become an overflowing brook, and overflow the land, and the fulness thereof*, [that is, all that is in it. Compare *Psal.* 24. 1. and 89. 12. and 104.] 24. *the city and them that dwell therein*; [as above *chap.* 46. 8.] *and the men shall cry, and all the inhabitants of the land shall howl*; [Heb. *man* and *inhabitant*]

3 *Because of the sound of the noise of the hooves of his*] the enemies] *strong (horses)*, [See of the Hebrew word, *Psal.* 22. on *ver.* 13. So above *chap.* 8. 16. and below *chap.* 50. 11.] *because of the noise of his charets, (and) the rumbling of his wheels: the fathers look not back to the children, because of the feebleness of hands*: [that is, in regard of their want of courage. See 2 *Sam.* 4. on *ver.* 1.]

4 *Because of the day that cometh to destroy all the Philistines, to cut off every remaining helper to Tyrus and Zidon*, [Others, to *cut off with*, or *beside Tyrus* (Heb. *Tsor*) *and Zidon, every remaining helper*. Compare above *chap.* 25. 22. and 27. 3. *Ezek. chapters* 26. 27. 28. And see of both these cities, *Jos.* 19. on *ver.* 29. and *Gen.* 10. on *ver.* 15: Heb. *every remaining one that helpeth*] *for the LORD will destroy the Philistines, the remnant of the Isle of Caphtor.* [That is, of the country lying by or beyond the mid-land sea; hereof are sundry opinions. It may be that this land lay between Egypt from Patros, and the land of the Philistines. See *Psal.* 72. on *ver.* 10. Of *Caphtor* see *Gen.* 10. 14. *Deut.* 2. 23. *Amos* 9. 7.]

5 *Baldness is come upon Gaza*; [That is, the inhabitants of Gaza shall make themselves bald in token of mourning. So of *making incisions* in the flesh, see above *chap.* 16. on *ver.* 6.] *Askelon* [lying in the low grounds by the sea-side. See *Judg.* 14. on *ver.* 19.] *is cut off (with) the remnant of their valley: how long wilt thou make to thy self?* [See *Deut.* 14. 1. above 16. 6.

6 *O wo, thou sword of the LORD*, [Compare above *chap.* 25. on *ver.* 29. and *Ezek.* 21. 8, 9, *&c.*] *how long wilt thou not be quiet?* [That is, how long wilt thou continue ere thou be quiet? Some take this to be a complaint of the Philistines, of or concerning

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their miſery] *enter into thy ſcabberd*, [Heb. *be gathered, gather thy ſelf*; that is, commit thy ſelf to the covering of thy ſcabberd. Of the uſe of this word ſee Pſal. 26. on *verſ.* 9.] *reſt and be ſtill.*

7 *How ſhouldeſt thou be quiet?* [Theſe are the words of the Prophet] *The Lord indeed hath given the (ſword) a charge againſt Askelon, and againſt the Sea-haven, there hath he appointed it.* [The Lord hath there appointed the ſword its place and time to rage. Compare *Mic.* 6. 9. and *Ezek.* 25. 16. *Zephan.* 2. 5, 6.]

CHAP. XLVIII.

A propheſie againſt the Moabites, becauſe of their manifold ſins, eſpecially their intolerable inſolence and contempt of God and his people, with a promiſe annexed.

AGainſt Moab [Or, *of Moab.* Compare *Iſa. chap.* 15. and 16. *Ezek.* 25. 9. *Amos* 2. 1. and above *chap.* 25. 21. and 27. 5.] *thus ſaith the LORD of hoſts, the God of Iſrael; Wo unto Nebo,* [this city, and thoſe that follow, lay all beyond the Jordan in the land of the *Moabites.* See *Numb.* 32. 31, &c.] *for it is deſtroyed* [that is, it ſhall certainly be deſtroyed. So in the ſequel] *Kirjathaim is confounded, it is taken: (the city) of the high place* [ſome conceive this to be *Heſhbon*, lying upon a great high mountain, of which the *Moabites* eſpecially boaſted, as followeth: or one of the chiefeſt fortreſſes. Others underſtand *Bamoth*, from *Iſ.* 15. 2. and here below, *verſ.* 35. Others, the rock *Sela*, from *verſ.* 28. Some retain the Hebrew word *Miſgab* in the text] *is confounded and afraid.*

2 *Moabs boaſting of Heſbon is no more;* [Heſbon was a royal city, *Deut.* 2. 24, &c. repaired by the children of *Reuben*, *Numb.* 32. 37. Others, *there is no (more) boaſting of Moab, at Heſbon have they, &c.*] *they have thought evil againſt it,* [the enemies have determined to deſtroy *Heſbon.* This is aptly fitted in the Hebrew to the word *Heſbon*, Heb. *Cheſchbon*; that is, *thought, imgination*; and *Chaſchab* is to *think*, to deviſe. So in the ſequel to the city of *Madmen* is applied *Tiddommi*, *Madmena*, *Iſa.* 25. 10. (where alſo mention is made of *Moab*) is taken for *dung, excrement*, and the Hebrew word from whence this *Tiddommi* is derived, ſignifieth *to cut off, to cut down, to be deſtroyed*] *(ſaying) Come and let us cut it off, that it be no (more) a people:* [compare above *chap.* 33. 24. and below, *verſ.* 42.] *alſo thou O Madmen* [See of another *Madmena*, *Iſa.* 10. 31.] *ſhalt be cut down; the ſword ſhall deſtroy thee.*

3 *There is a voice of crying from Horonaim; deſtruction and a great breach.* [That is, deſolation, murder, &c. See above, *chap.* 4. on *verſ.* 6, and 20.]

4 *Moab is broken:* [Compare above *chap.* 17. 18. and 22. 20, &c.] *her* [In the feminine gender. In this prophecy is ſpoken of *Moab* ſometimes in the feminine, and ſometimes in the maſculine gender. So in the next chapter of *Ammon, Edom,* &c. and conſequently of *Babel, Midian,* &c. Sometimes reſpect may be had to the *land*, and ſometimes to the *people*. Alſo the Hebrew word which ſignifieth land, or *earth*, is uſed in both genders, but moſt of all in the feminine. Compare below *chap.* 51. on *verſ.* 28.] *little (children) have cauſed a cry to be heard.*

5 *For (in) the going up of Luhith weeping upon weeping ſhall go up:* [Compare *Iſa.* 15. 5.] *for in the going down of Horonaim,* [where men go down from *Luhith* to *Horonaim*, lying in the low grounds cloſe by *Luhith*] *the adverſaries (of Moab) have heard a cry of calamity.* [Heb. *cry of a breach*, or, *of breaking*; that is, *murder*, or, *wailing cry* of the *Moabites*, crying to one another, as followeth. So *Iſa.* 15. 5. Others, *the enemies that cried breach were heard.*]

6 *Flee, deliver your ſoul;* [That is, ſave your ſelves (as we uſe to ſay) or your perſons] *and be as the heath in the wilderneſs,* [as dry, waſte, bare, and ſolitary, as the heath, or *Tamarisk ſhrub* in the wilderneſs. See above *chap.* 17. on *verſ.* 6. Heb. *Aroer*; which alſo ſuiteth to the city of *Aroer*, whereof below *ver.* 19.]

7 *For for thy confidence in thy works,* [Thus we alſo uſe the word *works*, for all manner of buildings and fortifications, whereof *Moab*, as inhabiting for the moſt part a plain and even land, ſeemeth to have been well provided, and to have truſted therein againſt all invaſion, as is here expreſt] *and in thy treaſures, thou ſhalt alſo be taken: and Camos* [Heb. *Chemoſch*; the Idol of the *Moabites*: (See *Numb.* 21. 29.) as alſo of the *Ammonites*, *Judg.* 11. 24.] *ſhall go forth into captivity,* [Or, *among the captives*, or, thoſe that are carried away captive. So below *verſ.* 11. Compare *Iſa.* 46. 1. with the Annot.] *his Prieſts, and his Princes together.* [his, to wit, the Idol Camos his Prieſts, that honoured and adhered unto this Idol as their Lord and king, to whom his Princes are alſo added. So below *chap.* 49. 3. Compare *Hoſ.* 10. 5. and *Ezek.* 43. 7.]

8 *For the deſtroyer* [The King of Babel] *ſhall come upon every city, (ſo) that not a city ſhall eſcape, and the valley ſhall periſh, and the plain* [Or, *flat land*] *(ſhall) be deſtroyed: for the LORD hath ſaid it.*

9 *Give feathers unto Moab;* [Spoken in a deriding way] *for ſhe ſhal go forth flying:* [In ſtead of making reſiſtance (will the Prophet ſay) they ſhall ſeek to flee away with all ſpeed, like a bird] *and her cities ſhall become a deſolation, that no man ſhall dwell in them.*

10 *Curſed be he that doth the work of the LORD* [To wit, the cutting off the Moabites, which was commanded and injoyned by God unto the Babylonians] *deceitfully:* [Heb. *(with) deceit*; that is, ſlothfully, ſlowly, ſo that he doth not perform his maſters charge. Compare *Prov.* 10. on *verſ.* 4. and 12. 24, 27.] *yea curſed be he that keepeth back his ſword from blood.* [The blood of the Moabites, that he ſhould not ſhed it by the ſword. Compare above *chap.* 47. 6, 7.]

11 *Moab hath been quiet,* [That is, ſecure and careleſs, living at eaſe, and in pleaſure, (Compare *Amos* 6. 10.) not fearing any violence; compare *Prov.* 1. 32, 33. and above, *chap.* 46. 27. where another kind of quietneſs is promiſed unto the people of God] *from his youth, and he hath laien ſtill on his lees,* [or, *dregs*] *& hath not been emptied from veſſel into veſſel,* [or, *let off*, drawn off the lees from one veſſel into another: a ſimilitude taken from wine: the meaning is, that *Moab* having continued in his own countrey from the beginning, was grown rich, luxurious, mighty and inſolent, as the following words declare] *and hath not walked into captivity: therefore his taſte remained* [Heb. *ſtood*] *in him, and his ſent is not changed.*

12 *Therefore behold, the day is come ſaith the LORD, that I will ſend unto him ſtrange gueſts, that ſhall carry him into ſtrange places;* [Or, *wanderers, walkers*, that ſhall *cauſe* him *to wander* and *ſtraggle* abroad in ſtrange countreys. Compare above, *chap.* 2. 20. with the annotation] *and empty veſſels, and beat* [or *ſcatter.* See *Judg.* 7. on *verſ.* 19.] *their bottels* [meaning wine-bottles. See above *chap.* 13. 12.] *in pieces.*

13 *And Moab ſhall be aſhamed becauſe of Camos:* [See above, *verſ.* 7.] *like as the houſe of Iſrael was aſhamed becauſe of Bethel,* [that is, for the idolatrous golden calf of *Bethel*, and the idolatry which they committed therewith. See 1 *Kings* 12. 28, 29, &c.]

their confidence, [that is, wherein they put their confidence.]

14 *How will ye ſay, We are champions, and valiant men* [Heb. *men of valour*, or, *courage*] *for battel?*

15 *Moab is deſtroyed,* [That is, whereas *Moab* muſt be ſuddenly deſtroyed: and ſo in the ſequel] *and gone up* [that is, broke up, gone away] *(out of) his* [Heb. *her*. See on *verſ.* 4.] *cities,* [Others, *her cities are gone up into ſmoke*; that is, burning. Or, (the deſtroyed) hath *ſcaled her cities*] *and the choice of his young men is gone down to the ſlaughter:* [for to be ſlain. Compare below *chap.* 50. 27.] *ſaith the king whoſe name is the LORD of hoſts.*

16 *Moabs deſtruction* [As above *chap.* 46. 21.] *is near to come: and his evil* [Of puniſhment; that is, ruine] *haſteth greatly.*

17 *Bemoan him all ye that are round about him, and all (ye) that know his name;* [That knew how famous and renowned he hath been: ſee *Gen.* 6. on *verſ.* 4.] *ſay, how is the ſtrong ſtaffe, the beautiful ſtick* [Heb. *the ſtaff of ſtrength, the ſtick of beauty*, or, *of ornament*, that is, that mighty and magnificent people, or kingdom] *broken?*

18 *Come down from (thy) glory, and dwell in thirſt,* [That is, in dry places, in want of all things] *thou inhabitant,* [Compare above, *chap.* 46. 19. with the Annotat.] *thou daughter of Dibon:* [alſo a city of the *Moabites*, lying on a mountain. See *Iſa.* 14. on *verſ.* 2.] *for Moabs deſtroyer is come up againſt thee; he hath ſpoiled thy ſtrong holds.*

19 *Stand by the way, and eſpy, thou inhabitant of Aroer:* [Lying by the brook *Arnon*, *Deut.* 2. 36.] *Ask the fleeing (man) and the eſcaped (woman) ſay, what is there done?* [becauſe ye flee thus amazed: a lively deſcription of that which is done at ſuch times, and ſhould be done there.]

20 *Moab is confounded, for he* [Heb. *ſhe*] *is caſt down,* [Or, *afraid, aſtoniſhed*] *howl and cry;* [See *Iſa.* 16. 7.] *publiſh it at Arnon,* [a city lying by the mountains, where the original of both the brooks *Arnons* was, having the ſame name] *that Moab is deſtroyed.*

21 *And the judgement* [That is, puniſhment. See *Deut.* 19. on *verſ.* 6. and *Prov.* 19. on *verſ.* 29. So below *verſ.* 47.] *is come upon the plain land:* [That is, flat land. There was ſuch a countrey in *Moab*, ſo called; the following names are all of them names of cities of the *Moabites*. It is conceived, that the *Moabites* took them all again either by force, or with the conſent of the king of Aſſyria, after that the ten tribes were carried away captive: for they being ſubdued in Davids time, (2 *Sam.* 8. 2.) and afterwards rebelling, were conquered again by *Joram*, &c. 2 *Kings* 3. 4, &c.] *upon Holon, and upon Jahazah, and upon Mephaath.*

22 *And upon Dibon, and upon Nebo, and upon Beth-diblathaim,*

23 *And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,*

24 *And upon Kerioth, and upon Bozra;* [Not of the *Edomites*, (as below *chap.* 49. 13. and elſewhere often) but of the *Moabites*. Some conceive it to be *Bezer*, *Joſ.* 21. 36.] *yea upon all the cities of the land of Moab, that are far off, and that (are) near.*

25 *The horn* [See *Deut.* 33. on *verſ.* 17. and in particular, *Pſal.* 75. 11.] *of Moab is cut off, and his arm* [See *Job* 22. on *verſ.* 8. and in particular, *Pſal.* 37. 17.] *(is) broken, ſaith the LORD.*

26 *Make him drunken,* [Ye Babylonians; to wit, with the cup of Gods wrath. See above *chap.* 25. 15, 16. and *Iſa.* 63. 6.] *Becauſe he hath magnified himſelf againſt the LORD:* [hath inſulted againſt God and his people both in words and deeds. Compare *Pſal.* 35. 26, 27. with the Annotat. and below *verſ.* 42.] *therefore Moab ſhall clap (with the hands) in his vomit,* [like mad drunkards, that falling down to the ground, clap their hands, and keep a ſtir in their own vomit. Others, *wallow themſelves*, &c.] *and he himſelf alſo ſhall be a deriſion.* [As he formerly did uſe to deride the people of God, as followeth.]

27 *For was not Iſrael a deriſion unto thee?* [Yea certainly, will the Lord ſay: meaning, when Iſrael was puniſhed and carried away captive] *was he found among theeves,* [diſcovered and taken in the very act of theft, who are wont to be derided? See above *chap.* 2. 26. and *Job* 30. 5.] *that thou waſt (ſo) moved, from the time that thy words were of him?* [Or, *didſt ſhake for joy*, when thou didſt talk of him, mocking at his miſeries, as Edom did at Judas.]

28 *Forſake the cities, and dwell in the rock,* [Some conceive this to be a fortreſs lying in the ſouth, and by the wilderneſs of Moab, which was alſo deſtroyed, *Iſa.* 16. 1. and is meant above *verſ.* 1. Others take it to be meant in general of *rocks* and *ſhelves*] *ye inhabitants of Moab: and be like a dove that maketh her neſt in the paſſages* [that is, *in the ſides*, in the clifts, cranies, holes] *of the holes mouth.*

29 *We have heard the pride of Moab, (he is very proud:) his ſtoutneſs, and his arrogancy, and his pride, and the haughtineſs of his heart.* [Compare *Iſa.* 16. 6, 7.]

30 *I know his wrath,* [Or, *riſing, overflowing anger*] *ſaith the LORD, but not ſo: his bars* [That is, his vain empty counſels, his imaginary confidence. Compare *Pſal.* 7. 15.] *do not effect it ſo,* [Compare *Iſa.* 16. 6. Such kind of phraſe we do alſo uſe in our language, of a man that preſumptuouſly intendeth to go thorow with his own deſign: *not ſo, he ſhall not go thorow with it ſo, it will not be done ſo: lies will not do it*, &c. Others, (becauſe the Hebrew particles *ken* and *baddin* alſo admit of other ſignification) thus: *but there is no firmneſs, his bars* (whereon he relied) *make no firmneſs.* Both in a good ſenſe, to wit, that Moab with all his pride and vain confidence ſhall find himſelf deceived in the end.]

31 *Therefore will I howl over Moab, yea I will cry for all Moab: for the men of Kir-heres* [Some conceive this to be the name of another city in Moab, ſo called, becauſe it had a brick-wal. Compare *Iſa.* 16. 7, 11.] *ſhall they ſigh.* [Or, *grumble, mutter, peep*; as men uſe to do in an unexpected miſchance, grief, wonder &c. Others, *ſhall (my heart) ſigh.*]

32 *Above the weeping of Jaezer will I weep for thee,* [That is, more yet then Iſaiah wept for Jaezer. See *Iſa.* 16. 9. Others, *from*, or, *with the weeping of Jaezer*: that is, as Iſaiah did, I will take my weeping from his, joyn my ſelf with him in it, &c.] *thou vine of Sibma; thy branches* [or *young grafts, twiggs, plants*] *are gone beyond ſea, they have reached unto the ſea of Jaezer:* [As men are wont to deal with noble vines: thus the Prophet ſpeaketh, becauſe there were many vines in the countrey of the city *Sibma*, and not far off from thence lay the city of Jaezer by the brook Arnon, which from thence ran along thorow the ſea, that is, the lake of *Jaezer*, between *Jaezer* and *Acor*: and beyond this lake in the north-eaſt, ſome ſay that there be alſo many vines, whoſe plants peradventure were carried over thither from Sibma; or elſe tranſported out of the land] *(but) the deſtroyer* [the Babylonian] *is fallen upon thy ſummer-fruits, and upon thy vintage.*

33 *So that joy and gladneſs is taken away* [Heb. *gathered.* See *Pſal.* 26. on *verſ.* 9.] *out of the fruitful field,* [Heb. *Carmel.* See above *chap.* 2. on *verſ.* 7.] *namely out of the land of Moab: for I have cauſed the*

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wine to cease [That is, I will make that there shall be no wine. These are Gods words] *from the tubs*; [or, *wine-fat*. See *Joel* 3. on *vers.* 18.] *men shall not tread* (grapes) *with shouting*: Heb. *Kedad*. See above *chap.* 25. on *vers.* 30.] *shouting shall be no shouting.* [But rather like a cry of murder.]

34 *Because of the cry of Hesbon unto Elealе, unto Jahas have they lifted up* [Heb. *given*] *their voice, from Zoar unto Horonaim, that heifer of three years old*: [Which cities inhabitants are so ful-bodied, fat, lusty, strong, and wanton, as a young lusty heifer of three years old. Compare *Isa.* 15. 5. and above *chap.* 46. 20.] *for the waters also of Nimrim.* [See *Isa.* 15. 6. Some place the city of *Nimrim* with these waters by the dead sea, between the brook Arnon, and the brook Zered, in the south end of Moab. Compare also *Numb.* 32. 3, 36. *Jos.* 15. 22.] *shall become desolations.*

35 *And I will cause to cease* [That is, make that there shall be no more] *in Moab, saith the LORD, him that offereth (on) the high place,* [The Idolatrous Temple of *Baal-Peor* was upon an high mountain, at the foot whereof the city of *Bamoth-Baal* lay; that is, *Baals high places*] *and him that burneth incense to his Gods.*

36 *Therefore mine heart shall sound for Moab like flutes*; [Or, *pipes*, whereon they played lamentations] *also mine heart shall make a noise for the men of Kir-heres like flutes*: *because* [So are the Hebrew particles also elsewhere fitly taken for *because*, or *for that*. See *Genes.* 38. 31. *Numb.* 10. 26. and 14. 43. *Psal.* 42. 7. See also *Psal.* 45. on *vers.* 3, and 8.] *the overplus he* [namely Moab] *had made*, [or, *the plenty*, to wit, of all kind of riches which he had gotten] *is lost.* [Heb. *are lost*: to wit, *goods* plentifully gotten, or plentiful *riches*; which is included in the meaning of these words.]

37 *For all heads are bald, and all beards shortened: upon all hands are incisions, and upon the loins is a sack.* [Heb. *every head is baldness*; also, *beard*, &c. These were all tokens of grief and mourning. See above *chap.* 16. on *vers.* 6. and *Genes.* 37. on *vers.* 34. *Isa.* 15. 2, 3. and above *chap.* 47. 5.]

38 (*There*) *is lamentation upon all the house-tops of Moab,* [Which were flat in those countreyes. See *Deut.* 22. on *vers.* 8.] *and in the streets thereof every where*: [Heb. *by whole*] *for I have broken Moab like a vessel, wherein a man hath no pleasure,* [as above *chap.* 22. 28.] *saith the LORD.*

39 *How is he* [Moab. Heb. *she*] *smitten?* [That is, beaten in peices, bruised; or, dismayed, astonished] *they howl*: [others thus, *howl*; or, *they howl*, (saying) *how is he smitten?* others, *how is she smitten*; (how) *do they howl?*] *how hath Moab turned the neck* [fleeing from the enemy] *(with) shame?* [Others, *how hath Moab turned the neck? he is ashamed.* Or, *how is he ashamed?*] *So shall Moab be a derision, and an astonishment to all that are about him.*

40 *For thus saith the LORD*; *Behold, he shall fly swiftly as an Eagle*: [See *Psal.* 18. on *vers.* 11. And compare above *chap.* 4. 13. and below *chap.* 49. 22. *Ezek.* 17. 3. *Hos.* 8. 1. He, the enemy, the Babylonian shall suddenly come upon you] *and he shall spread out his wings over Moab.*

41 *Every one of the cities is won,* [Heb. *the cities is won*, or, *taken*; that is, every one of the cities shall be &c. as followeth. Others, *Kerioth*: as above *vers.* 24.] *and every one of the strong holds* [or, *towers, castles*] *is taken*: *and the heart of Moabs champions shall be at that day as the heart of a woman that is in pain.* [Of child-bearing: or, that is in travail, as above *chap.* 22, 23. and below *chap.* 49. 22, &c.]

42 *For Moab shall be destroyed that he be no people*: [As above *chap.* 33. 24. and in this *chap. vers.* 2.] *because he hath magnified himself against the LORD.* [See above *vers.* 26.]

43 *Fear, and the pit, and the snare* [Here are three words in the Hebrew that are very like to one another, *pachad, pachath*, and *pach*, with elegancy we cannot imitate in our language. So *Isa.* 24. 17.] *upon thee, thou inhabitant of Moab, saith the LORD.*

44 *He that fleeth away from the fear, shall fall into the pit; and he that getteth up out of the pit, shall be taken in the snare*: *for I will bring upon her, upon Moab, the year of their visitation, saith the LORD.* [See on the former verse. But forasmuch as we do no where read, that the ten tribes that were carried away, were brought again to their temporal possession, (though some particular men of those tribes returned with Juda) therefore this must be understood spiritually; so that God indeed first maintained and executed the right of inheritance (which he had given his people) even against the Ammonites, as unrighteous possessors, expelling them out of his peoples land, and thereby declaring Israel to be the right heir thereof: but afterward brought the true Israelites to their perfect possession in their head the Messiah, under whose kingdome he hath put all nations, and made the faithful to be his brethren and co-heirs. See *Psal.* 2. 8. *Rev.* 11. 15. and *Rom.* 8. 17, &c. and compare *Isa.* 11. 14. *Ezek.* 25. 14. with the Annotat.]

45 *They that fled from the (enemies) force stayed in the shadow of Hesbon* [That is, betook themselves for refuge to the royal city of Hesbon, thinking to be safe or secured there] *but a fire came forth out of Hesbon, and a flame from between Sihon*, [That is, from the Moabites, and had reigned there as King, *Numb.* 21. 26.] *and consumed the corners of Moab, and the crown of the head of the children of tumult.* [Of the Moabites, that made so great a tumult, and boasted and bragged so highly. Compare above *chap.* 43. 17. as at that time the subduing of the land of Hesbon began, so shall it now likewise happen, so that none shall be able to hide himself.]

46 *Wo unto thee Moab*: [See *Numb.* 21. 29. and above on *vers.* 7.] *the people of Camos* [See above *vers.* 7. 13.] *is lost*: *for thy sons are taken away into captivity*; *thy daughters are also in captivity.*

47 *But in the last of dayes I will turn the captivity of Moab,* [Or, *bring again the captivities of Moab.* This indeed may in some lort also be applied to some temporal or corporal restauration; but it hath principally the preaching of the Gospel should with other nations be made partakers of. Compare below *chap.* 49. 6, 39.] *saith the LORD. Thus far is the judgement of Moab.* [That is, (as we use to say) thus much be spoken of the punishment of *Moab*. See above on *vers.* 21.]

CHAP. XLIX.

A Prophesy against the Ammonites, vers. 1, &c. Edomites, 7 Damascus and the Syrians, 33. Kedar and Hazor, 28 and against Elam, with a promise annexed, 34.

AGainst the children of Ammon [Compare *Ezek.* 21. 33. and 25. 2. *Amos* 1. 13. *Zech.* 1. 8, 9.] *thus saith the LORD*; *hath Israel then no children?* [that *Ammon* thus possesseth his land, as if he were heir of it? will the Lord say] *hath he no heir? why then is Malcam* [or, *their Molech*, meaning the Idol of the *Ammonites*, otherwise called *Milcom* and *Molech*, 1 *Kings* 11. 5, 7. and *Levit.* 18. 21. See there: and compare above *chap.* 48. on *vers.* 7. and below *ver.* 3. and *Judg.* 11. 24. Some render it *their King*; to wit, the King of the *Ammonites*, which may also be understood of the *Idol*; for they called their Idols *their Kings*. Compare *Ezek.* 43. 7. *Amos* 5. 26. with the Annotat.] *heir of Gad?* [that is, of the land that was allotted and given of God by *Moses* to the tribe of *Gad*. See *Numb.* 32, 33, 34. *Deut.* 3. 12, 16. Compare the phrase with *Judg.* 11. 23, 24. and here in the next verse] *and (why) do his people* [the Idol *Malcoms* people. Compare above *chap.* 48. 46.] *dwell in his cities?* [namely, Gads cities: like as the

the Moabites had taken the rest. See above *chap.* 48. on *ver.* 21.]

2 *Therefore behold the daies come, saith the LORD, that I will cause a cry of war* [Meaning an alarm of Souldiers, or a sound of trumpets] *to be heard over Rabba of the children of Ammon* [the chief city of the Ammonites. See 2 *Sam.* 11. 1. and 12. 29, 30, 31. also *Amos* 1. 14.] *and he shall be a desolate heap*; [Heb. *heap of desolation*. That is, Rabba shall lie all on a heap, like an heap of stones. Compare *Deut.* 13. 16.] *and her dependent places* [Heb. *daughters*; that is, the little towns and villages that belong to her jurisdiction. See 2 *Kings* 19. on *ver.* 21.] *shall be set on fire: and Israel shall inherit them that had inherited him, saith the LORD.* [See on the former verse. But forasmuch as we do no where read, that the ten tribes that were carried away, were brought again to their temporal possession, (though some particular men of those tribes returned with Juda) therefore this must be understood spiritually; so that God indeed first maintained and executed the right of inheritance (which he had given his people) even against the Ammonites, as unrighteous possessors, expelling them out of his peoples land, and thereby declaring Israel to be the right heir thereof: but afterward brought the true Israelites to their perfect possession in their head the Messiah, under whose kingdome he hath put all nations, and made the faithful to be his brethren and co-heirs. See *Psal.* 2. 8. *Rev.* 11. 15. and *Rom.* 8. 17, &c. and compare *Isa.* 11. 14. *Ezek.* 25. 14. with the Annotat.]

3 *Howl, O Hesbon,* [As a neighbour-city which also appertained unto Gad, *Jos.* 21. 39.] *for Ai* [another *Ai* then that *Jos.* 7.] *is destroyed; cry, ye daughters of Rabba* [thereby may be meant here the women and maids that dwelt at Rabba. Compare *Luke* 23. 28.] *put on sacks,* [See *Gen.* 37. on *ver.* 34.] *lament, and run to and fro by the hedges*: [or *fences*: like dismaied and perplexed men, persons, not knowing where to hide your selves, or whither to flee] *for Malcam shall walk into captivity,* [see the like phrase of *Camos* the idol of the Moabites, above *chap.* 48. 7. and *Amos* 1. on *ver.* 15.] *his Priests and his Princes together.*

4 *Wherefore gloriest thou in (thy) valleys?* [Or *depths, deep places*: wherein thou thinkest to be shut up and secured] *thy valley is flown away,* [that is, thy low grounds, valleys, and depths serve thee not for valleys, that thou shouldst be able to hide thy self in them: or all the *fruits* of the valleys are as light as water that is flown away: or the *inhabitants* of the valleys are like water that is run away. Neither valley nor mountain can help thee, will God say] *thou back-sliding daughter*; [See *Amos* 1. 13. and *Zeph.* 2. 8. they were indeed of Lots of-spring (therefore God had also formerly spared them) but afterwards they became most bitter enemies of Gods people, and as such were most severely punished] *that trusted in her treasures,* [Others, *hidden, concealed places*] *(saying) who should come against me?* [that is, who should be so bold or so strong, that he should dare to venture upon me. Compare above *chap.* 21. 13.]

5 *Behold, I will bring a fear upon thee, saith the LORD the LORD of hosts, from all those that are about thee*; [Or, *from all places round about thee*] *and ye shall be driven out, every man right forth,* [Heb. *before his face*: that is, right forth abroad, where he may onely flee or shift for himself] *and none shall gather up the wandring* (person) [that is, have pitty on him, as to take him up, or in, and to harbour him.]

6 *But afterward I will turn the captivity of the children of Ammon,* [As above *chap.* 48. 47. and below *ver.* 39.] *saith the LORD.*

7 *Against Edom* [That is, the posterity of Esau] *thus saith the LORD of hosts*; *is there then no wisdome more at Theman?* [Compare *Obad. ver.* 8, 9. *Theman and Dedan* were two cities of the Edomites, lying up on mountains, by the east end of the mountain of Esau, behind the south end of the dead sea, as some maps do shew. Theman was Esaus grandchild by Eliphaz, from whom this city no doubt had the name. See *Gen.* 30. 10, 11.] *is counsel perished from the prudent? (Others, from (their) children] is their wisdome become unprofitable?* [The Hebrew word signifieth commonly *to become excessive superfluous, redundant*, and consequently *to become unprofitable, vain, empty*, or *unserviceable*]

8 *Flee, turn back, dwell in deep (places)* [Heb. *deepen your selves to dwell*; or *by dwelling*, or *abiding*. Meaning to hide your selves. So below *ver.* 30.] *ye inhabitants of Dedan*; [See on the former verse. Of a country in Arabia so called, see above *chap.* 25. 23. it may be, that both the city in Edom, and the country in Arabia have one original, because they lay not far from one another. Compare above *chap.* 25. on *ver.* 23.] *for I have brought* [that is, I will surely bring] *the destruction* [or *ruine*] *of Esau upon him, the time (that) I visited him.* [that is, the time of his visitation, as God elsewhere speaketh; that is, of his punishment. See *Gen.* 21. on *ver.* 1.]

9 *If there were come unto thee wine-gatherers,* [Or *grape-cutters*] *would they not have left a gleaning? if there (were come) thieves by night, would they not have destroyed* [that is, have taken away or stollen from thee. (Compare *Obad. ver.* 5.) which is commonly done by destroying and rifling of house and goods] *as much as would suffice them?* [Heb. *their sufficiency*, leaving something (will the Lord say) or taking no more then they could conveniently bring away or carry along with them: but I will deal otherwise with him, making him bare and empty, that he shall have nothing remaining, as is shewed in the following words.]

10 *But I have made Esau bare, I have uncovered his secret places, that he shall not be able to hide himself: his seed is destroyed, also his brethren, and his neighbours, and he is no (more).* [Some joyn these words to the next verse, with some addition, thus: *he is not* (that should say:) then the meaning of that which followeth is plain, to wit, that there shall be none that shall have pity on his fatherless children or widows. Others conceive, that God in the following words speaketh in a deriding manner unto Esau, as if he had said; thou needest not to think that thy fatherless children and widowes shall find favour with me; if thou leavest them behind, I will consequently execute my judgements upon thy seed, and upon all that may be left of thee]

11 *Leave thy fatherless children behind, and I will preserve them alive*; *and let thy widows trust in me.*

12 *For thus saith the LORD*; *behold, they whose judgement it is not to drink the cup,* [Of my wrath. That is, they that have not so deserved it as thou hast, to wit, the godly among mine own people. Compare above *chap.* 25. 29. And see *Deut.* 19. on *ver.* 6.] *shall altogether drink,* [Heb. *drinking drink*: that is, shall not go scot-free; they must smart, be punished] *and shouldest thou any waies be held guiltless?* [Heb. *being guiltless, or being held guiltless, be held guiltless*, that is my waies go unpunished. See 1 *Kin.* 2. on *ver.* 9. and above *chap.* 25. on *ver.* 29.] *thou shalt not be held guiltless but thou shalt altogether drink.* [Heb. *drinking drink*]

13 *For I have sworn by my self, saith the LORD, that*

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Bozra [The chief city of the Edomites, often mentioned in Scripture] *shall become an astonishment*, [or *solitariness, desolation*, as above *chap.* 25. 9, 18, *&c.*] *a reproch, a desolation, and a curse: and all the cities thereof* [places that belong unto Bozra] *shall become everlasting desolations.* [Heb. *desolations of eternity*]

14 *I have heard a report* [Or *rumour, tidings.* Heb. properly *heard an hearing.* Compare *Obad. ver.* 1, 2, 3, *&c.*] *from the LORD*, [that is, the Lord hath revealed these tidings unto me, or which fame or rumour the Lord sent, raising up the King of Babel against Edom, as followeth] *and there is an Ambassadour sent among the heathen*; [that is, I have ordered by my divine providence, that, as it were by an express charge, and by my instigation, they shall do as followeth. Compare above *chap.* 25. 9. with the Annotat. or (as some) the King of Babel hath sent forth an Ambassadour to stir up the nations *&c.* against Edom, as followeth; which was so ordered of God] *(for to say) gather ye together and come against her*, [Bozra, or Edom: as here all along mention is made of these nations & lands, sometimes in the feminine, and sometimes in the masculine gender. Compare above *chap.* 48. on *ver.* 4.] *and get you up to the Battel.*

15 *For lo, I have made* [Heb. *given, appointed*] *thee smal among the heathen, despised among men.* [that is, I have ordained, that thou shalt be brought to such a miserable and despised condition, as that thou shalt not be able to be compared with other nations]

16 *Thy terribleness* [Wherewith thou makest others afraid, to shake, quake, and tremble before thee, in regard of thy pride, and thy fearful hilly country, which none durst approch unto] *hath deceived thee*, [for thou hast in vain relied thereon] *and the insolence of thine heart, thou that dwellest in the clefts of the rocks* [Heb. *rock*] *that keepest on the top of the hills*: [Heb. *keepest the top of the hill*] *though thou shouldest make thy nest (as) high as the Eagle, yet will I thrust thee down from thence, saith the LORD.* [Compare *Obad. ver.* 4.]

17 *So Edom shall become an astonishment*: [Others, *desolation.*] *whosoever goeth by her shall be astonished, and whistle*, [or *hiss, pipe, &c.* See above *chap.* 18, 16.] *at all her plagues.*

18 *As the overthrow of Sodom and Gomorra, and their neighbours*, [*Adma, and Zeboim*, and the places round about the whole country, they that lay near unto them. Compare below *chap.* 50. 40. *Gen.* 19. 25. *Amos* 4. 11.] *shall it be*, [to wit, with Edom. this other branch of the comparison is inserted to supply and fill up the sense; as some also do in the beginning of the next verse] *saith the LORD: no man shall dwel there*, [in the land of the Edomites: which being subdued by the Babylonians shall thenceforth from time to time be so wasted and destroyed, that it shall at length become utterly desolate and uninhabited] *nor any child of man converse in it.*

19 *Behold, he shall come up like a Lion from the lifting up of the Jordan against the strong-habitation*; [Or *rough, hard* habitation; that is, the hilly country of the Edomites. Others, *pleasant habitations of the strong*: meaning that here is spoken of the bold attempts of the Edomites, who were more puffed up then Jordan in their hostile marching up against the people and house of God; but in vain, and with a ridiculous event. *like a Lion, &c.* who must leave his usual resting place, and in a rage roaring get up speedily to the mountains, when the Jordan overfloweth on every side, and chaseth the Lions away from thence: (See above *chap.* 12. on *ver.* 5. and compare *Zach.* 11, 3.) so shall the king of Babel with incensed mind march up to the mountains of the Edomites. Or, *as a Lion getteth up higher because of the swelling of the Jordan*, (so shall he come up) *against &c.* all to one sense. Compare below *chap.* 50. 44. of Cyrus his coming against Babel. Others, (for this place is diversly rendred and expounded) *as a Lion shall he march up from the proud* or *stout Jordan against &c.* That is, Nebuchadnezzar shall march up against Edom, when he shall have subdued the land of Juda, which the Edomites could not imagine, but rejoyced at the miseries of Juda] *for I will in a moment* [that is, suddenly, unawares. So is the Hebrew word taken *Prov.* 12. 9.] *make him* [*Edom*] *run from thence*, [Heb. *from her*; that is, from the country or land of Idumea. See above on *ver.* 14. So in the following words. Others, *when I shall have made (him) to rest*; that is, after that Edom shall have rested a long while, I will, &c.] *and he that is* [illegible] *(for it) him will I appoint against her*: [or *give a* [illegible] *commission, command, concerning her.* Meaning [illegible] Nebuchadnezzar, whom God therefore ca[illegible] servant. See above *chap.* 25. 9. Others, [illegible] *chosen, him, &c.* that is, I shall not want servi[illegible] instruments, whom I may take from whence I please, to curb and cut off that insolent Edom] *for who is like me? and who should summon me?* [or sue me at law, or appoint me the time or season to plead against him? or who shall limit and appoint me measure and time in my works? See *Job* 9. 19. with the Annotat.] *and who is that shepherd* [that is, King, Ruler, or Protector. Compare 2 *Sam.* 5. 2. and above *chap.* 6. 3. and 10. 21. and 12. 10, &c.] *that should stand before my face?* Others, *against my face*: its all to one sense. That is, what King or Monarchy should be able to be my adversary?]

20 *Therefore hear the counsel of the LORD that he hath counselled against Edom, and his thoughts that he hath thought* [that is, resolution, decree that he hath made. Compare below *ver.* 30.] *against the inhabitants of Theman.* See above on *ver.* 7.] *if the meanest of the flock* [the least of Nebuchadnezzars souldiers. Compare above *chap.* 6. 3] *shall not pull them down!* [that is, level their strong holds with the ground. Compare 2 *Sam.* 17, 13. or *drag* their bodies along on the ground, as above *chap.* 15. 3. and 22 19.] *if he* [the enemy, or every one of them: or *if men, &c.*] *shall not make their habitation desolate upon them.* [as we use to say that a mans house is pulled down, or burnt down upon his head. Compare 1 *Kings* 16. 18. with the Annotat. Others, *with them.* These are two abrupt sentences, very usuall in making of oathes. See *Deut.* 1. on *ver.* 35.]

21 *The earth trembled at the sound of their fall: at the cry, the sound whereof was heard by the red sea.* [That is, the read sea. The meaning is, that their cry shall be heard very far off, the read sea lying far off from Edom in the South, by Eegypt. Others, thus *the sound of the cry was heard by the read sea*]

22 *Behold he shall come up and flee swiftly as an Eagle*, [As above *chap.* 48. 40. Meaning Nebuchadnezzar] *and spread out his wings over Bozra: and the heart of Edoms champions at that day shall be as the heart of a woman in travail.* [As above *chap.* 48. 41.]

23 *Against Damascus*; [See *Gen.* 14. on *ver.* 1. 5. & 2. *Sam.* 8. on *v.* 5. *Hamath* [See *Numb.* 13. on *v.* 21. and 34. on *ver.* 8.] *is confounded, and Arpad*, [this city is also named with Hamath, 2 *Kings* 18. 34. See there] *because they heard an evil report* [as above *ver.* 14.] *they are melted*; [that is, become dismaied and faint hearted. See *Deut.* 1. on *ver.* 28.] (there) *is trouble by the sea*, [that is, those that dwell by the sea side, called *the sea of Syria and Phœnicia*, from whence also *Damascus* and *Hamath* lay not far distant] *one cannot rest* [or, *be quiet*] *there.* [Others (as he that) *is* (in) *trouble in the sea*, (and) *cannot rest.*]

24 *Damascus is grown feeble*, [Compare 2 *Sam.* 4. on *vers.* 1.] *she hath turned her self to flee, and quaking hath seised on her: anguish and sorrows have* [Heb. *hath*] *taken her as of a (woman) in travail.* [Compare above, *chap.* 4. 31. and 6. 24. and 30. 6.]

25 *How is the glorious city* [Heb. *city of glory*, or *praise.* Compare below, *chap.* 51. 41.] *not left, the city of my joy?* [that is, wherein I rejoyced.]

26 *Therefore her young men shall fall* [Or, *lie*, being slain] *in her streets: and all (her) souldiers shall be hewn down in that day*, [That it may be certainly known that *Damascus* shall not be spared, or reserved, and winkt at] *saith the LORD.*

27 *And I will kindle a fire* [Of plagues and miseries, war and desolation. See *Job* 15. on *vers.* 34.] *in the wall of Damascus: and it shall consume the palaces of Ben-hadad.* [the mighty famous king of *Syria.* See 1 *Kings* 15. 18, 20, and 21, &c. meaning the Palaces of the king of *Syria.* So *Amos* 1. 4.]

28 *Against* [Or, *of, concerning*] *Kedar*, [Mentioned above *chap.* 2. 20. See there] *and against the kingdoms of Hazor*, [Heb. *Thatsor.* See *Jos.* 11. 10, 11. and 15. 23, 25. and 19. 36. and 1 *Kings* 9. 15. and 2 *Kings* 15. 29. by comparing of the places it appeareth, that there were divers cities of this name, both in the north and south of *Canaan.* But some conceive that here are meant the countreys in desert *Arabia*, whither the Hazorites went to dwell, after that *Joshua* had burnt that city, and also *Barack* afterward had smitten *Jabin*: which doth not unfitly agree with the mention of *Kedar*, and of the *children of the east.* Compare above *chap.* 25. 24.] *which Nebuchadrezzar the King of Babel smote*; [as above *chap.* 46. 2.] *thus saith the LORD, get you up, march up against Kedar, and destroy the children of the east.* [See *Judg.* 6. on *vers.* 3.]

29 *They shall take their tents and their flocks*; (they shall) *take away their curtains, and all their furniture, and their camels for themselves: and they shall cry out against them.* [As above *chap.* 6. 25. and here above *vers.* 5. Others, *proclaim a terrour round about against them.*

30 *Flee, wander quickly* [Heb. *greatly*] *away, dwell in deep (places)* [As above *vers.* 8.] *ye inhabitants of Hazor, saith the LORD, for Nebuchadrezzar the King of Babel hath taken a counsel against you, and* (hath) *thought a thought against them.* [Above *ver.* 20.

31 *Get you up, march up against the people that is at ease, that dwelleth in security*, [That is, is secure and careless] *saith the LORD: which hath no doors nor bars*, [because these *Arabians* dwelt in tents, and had no houses, and feared no enemy. See *Judg.* 8. 11. with the Annotat. and compare *Numb.* 23. 9. *Deut.* 33. 28. *Mic.* 7. 14.] *(which) dwell alone.*

32 *And their camels shall be a booty, and the multitude of their cattel shall be a spoil; and I will scatter them into all winds*, [Heb. *every wind.* That is, into all corners of the world. So below, *vers.* 36. *Ezek.* 5. 10. and 17. 21, *&c.*] *(to wit) those that are shortened at the corners*: [See above *chap.* 9. on *vers.* 26.] *and I will bring their destruction from all his sides*, [*the king of Babels*, or, *Hazors* sides, or *passages*] *saith the LORD.*

33 *And Hazor shall become an habitation of Dragons*, [As above, *chap.* 9. 11.] *a desolation for ever: no man shall dwell there, nor any child of man converse in it*, [as above *vers.* 8.]

34 *The word of the LORD that came to the Prophet Jeremiah against Elam*; [Or, *of Elam, concerning Elam*; that is, the *Persians*, or a certain people in *Persia.* See above *chap.* 25. 25. and *Isa.* 21. 2.] *in the beginning of the reign of Zedekiah the King of Juda, saying,*

35 *Thus saith the LORD of hosts; Behold, I will break the bowe of Elam*; [That is, of the *Elamites*; so in the sequel. Compare *Isa.* 22. 6.] *the chiefest* [Or, *the beginning*] *of their might*, [that is, wherein their chiefest forces consist: or, whereby they have begun to be mighty; to wit, that they were valiant archers. Some are of opinion, that they were therefore with other nations, imployed by *Nebuchadrezzar* in his army against *Juda* and *Jerusalem*, and used Gods people most cruelly, and that this therefore was prophesied against them: as they also served the *Syrians*, *Ezek.* 27. 10. But when this Prophecy was fulfilled, thereof are divers opinions: some conceive that it was done by the *Scythian* nations, about that time when *Nebuchadrezzar* was every where busie to subdue *Juda* and other nations, and consequently afterward. See *Ezek.* 38. on *vers.* 2. Others are of opinion, that it was fulfilled, when *Alexander* the great had conquered the King of *Persia*, and had brought the Monarchy to himself, and consequently after his death: however this is certain that they found the truth of these Prophesies divers waies fulfilled.

36 *And I will bring the four winds from the four corners of heaven* [That is, the enemies from every side] *on Elam, and will scatter them into all those winds*, [as above *vers.* 32.] *and there shall be no nation whither the driven of Elam shall* [Heb. *shall* in the singular number] *not come.* [That is, of their banished people there shall be every where some.]

37 *And I will cause Elam to be dismaied before the face of their enemies, and before the face of them that seek their soul*, [That is, that seek their lives; as above often. See *Exod.* 4. on *vers.* 19. and 2 *Sam.* 4. on *vers.* 8.] *and will bring evil* [of punishment] *upon them, the heat of mine anger, saith the LORD; and I will send the sword after them, till I shall have consumed them.* [as above *chap.* 9. 16. and 14. 12.]

38 *And I will set my throne* [Of judgement, as the following words declare] *in Elam: and will destroy from thence the king and the princes, saith the LORD.*

39 *But it shall come to pass in the last of days, that I will turn the captivity of Elam*, [See above *vers.* 6. and *chap.* 48. on *vers.* 47. and compare *Acts* 2. 9.] *saith the LORD.*

CHAP. L.

A large Prophecy concerning the destruction of the city of Babel, and of the land of the Chaldeans, by the Persians and Medes, because of their idolatry, tyranny, and pride: with gracious promises inserted betwixt, concerning the deliverance of the people of the Jews from the Babylonian captivity, and of the universal Church from spiritual captivity by the Messiah.

THE *word that the LORD spake against Babel, against the land of the Chaldeans, by the ministery* [Heb. *hand*] *of the Prophet Jeremiah.*

2 *Declare among the heathen, and cause* (it) *to be heard, and cast up a banner*, [To stir up every one to, and especially to summon Gods own people together, as it were by a token and signal, and to certify them of this strange and otherwise incredible Prophecy concerning the certain fall and ruine of *Babel*, (whereof in the sequel) as also of the redemption of Gods people, to his glory, and to the comfort of

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of all believers. The phrase is taken from warlike affaires] *cause it to be heard, hide it not; say, Babel is taken,* [that is, it shall be as surely taken, as if it were done already. So in the sequel] *Bel* [the chiefest Idol of the Babylonians. See *Isa.* 46. 1. and below *chap.* 51. 44.] *is confounded, Merodach* [this seemeth also to have been a name of an Idol, although there be also some Kings of Babel mentioned that have borne that name, (See *Isa.* 39.2.) it may be to the honour of this Idol: as the children of Israel frequently used the name of God, *Ja* and *El*, in their own names, so did the Babylonians likewise make use of the names of their Idols, *Bel* and *Nebo*, or *Nebu*, &c.] *is broken to shivers, her* [the city of Babels] *idols* [See of the Hebrew word, 1 *Sam.* 31. on *ver.* 9. and 2. *Sam.* 5. on *ver.* 21.] *are confounded, her dung-gods* [See *Levit.* 26. on *ver.* 30.] *are broken to shivers.*

3 *For a nation cometh up against her from the North:* [Meaning the Persians and the Medes, which lay northward from Chaldea, by whom this judgement of God (whereof in the sequel) should be, and consequently prosecuted from time to time, even to a final and total desolation] *which shall make her land desolate, that there shall be no inhabitant in (it): from men to beasts* [Heb. *from man to beast*, a phrase which signifieth utter desolation. See above *chap.* 4. 25. and 9. 10.] *are they wandred away, departed.* [As above *chap.* 9. 10.]

4 *In those daies and at that time, saith the LORD, the children of Israel shall come, they, and the children of Juda together: they shall go walking and weeping,* [Because of their unworthiness, and Gods great and undeserved mercy] *and seek the LORD their God.* [Forasmuch as this promise may concern the outward deliverance from the captivity of Babel, we may understand this of those that being left of the ten tribes in the land, were afterwards carried away captive to Babel with those of Juda and Benjamin, and should return home out of captivity with them. See 1 *Chron.* 9.3. and *Neh.* 11. on *ver.* 3. As for the spiritual redemption, which is the chiefest thing here intended, see above *chap.* 3. 18. with the Annotations.]

5 *They shall enquire after Zion; their faces shall be on the way thitherward:* [That is, they shall go straight forward towards Zion, without looking back; where their heart is, thitherward shall they make hast] *they shall come and be joyned to the LORD,* [Others, (saying) *come, and let us joyn our selves to the Lord*) or *joyn your selves to the Lord*] *(with) an everlasting covenant, (that) shall not be forgotten* [or *the everlasting covenant shall not be forgotten.* Heb. *covenant of eternity.* See above *chap.* 31. 31, 32, 33.]

6 *My people were lost sheep, their shepherds* [Ecclesiastical and political governours] *had seduced them, they had carried them (to) the mountains: they went from mountain to hill, they forgat their resting-place.* [as the flocks were wont to have their resting-places, where they lie down. The meaning is, that Gods people were bereaved both of spiritual and corporal welfare and rest, as is declared in the sequel]

7 *All that found them did eat them up,* [Compare *Deut.* 7. on *ver.* 16. and *Psal.* 14. on *ver.* 4. So below *chap.* 51. 34] *and their adversaries said, we shall not be guilty: because they have sinned against the LORD, (in) the habitation of righteousness,* [namely, in *Judea*, and especially in Jerusalem, where God and his people dwelt, and where God had manifested true righteousness. See above *chap.* 31. 23.] *yea (against) the LORD, the expectation of their fathers:* [or *there although the Lord hath been the expectation of their fathers*, that is, he in whom their forefathers hoped, (See above *c.* 14. 8.) whose footsteps they at present had not followed, and therefore were justly punished by him, and likewise plagued by us, wil they say in a scoffing way]

8 *Flee away from the midst of Babel, depart out of the land of the Chaldeans:* [Compare *Isa.* 48. 20. below *chap.* 51. 6. *Revel.* 18. 4.] *and be as the Goats before the flock.* [going on boldly and undauntedly, as the he-goates do march couragiously and undauntedly before the flock. Heb. *before the face of the flock*]

9 *For lo, I will raise and bring up against Babel an assembly of great nations from the land of the North, they shall prepare themselves* [or *set themselves in aray*] so ver. 14 [*against her, from thence she shall be taken: their arrows* [the arrows of the aforesaid assembly] *shall be as of a valiant* [or *expert*] *champion*,] Others, *of a champion that bereaveth others of children*; that is, that cutteth off the young men or the youth] *none shall return empty.* [none of their arrows shall be shot in vain. Compare 2 *Sam.* 1. 22. or, (that) (to wit,) champion) *returneth not empty*, [without the overthrow of his enemy]

10 *And Chaldea shal be a spoil: all that spoil it shal be satisfied,* [Be filled with booty and spoil] *saith the LORD.*

11 *Because ye were glad, because ye leaped for joy, ye plunderers* [or *plundering*, or *when ye plundered*] *of mine heritage:* [of the land of Canaan, and of my people] *because ye are grown wanton as an heifer at grass*, or *are grown, increased* in body as a young heifer that goeth to feed in *young tender grass*] *(and) neighed like strong (horses):* [as above *chap.* 47. 3.]

12 *Therefore your mother* [Babylon the chief city of Chaldea] *is sore confounded; (she) that bare you blusheth: behold, she is becom the hindermost of the heathen,* [that is, the vilest, basest, meanest among all nations. Heb. the *hindmost* part] *a desert, drought, & a wildness.*

13 *Because of the wrath of the LORD she shall not be inhabited, but she shall wholly become a desolation: every one that goeth by Babel, shall be astonished, and whistle* [or *hiss*. See above *chap.* 18. 16.] *at all her plagues.* [Compare above *chap.* 49. 17.]

14 *Prepare your selves against Babel round about, all ye that bend* [Heb. *tread*] *the bow, shoot in* [or *at, against*] *her, spare not arrowes*, [Heb. *arrow*] *for she hath sinned against the LORD.*

15 *Shout against her round about, she hath given her hand;* [That is, submitted her self to the Persians & Medes. See 2 *Chron.* 30. 8. with the Annot.] *her foundations are fallen, her walls are broken down: for that is the vengeance of the LORD: take vengeance upon her, do unto her according as she hath done.* [as below *v.* 29.]

16 *Cut off the sower* [Even the husbandmen, that for the most part are unarmed, and yet are very necessary in the land] *from Babel, and him that handleth the sickle in the time of harvest:* [that is, the reaper] *because of the oppressing sword,* [Compare above *chap.* 25. 38. and 46. 16. with the Annotat.] *let them turn every one to his people, and flee every one to his (own) land* [or *they shall turn, flee, &c.* to wit, those that were come out of other countries, to dwell there (as in a very rich country) or those whom they had brought into bondage, or it may be were come to help them]

17 *Israel is a lamb (which) the lions have chased away: the first (that) did eat him up,* [As above *ver.* 7.] *was the King of Assur,* [that is, Assyria; to wit, Pul, Tiglath-Pilezer, and Salmanassar. See 2 *Kin.* 15. 19, 20, 29. and 16. 7. and 17. 3, &c.] and *this (man) the last, Nebuchadrezar the King of Babel hath broken his bones in pieces.* [as if he should say, *hath boned or unboned him*; that is, hath utterly destroyed and made him impotent]

18 *Therefore thus saith the LORD of hosts, the God of Israel, Behold I will visit* [with punishments. See *Gen.* 21. on *ver.* 1.] *upon the King of Babel and his land, according as I have visited upon the King of Assur.* [See 2 *Kings* 19. 35, 37. *Isai.* 37. 36, 38.]

19 *And I will bring Israel again to his habitation,* [This may in some sort be applied to the corporall, but it looketh principally to the spiritual gathering unto the Church of God by the Messiah; as above frequently] *and he shall feed (upon) Carmel, and upon Basan:* [Both lying in very fat and fruitful countries, and famous for them. Of Basan see *Deut.* 32. on *ver.* 14. and *Psal.* 22. on *ver.* 13. Of Carmel, see 1 *Kings* 18. on *ver.* 19. and another Carmel, 2 *Sam.* 25. 7, &c. where Nabal had his sheep: yea the word *Carmel* is also used generally to signifie a fruitful country. See above *chap.* 2. on *ver.* 7.] *and his soul shall be satisfied upon mount Ephraim and Gilead.*

20 *In those daies, and at that time, saith the LORD, the iniquity of Israel shall be sought, but it shall not be there; and the sins of Juda, but (they) shall not be found:* [It implies, that the Lord shall fully be reconciled with his people by the Messiah Jesus Christ. Compare above *chap.* 31. 34. and 33. 8, &c.] *for I will pardon them unto those whom I shall cause to remain.* [Compare *Isa.* 10. 22. *Rom.* 9. 27, 28, 29.]

21 *Against the land of Merathaim, march up against it; and the inhabitants of Pekod:* [Gods charge to King *Cyrus*, concerning his marching up against Babel. Compare *Isai.* 45. 1, &c. many render the word *Merathaim* here used, the land *of the Rebels*; to wit, of the Babylonians, that had been rebellious and bitter against God and his people. See *vers.* 24, 29. or *of the two rebels*; to wit, the Assyrians and the Babylonians. Others hold it to be a proper name of a certain country in Assyria, where a certain people called *Mardi* did inhabit; and meaning, that God here giveth charge and instruction to King *Cyrus*, to march up through *Merathaim* and *Pekod*, and to wast and destroy whatsoever lay behind these countries, as followeth. Of *Pekod* see *Ezekiel* 23. 23. where also mention is made of this country] *wast and ban* [See *Deut.* 2. on *ver.* 34. also below *ver.* 26.] *after them, saith the LORD; and do according to all that I have commanded thee.*

22 *There is a cry of war in the land, and a great breach.* [See above *chap.* 4. on *ver.* 6.]

23 *How is the hammer of the whole earth* [The Babylonian, by whom God had executed his judgements upon many nations, whom he by him as with an hammer had smitten, and dashed in pieces. Compare below *chap.* 51. 20. and above *cap.* 25. on *ver.* 9. *Isa.* 41. 7.] *(so) hewn down and broken? how is Babel become an astonishment* [or *desolation*] *among the heathen?* [A question arising from an admiration: as below *chap.* 51. 41.]

24 *I have laid a snare for thee, therefore thou art also taken,* [As a great wild beast] *O Babel,* [this is Gods answer to a question that proceeded from admiration at a thing which seemed to be impossible unto men] *which thou knowest not:* [that is, unawares, so as thou thoughtest not of it, or expectedst not: for *Cyrus* having turned away Euphrates, invaded the city unawares by night. Compare below *ver.* 38. *Dan.* 5. 30, 31.] *thou art found,* [that is, caught, overtaken. Compare above *chap.* 2. 26.] *and also taken, because thou hast mingled thy self (in battel) against the LORD.* [that is, hast fought against God, whose people thou hast plagued. The phrase is found thus entire, *Deut.* 2. 9, 24, &c.]

25 *The LORD hath opened his treasury,* [That is, armoury] *and brought forth the instruments of his wrath:* [that is, arms, or weapons, which he will use for the execution of his righteous and terrible judgement upon Babel. So *Isa.* 13. 5. Compare *Ps.* 7. 13, 14, &c.] *for that is a work of the Lord, the LORD of Hosts, in the land of the Chaldeans.* [As above *chap.* 48. 10.]

26 *Come against her,* [Namely Babel; or *against it*, to wit, the land of the Chaldeans. So in the sequel] *from the uttermost (part)* [of the earth: or of the land; so as that thou begin from the end. Others, *from* that, or *against* that (her) end is at hand; or *because of the end*; this may be also compared with below *chap.* 51. 31.] *open her store-houses, tread on her as on corn-heaps,* [as the threshing oxen tread on the corn. Compare *Isai.* 21. 10. and below *chap.* 51. 33. Others, *cast her up as heaps*; that is, make great heaps of the slain, or cast all on an heap, make them meere heaps cast up] *and ban them;* [as above *verse* 21.] *let her have no remnant.*

27 *Kill with the sword* [In the Hebrew is a word used, as if a man should say, *sword it*, that is, smite, kill with the sword] *all her bullocks,* [that is, rich, mighty, stout men. Compare *Psal.* 22. 13. and 68. 31, &c. *let them go down to the slaughter,* [as above *chap.* 48. 15.] *wo unto them, for their day* [that is, the time of their punishment, ordained for them by God. See *Psal.* 37. on *ver.* 13. so *ver.* 31.] *is come, the time of their visitation.*

28 *There is a voice of the fugitives and escaped ones out of the land of Babel,* [that is, of the Jews that should escape from thence] *to declare in Zion the vengeance of the LORD our God,* That is, to publish the wonderful work of God] *the vengeance of his Temple.* [which God exercised on the Chaldeans, because they had destroyed and burnt the temple, 2 *Kings* 25. 9. So below *chap.* 51. 11.]

29 *Cause (your selves) to be heard against Babel, ye archers,* [So is the Hebrew word also taken, *Gen.* 49. 23. *Job* 16. 13. See *also Psal.* 18. on *ver.* 15] *all ye that bend* [Heb. *tread*] *the bow, camp your selves against her round about, let none of her escape,* [Heb. *let there be to them*, or, *they have no escape*] *recompense her according to her work, do unto her according to all that she hath done:* [as above *ver.* 15.] *for she hath dealt proudly against the LORD, against the holy One of Israel.* [See *Ps.* 71. on *ver.* 22.]

30 *Therefore her young men shall fall in her streets:* [Compare above *chap.* 40. 26.] *and all her Souldiers (shall) be cut off in that day, saith the LORD.*

31 *Behold, I (will be) upon thee,*] See above *chap.* 21. on *v.* 13.] *thou insolent (one)* [Heb. *insolence, haughtiness, high-mindedness.* See of such use of the Hebrew language, *Job* 35. on *v.* 13. The meaning is, that is so insolent, as that he is, or may be called insolency it self. So in the next verse] *saith the Lord, the LORD of hosts: for thy day* [as above *v.* 27.] *is come, the time that I will visit thee.*

32 *Then shal the insolent one stumble and fall, and there shall be none to raise him up: yea I will kindle a fire in his cities; the same shall consume all places round about him.*

33 *Thus saith the LORD of hosts: the children of Israel and the children of Juda have been oppressed together; and all that took them captive held them fast, they refused to let them go.*

34 *But their redeemer is strong, the LORD of hosts is his name: he shall surely plead* [Heb. *pleading plead.* See *Psal.* 33. on *ver.* 1. So below *chap.* 51. 36.] *their cause, that he may bring the land to rest,* [to wit, the land of Juda, or his Church, principally: and likewise other lands that were plagued by Babel] *but disquiet the inhabitants of Babel.*

35 *The sword shall be upon the Chaldeans, saith the LORD, and upon the inhabitants of Babel, and upon her Princes, and upon her wise men.*

36 *The sword shall be upon the liars,* [Or *inventers of lies*: Meaning sooth-sayers, star-gazers, where of

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Chaldea was full. So *Iſal.* 44. 25.] *that they grow ſottiſh : the ſword ſhall be among their champions , that they be diſmaied.*

37 *The ſword ſhall be upon his horſes , and upon his charets,* [The feminine gender (uſed here for the moſt part) is here twice turned into the maſculine : this may be applied either to the king or his people] *and upon all the mingled heap* [ſouldiers and other common people, conſiſting of all kind of nations] *that is in the midſt of her,that they become women;*[thatis, faint-hearted,and unable to make reſiſtance. See below *chap.*51.50.Compare *Iſa.*19.16.*Neh.*13.*&c.*] *the ſword ſhall be upon her treaſures,that they may be ſpoiled.*

38 *Drought ſhall be upon her waters, that they be dried up* : [Compare above the Annotat. on *verſ.* 24.] *for it is a land of carved images,*[full of Idolatry,which they commit with carved images] *and they are mad* [like mad frantick men. See of the Hebrew word, *Pſal.* 5. on *verſ.* 6.] *after the terrible (Idols)* [Heb. *terrours.* So Idols may juſtly be called , becauſe ſome of them are of a terrible ſhape, and do generally bring *terrour* unto Idolaters : as they elſewhere for the like cauſe are called *ſorrows.* See 2 *Sam.* 5. on *verſ.* 21. by the ſame name *Emim* certain *Giants* have been formerly called, by reaſon of their terribleneſs. See *Geneſ.* 14. 5. and *Deut.* 2. 10. with the Annotat. And ſuch kind of men were wont to uſurp authority and dominion over others, and conſequently after the cuſtom of the heathen to be made Idols.Such an one queſtionleſs was *Nimrod,* the firſt raiſer or founder of the *Aſſyrian* and *Babylonian* Monarchy. See *Geneſ.* 6. 4. and 10. 8.]

39 *Therefore the wild beaſts of the deſerts, with the wild beaſts of the Iſlands* [Heb. *Tſiim* and *Iim.* The firſt hath its name from *dry, waſte* places : the other from *Iſlands.* See *Iſa.* 13. 21, 22. with the Annotat.] *ſhall dwell (therein) alſo the young Oſtriches* [Heb. *Oſtriches daughters.* Others, *young owls*] *ſhall dwell therein ; and men ſhall have no more abode* [See of ſuch uſe of the Hebrew word, above *chap.* 17. on *verſ.*6.] *there for ever, neither ſhall it be inhabited* [See of ſuch uſe of the Hebrew word above *chap.* 17. on *verſ.* 6.] *from generation to generation.* [Heb. *unto generation and generation.*]

40 *As God overthrew Sodom and Gomorrah,and their neighbours,* [Heb. *As Gods overthrow of Sodom, &c.* Compare above *chap.* 49. 18. *Geneſ.* 19. 25.] *ſaith the LORD ; ſo no man ſhall dwell there,* [in *Babel*] *nor any child of man converſe in it.*

41 *Behold, there cometh a people from the north :* [See above on *verſ.* 3.] *and a great nation and mighty* [or , *many*] *Kings ſhall be raiſed up from the ſides of the earth* [or, *of the land.* See above *chap.* 6. 22, 23, 24. where there is a like prophecy of *Babels* coming againſt *Juda,* as here of the *Medes* and *Perſians* againſt *Babel.*]

42 *They ſhall bear the bowe and the ſpear, they are cruel, and will not be merciful ; their voice ſhall roar like the ſea, and they ſhall ride upon horſes : it is prepared* [To wit, the people ; or, *every one* of them is *prepared* : as above *chap.* 6. 23. of *Babel,* againſt the *daughter of Zion*] *like a man for war, againſt thee, O daughter of Babel.*

43 *The king of Babel hath heard the report of them,and his hands waxed feeble:anguiſh took hold of him,ſorrow) as of a woman in travail.*[Compare above *cha.*49.24.]

44 *Behold, he ſhall come up like a lion from the lifting up of the Jordan againſt the ſtrong habitation;*[See above *chap.*49. 19. and the following verſes to the 22 *verſ.* where almoſt in the very ſame words is propheſied of the king of *Babels* marching up againſt *Edom,* which are here uſed of *Cyrus* his marching up againſt *Babel* ; to ſignifie, that it ſhould be done unto *Babel* again, as ſhe had done unto other nations. See the Annotat. there: and compare *Revel.* 18.6.] *for I will in a moment make them run (away) from thence;*[to wit, the *Babylonians* from *Babel*] *and he that is choſen (for it) him will I appoint againſt her : for who is like me ? and who ſhould ſummon me ? and who is the ſhepherd that ſhould ſtand before my face ?*

45 *Therefore hear the counſel of the LORD that he hath counſelled againſt Babel, and his thought that he hath thought againſt the land of the Chaldeans : if the meaneſt of the flock ſhall not pull them down, if he ſhall not make* (their) *habitation deſolate upon them !*

46 *The earth became trembling at the ſound*[Or, *report,* Heb. *voic.*] *of the taking of Babel : and the cry is heard among the nations.*

CHAP. LI.

A further prophecy of the fall and deſtruction of voluptuous, covetous, tyrannical, and idolatrous Babel; and of the gracious deliverance of the Jews from the Babylonian captivity, verſ. 1, *&c. Jeremiah chargeth Saraiah to caſt the book wherein he had written theſe Prophecies, into the river Phrath near Babel,with a ſtone bound to it,for a token of Babels everlaſting ſinking,*59.

THus *ſaith the LORD, Behold, I will raiſe up a deſtroying wind againſt Babel,* [Meaning the Medes and Perſians : and compare above *chap.*4.11.] *againſt Babel, and againſt them that dwell in the heart of them that riſe up againſt me.* [As we alſo uſe to ſay in our language , *in the heart of the land.* Meaning the inhabitants of Babel, which was the chief city of Chaldea, and as it were the midſt of the land. See *Deut.*4. or *verſ.* 11.]

2 *And I will ſend unto Babel fanners that ſhall fan her,* [Others, *ſtrangers that ſhall deſtroy her*] *and empty her land : for in the day of evil* [That is, of her miſchief, calamity, which is ordained againſt her] *they ſhall be againſt her round about.* [Heb. *have been,* &c. ſpoken in a prophetical manner ; that is, they ſhall aſſault her on every ſide.]

3 *Let the archer bend his bowe* [Heb. *let the tread,* or *tread,* &c. that is, let the bender bend, *&c.* They are the words of God to the archers of the Medes and Perſians] *againſt (him) that bendeth,* [againſt the archers of Babel] *and againſt (him) that lifteth himſelf up in the brigandine* : [being heavier armed then the archers] *and ſpare not her* [Babels] *young men, ban* [See *Deut.* 2. on *verſ.* 34. and above *chap.* 50. 21.] *all her hoſt :*

4 *That the ſlain may ly* [Heb. properly *fall* : but the Hebrew word is alſo taken for lying. See above *chap.*9.on *verſ.*22.So below,*ver.*47.and 49,*&c.*]*in the land of the Chaldeans, and the ſtabbed ones in her ſtreets.*

5 *For* (neither) *Iſrael nor Juda ſhall be left in widowhood of his God,* [Others, *be left no widower,* or, *no widow,* &c. the Hebrew word *Alman* is onely found here, ſignifying any one *that is,* or *is left in widowhood* : as *Almana* ſignifieth *a widow.*The phraſe hath reſpect to the ſpiritual marriage that God had made with his people : as if he had ſaid ; though my people be for a while ſo dealt with, as if they belonged to none, or as their husband and protectour were dead, and they were rejected and forſaken of him, and of every one beſides,yet it ſhall not laſt always:I will yet ſhew,that ſhe is my married wife,and I will maintain her cauſe, & avenge the wrong that is done to her. Compare *Job.* 14. 18.] *of the LORD of hoſts* ; [See 1 *Kings* 18. on *verſ.* 15.] *(though their land* [to wit, Iſrael, and Judahs. Others, *becauſe their land,* to wit, the land of the Chaldeans *&c.*] *be full of guilt,) from the holy One of Iſrael.* [Or, *deſolation,* &c. which they have brought upon themſelves

by their ſins. Others apply it to the Chaldeans thus: *for their* (the Chaldeans) *Land is full of guilt, againſt,* or *becauſe of the holy One of Iſrael* : that is, becauſe of the ſins which the Chaldeans have committed againſt God, for which he will puniſh them. Compare above *chap.*50.29. Of this title given to God *the holy One of Iſrael,* ſee *Pſal.* 71. on verſ. 22.]

6 *Flee out of the midſt of Babel,*[So above *chap.* 50. 8. *Revel.* 18. 4.] *and deliver every man his ſoul, be not cut off in her iniquity* : [That is,take heed that ye periſh not in the puniſhment of her iniquity. See *Levit.* 5. on *verſ.* 1. *Pſal.*31. on *verſ.* 11. and below *verſ.* 45. and above *chap.* 50. 8.] *for this is the time of the LORDS vengeance,* [See above *chap.* 50. 15 , 28.] *that payeth them* (their) *deſert .* [So is the Hebrew word alſo taken, *Judg.* 9.11. See further, 2 *Chron.*20. on *verſ.* 11.]

7 *Babel was a golden cup in the LORDS hand, that made all the earth drunken* : [The meaning of this Rhetorical phraſe is, that God uſed Babel as his ſervant and inſtrument, to execute his righteous judgments upon the inhabitants of the earth. Compare above *chap.*25. 9. with the Annotat. alſo *chap.* 25. 15, *&c.* and 49. 12. and below *verſ.* 20, 21, &c.] *the nations have drunken of her* [*Babels*] *wine* ; *therefore the nations are grown mad.* [Of the plagues which were ſent unto them from the hand of God by the Babylonians. Compare above *chap* 25. 27. Of the Hebrew word ſee *Pſal.* 5. on *verſ.* 6.]

8 *Babel is ſuddenly fallen and broken* : [Compare *Iſa.* 21. 9. *Revel.* 14.8. and 18. 2.] *howl for her, take balm* [See above *chap.* 8. on *verſ.* 22.] *for her pain, it may be ſhe will be healed.*

9 *We have phyſickt Babel,* [The Hebrew word ſignifieth both, *phyſicking, uſing medicines,* or, *remedies,* and *healing,* or, *making whole* : both ſignifications are uſed in this verſe.As if they ſhould ſay; we have done our endeavour to help her, but all is to no purpoſe] *but ſhe is not healed* : *forſake her (then,) and let us go every one into his* (own) *countrey* : [as above *chap.* 46. 16. Theſe are the words of the hired ſouldiers of the Babylonians] *for her judgment* [that is, puniſhment, See above *chap.* 48. on *verſ.* 21.] *reacheth unto heaven, and is lifted up* [or *lifteth up it ſelf*] *to the uppermoſt* [or *thinneſt*] *clouds.*

10 *The LORD hath brought forth our righteouſneſs:* [The juſtice of our cauſe againſt Babel : for though God juſtly puniſhed his people, yet Babel was not therefore guiltleſs. Compare *Judg.* 10. 7. *Mich.* 7. 9, *&c.* They are the words of Gods own people] *come and let us declare in Zion the work of the LORD our God.*

11 *Cleanſe the arrows,* [Make them clean,Spoken to the Babylonians in a deriding way. Compare above *chap* 46. 4. and here *verſ.* 12.] *prepare thy ſhields perfectly* : [Heb. properly *full, complete,* &c. That is, make them *fully* ready ; or, take them with a *full* hand; or, (as ſome) *gather them,bring them fully together;* alſo, *perfect them,* if any thing be amiſs or wanting in them. Others, *fill the quivers*] *the LORD hath raiſed up the ſpirit of the Kings of Media* ; [underſtand withall likewiſe Perſia. So below *verſ* 28.] *for his purpoſe is againſt Babel to deſtroy it : for this is the vengeance of the LORD,the vengeance of his Temple.* [See above *chap.* 50. on *verſ.* 28.]

12 *Lift up the banner upon the walls of Babel, make the watch ſtrong, ſet watchmen, prepare the ambuſhes* : [Or, *liers in wait, lurkers,* to watch the enemy, and to diſadvantage him unawares : inplying that all will not avail ; for you ſhall not be able with all your warlike preparations to hinder Gods deſign and work, as followeth] *for as the LORD hath purpoſed ſo hath he done;*[Heb. *the LORD hath alſo thought,* or *purpoſed, he hath alſo done,*&c. that is,*as,* ſo, *&c.* Or, he hath not onely purpoſed, but alſo performed it, that is,he will alſo ſurely do it. Compare below *verſ.* 49] *that which he ſpake againſt the inhabitants of Babel.*

13 *Thou that dwelleſt by many waters,* [Becauſe the great river Euphrates ran not onely by, but thorow Babel, and there were many waters round about. Compare *Revel.*17.1,15.] *that art mighty in treaſures : thine end*[that is, the time of thy ruine, which God hath appointed unto thee] *is come, the meaſure of thy covetouſneſs.* Heb. *ell,*or, *cubit,* &c. Underſtand hereby the bounds that God had ſet to her unſatiable deſire of acquiring,which they were not able to paſs, but ſhould therewith be at an end.]

14 *The LORD of hoſts hath ſworn by his ſoul* ; [Spoken of God after the manner of men ; that is, *by himſelf,* as God ſpeaketh, above *chap.* 22. 24. and 49. 13. See *Geneſ.* 22. on *verſ.* 16.] *although* [As the Hebrew particles are taken, above *chap.* 2. 22. and 37. 10. alſo 1. *Sam.* 14. 39. others,if he do not *&c.* the whole note here] *I have filled you with men as (with) caterpillers,* [A ſort of creatures, having their name in Hebrew (as ſome conceive) from ſpoiling the fruits by *licking.* See *Pſal.* 105. 34. and *verſ.* 27. *Joel* 1. 4. and 2. 25. *Nahum* 3. 15, 16. Some call them *canker-worms,* or, *herb-worms*] *yet ſhall they cry to one another* [Others, *if I do (not)* , &c. Meaning by that which followeth, that God ſweareth here that he will fill them with the great army of the Medes and Perſians. See hereof above *chap.* 25. on *verſ.* 30. And underſtand this of the enemies that ſhould ſet upon Babel] *over thee* [triumphing over thee, or, *againſt thee.* Making an alarm, to ſtir up one another to fall on and conquer thee, though thou were never ſo populous.]

15 *He that made the earth by his power, he that prepared the world by his wiſdom, and ſtretched out the heaven by his underſtanding*[See *Geneſ.*1.6.*Job.*9.8,14.*Pſal.*10. 4. 2. *Iſa.* 40. 22. and 44. 22. and 51. 13. *Jerm.* 10. 12, &c. See above *chap.* 10. 12, 13, 14, 15, 16. where almoſt the ſame words are found that are uſed here unto the 20 *verſ.* See the Annotat. there.]

16 *When he uttereth his voice, then there is a noiſe of waters in the heaven, and he cauſeth the vapours to aſcend from the end of the earth : he maketh lightnings with rain, and cauſeth the wind to come forth out of his treaſuries.*

17 *Every man is become brutiſh, ſo that he hath no knowledge : every goldſmith is aſhamed of the carved image ; for his molten image is a ly, and there is no ſpirit in them.*

11 *They are vanity, a work of ſeducings , at the time of their viſitation they ſhall periſh.*

19 *The portion of Jacob is not like them* ; [Compare above *chap.* 10. 16.] *for he is the former of all things, and (Iſrael) is the rod of his inheritance* : [This word *Iſrael* is here inſerted from above *chap.* 10. 16. Others, (he) (to wit, God) *is the rod of his* (to wit, Jacobs) *inheritance* ; that is, that hath given himſelf for an inheritance unto his people] *the LORD of hoſts is his name.*

20 *Thou art unto me a battle-ax,* [Or, *a broad hammer* : Meaning ſuch an hammer of God, that breaketh all things, even the very rocks, in pieces and to ſhivers. Compare above *chap.* 23. on *verſ.* 29. The compariſon (as appeareth from the ſequel) is taken from ſouldiers, eſpecially from the *Cuiraſſiers,* that are wont to have their pole-axes , or battle-axes, to cut the ironweaponsor armour therewith aſunder, and to break them in pieces, and to knock down the enemy therewith] *and weapons of war* : [or *furniture,*

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instruments, &c. That is, thou shalt be an instrument and rod of mine anger and righteous judgment upon many nations. They are the words of God to the Babylonians. Others understand this as a speech directed to King Cyrus, that should conquer the Babylonians; and render the 24. *verf.* thus, *and I will* &c.] *and by thee will I break nations in pieces, and by thee will I destroy Kingdomes.* [Here God speaketh in proper terms, to wit in the *future tense*, and not in the *pret. perfect*, as otherwise is frequently done in a Prophetical manner in this prediction.]

21 *And by thee will I breake in pieces the horse and his rider, and by thee will I break in pieces the charet and his rider.* [Or, *him that rideth upon it.*] Of charet-riders, which in those times did use to fight out of charets, see 2 *Sam.* 10. on *verf.* 18.]

22 *And by thee will I smite in pieces the man and the woman, and by thee will I smite in pieces the young one and the old one, and by thee will I smite in pieces the young man and the maid.*

23 *And by thee will I break in pieces the shepherd and his flock, and by thee will I break in pieces the husbandman and his yoke-oxen:* [Or *couple, pair of oxen*; that is, the oxen that go and labour together in the yoke] *and by thee will I break in pieces the Governours and Magistrates.*

24 *But I will recompense unto Babel, and to all the the inhabitants of Chaldea,* [That is, of the land of the Chaldeans. So *verf.* 35.] *all their wickedness which they have done unto Zion,* [as if the Lord should say; when I shall have used the *Babylonians* in all the forementioned judgements, as mine instrument, then will I not forbear to punish the wickedness which they in the mean while practised and committed, especially towards mine own people. Compare above on *verf.* 10.] *before your eyes*, [God speaketh this unto his people, before whose eyes he would cause this judgement to pass upon the *Babylonians*] *saith the LORD.*

25 *Behold, I (will be) upon thee,* [As above *chap.* 50. 31.] *thou destroying mountain,* [So is *Babel* called by reason of her royal dignity and pomp, and her being like a *mountain*, in regard of her high thick walls, and high royal buildings. Compare *Revel.* 17. 9.] (*saith the LORD*) *thou that destroyest all the earth;* [Compare *Revel.* 11. 18. and 13. 14.] *and I will stretch out mine hand against thee, and roll thee down from the rocks,* [Cast thee down from thine high forts, that thou shalt tumble and roll along as a vessel, or some other thing that is rolled down from a rock, burfteth in pieces, and is broken all to shivers] *and will make thee a mountain of burning.* [Where all things shall lie as it were in the ashes, and nothing remain but meer ashes and burnt heaps of stone, as is apparent in places that are burnt down. See below *verf.* 58.]

26 *And they shall not take of thee a stone-cover, nor a stone for foundations:* [That is, thou shalt not be built again; or thou shalt be so wasted and destroyed, as that a stone shall not be found among thy heaps of stone, fit for a corner-stone, or a foundation-stone] *for* [or, *but*] *thou shalt be for everlasting desolations,* [Heb. *desolations of eternity.* So below *verf.* 62.] *saith the LORD.*

27 *Lift up the banner in the land, blow the trumpet among the heathen, hallow the heathen against her,* [That is, separate them, prepare them, arm them for this work of the Lord against *Babel*. Compare above *chap.* 6. 4. with the Annotat. So in the next verse] *call together* [Heb. properly *cause to be heard*; that is, sometimes by proclamation to gather together] *against her the kingdoms of Ararat,* [Great *Armenia*. See *Genef.* 8. on *verf.* 4.] *Minni,* [Little *Armenia*] *and Askenaz:* [See *Genef.* 10. on *verf.* 3. which conteyes its conceived that *Cyrus* had taken before he subdued *Babel*; or, that they were partly his confederates] *appoint a chief captain against her,* [the Hebrew word rendred here *chief Captain*, is onely found in this place, and *Nahum* 3. 17. signifying (as some conceive) such a Commander or Officer, that receiveth the Kings commands, and presently declareth them unto the souldiery. Others understand king *Cyrus* himself, or *Darius* (according to their opinion) his father in law] *bring up horses as rough caterpillars,* [horses in multitude like grashoppers. See above on *verf.* 4. or, *rugged, hairy* caterpillars, whose hairs stand on end, as if they were scared, and look most terribly. Compare *Job* 4. 15. *Pfal.* 119. 120. where the same word is used. Heb. *horse as a caterpillar* (that) *is rough.*]

28 *Hallow against her the heathen, the Kings of Media,* [As above *verf.* 11.] *the governours thereof,* [meaning the Governours or Princes of *Media*] *and all the Rulers thereof: yea all the land of her dominion,* [Heb. *of his dominion*: to wit, of the dominion of every king: or, the genders are changed, because the Hebrew word which signifieth *land*, or *earth*, is used in both genders.]

29 *Then shall the land tremble and suffer pain: for every one of the LORDS thoughts shall deth fast* [Heb. *the Lords thoughts shall deth fast*; That is, every one of his thoughts; that is, all his purpose] *against Babel, to make the Land of Babel a desolation, that there be no inhabitant.*

30 *The champions of Babel have forborn to fight, they have remained in the hold,* [They will not date come into the field, and look the enemy in the face] *their might hath failed, they are become women:* [See above *chap.* 50. 37. and compare *Isai.* 3. 12.] *They* [the enemies, the *Medes* and *Persians*] *have set their dwelling-places on fire, her bars* [the bars of the houses, and little gates, which were in great abundance toward the river, *Herodot. lib.* 1.] *are broken.*

31 *The runner shall run to meet the runner, and the scout to meet the scout,*] As is usual in a sudden and unexpected invasion and inrode of the enemy] *to acquaint the King of Babel that his city is taken at* (one) *end,* [where the *Persians* and *Medes* brake in, and took the city, before it was known in the midst, and at the other end of the city, in regard of its greatness. This *Herodotus* testifieth to have happened just so as is here prophesied.]

32 *And that the ferries are taken,* [Because *Cyrus* had drained away the waters of *Euphrates*, so that the souldiers passed thereby into the city; Others, simply *passages*] *and the reed-pools are burnt with fire:* [to wit, the *reed-pools* that were from the river drawn here and there away, which might have greatly prejudiced the enemy. Some conceive, that it is simply spoken by way of comparison of the *water-pools*, that they were dried up, as if they had been burnt and dried up with fire] *and* (*that*) *the souldiers are affrighted.*

33 *For thus saith the LORD of hosts, the God of Israel; The daughter of Babel is like a threshing-floor,* [That is, *Babel*, that is like a beautiful voluptuous Virgin, shall now be handled like a threshing-floor, and that corn that is in it] *it is time that men tread her:* [or, *cause her to be troden*; that is, plain her, or make her hard and even, to thresh the corn thereon: or, *that men thresh her*; for the threshing oxen or bullocks did tread the corn] *yet a little,* [to wit, a while it will be quickly, it will not stay long] *then the time of her vest* [and consequently the threshing-time] *shall come upon her,* [Meaning the time of her calamity by the *Medes* and *Persians*, that should as it were tread them under foot, and thresh them out, as they had formerly done to the people of God and to others. See *Isa.* 21. on *verf.* 10.]

34 *Nebuchadrezzar the king of Babel hath eaten me up,* [Compare *Deut.* 31. 17. with the Annotat. also *Isa.* 30. 14. and above *chap.* 19. 11. and 50. 7. This is the complaint of Gods people, as the next verse theweth] *he hath crushed me in pieces, he hath made me* (*as*) *an empty vessel, he hath devoured me like a Dragon,* he *hath filled his paunch* [or, *guts, entrails.*] The Hebrew word is onely found here] *with my dainties: he hath driven me away,* [Out of my countrey. Or, *he hath washed me away*: all is to one sense.]

35 *The violence that hath been done to me and to my flesh,* [That is, my brethren and kinsmen. Compare *Rom.* 11. 14. and *Levit.* 18. 6. Heb. *my violence, and my fleshes*; that is, the violence that is or hath been done to me and to my flesh. Compare above *chap.* 2. on *verf.* 2. and *Jude* 9. on *verf.* 24. *Obad.* on *verf.* 10.] *be* [or is, that is, lieth. See *Judg.* 9. on *verf.* 24.] *upon Babel, let the inhabitants of Zion* [the people that belongeth to *Jerusalem*, or, the Church of God] *say: and my blood be upon the inhabitants of Chaldea,* [compare *Matth.* 27. 25.] *let Jerusalem say.*

36 *Therefore thus saith the LORD; Behold, I will conread thy contention,* [Gods answer to the former words of his people. See above *chap.* 50. 34.] *and avenge thy vengeance: and I will make her sea* [the waters of *Euphrates*, that are round about, and in the midst of her. See of the use of the word *sea*, *Genes.* 1. on *verf.* 10. And compare above *chap.* 50. 38. with the Annotat.] *dry, and dry up her spring.* [that is, the river which proceedeth from her spring.]

37 *And Babel shall become heaps (of stone,) an habitation of dragons, an astonishment, a whistling,* [Sec 1 *King.* 9. on *verf.* 8. and above *chap.* 18. on *verf.* 16.] (so) *that there be no inhabitant.*

38 *They shall roar together like young lions,* [The *Babylonians* shall in their feasts and banquets, shout, rage, and roar, like wanton young wild lions, whereunto that following verse suiteth. Or, (as some) they shall roar and yell like hunger-starved young lions, because the prey is taken from them. Others understand it of the *Persians* and *Medes*, that should roar like lions for the prey of Babel] *yell* [or, *grunt*, that is, utter an imperfect roaring between grunting and braying. Others, *shake out themselves*, or, *shake off their hair.* Compare *Judg.* 36. 20. with the Annotat.] *like lions whelps.*

39 *When they are heated* [By drunkenness in their wicked banquet] *I will set another drink before them, present them with drink* [then will I fill them up another draught, or present them with another cup. See the accomplishment hereof (according to the opinion of some) *Dan. chap.* 5. Heb. *drinkings*, or, *draughts*: every one his draught, which I have prepared for every one in my cup of wrath, and will cause them to drink it] *and will make them drunken, that they may leap up:* [but not for joy, but for fear and trembling] *but they shall sleep an everlasting sleep, and not wake;* [Heb. *sleep of eternity.* [that is, the it long sleep, death; dy, be flain, and not return again into the world, or into this life. Compare 7. 6. 6. and *Eccles.* 12. 5. with the Annotat. and below *verf.* 57. also *Pfal.* 13. 4.] *saith the LORD.*

40 *I will bring them down like lambs to be slain;* [That is, to the slaughter, to the slaughter-house, to be killed: as above *chap.* 11. 19. and 25. 34. and 48. 15. and 50. 27.] *like rams with he-goats.* [That is, and like goats.]

31 *How is Sesach* [See above *chap.* 25. on *verf.* 26.] (*so*) *subdued,* [See above *chap.* 50. 23.] *and the glory of the whole earth* [that is, she that is renowned throughout the whole world. Compare above *chap.* 49. 25. and *Isa.* 13. 19.] *taken? how is Babel become an astonishment among the heathen?* [That every one admireth, and is astonished at her, as above *verf.* 37. and often in former places.]

42 *A sea is risen upon Babel, she is covered by the multitude of the waves thereof.* [An answer to the former question: the meaning whereof is, that Babel that seemed to be invincible, should be overwhelmed by an irresistible power, to wit, by the great army of the Medes and Persians, being brought on and strengthened by Gods mighty hand.]

43 *Her cities are become a desolation, a dry land, and a wilderness, and a land wherein* [Heb. *in whose*, (cities) , or, *in* (the cities) *whereof*] *no man* [Heb. *not every man*; that is, no man, not a man] *dwelleth, and thorow which no child of man doth pass.*

44 *And I will visit upon Bel* [See above *chap.* 50. 2.] *at Babel, and I will fetch out of his mouth that which he hath swallowed* [Heb *his swallowing.* Some apply this to the sacrifices that were to be offered unto this Idol, whereof we may read in the Apocryphal writings of *Daniel*, and in Herodotus. Others understand it of the prey, and the subdued countreys, the glory of the victory whereof they ascribed unto this Idol. Compare above *chap.* 49. 1. *Judg* 11. 24.] *and the heathen shall not flow any more unto him.* [Like streams of water, from which the Hebrew word is derived. Compare *Pfal.* 34. 6. with the Annotat.] (*for*) *also the wall of Babel is fallen.* [That is, shall certainly fall; although it be counted an everlasting and invincible work, or a work that cannot be broken. See before *verf.* 58.]

45 *Go forth, my people, out of the midst of her, and deliver* (ye) *every man his soul; because of the heat of the LORDS anger:* [That ye may not likewise perish in her punishment: (Compare above *verf.* 6) and that ye may escape the dangers, whereof in the sequel.]

46 *And lest peradventure your heart grow weak, and ye fear, because of the rumour that shall be heard in the land:* [That is, the tidings that shall be heard of the marching up, coming, and progress of the kings of the *Medes* and *Persians* against *Babel*. Heb. properly *hearing*] *for there shall come a rumour in* (one) *year, and after that a rumour in the other year:* [Heb. *in the year* (*and*) *in the year*: or, *the year and the year thereon*; that is, in the one year, and in the other year: or, one year after another, year by year, all the year long; both in the first and in the second year. Histories mention that *Cyrus* departed not from *Babel* the first year of his marching up against it, but in the second year] *and there shall be violence in the land, lord over lord,* [or, *Ruler against Ruler*: to wit, the Lords of the *Medes* and *Persians* shall be upon and against the *Babylonians.*]

47 *Therefore behold, the dayes come that I will visit the carved* [Or, *graven*] *images of Babel, and her whole land shall be confounded; and all her slain* [That is, those of her people that shall be mortally wounded and cut down] *shall lie* [See above on *verf.* 4. So in the sequel [*in the midst of her.*

48 *And the heaven, and the earth, together with all that is therein, shall shout for Babel:* [That is, for *Babels* ruine. Compare *Revel.* 12. 12. and 18. 20. and 19. 1, &c.] *for ye shall come unto her* [Heb. *ye shall come*, &c. ye also in the singular number; that is, all, and every one of them that shall destroy her] *from the north.* [See above c. 50. on v. 3.] *saith the Lord,*

49 *As*

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49 *As Babel hath been for a fall of the slain of Israel:* [So that all places lay full of slain Jews. See above *vers.* 4. with the Annotat. Heb. *for falls*, &c. that is, she laboured for it, was bent to it, it was her heart and mind, she served for that purpose, *&c.* Or thus: *as Babel caused the slain of Israel to fall.* The sense is one and the same] *so at Babel* [or, *of Babel, in Babel*] *shall fall the slain of all the land.* [So shall again the land of Babel be full of the slain. Heb. *also (is) Babel, also shall at Babel*, &c. Compare above *vers.* 12. with the Annotat.]

50 *Ye escaped of the sword, go away, stand not still*: [This is spoken to the captive Jews that remained in Babel] *remember the LORD afar off, and let Jerusalem come up into your heart* [Compare above *chap.* 3. 16. and 7. 31. with the Annotat. [*from far.*] that is, from Babylon. Remember then what Babel did unto Jerusalem, and how she is rewarded: and moreover, set your hearts to return again to Jerusalem, *&c.*]

51 (*Ye may say*:) [When ye remember Jerusalem] *we are confounded, for we have heard reproch, blushing hath covered our face: because forreigners are come upon the Sanctuaries of the LORDS house.* [To wit, the Babylonians, that burnt the temple.]

52 *Therefore behold, the dayes come, saith the LORD, that I will visit her carved images*: [Babels Idols: so in the sequel] *and the mortally wounded shall lament* [or, *groan, sigh*] *in all her land.* [That is, her whole land shall be full of the lamentations and cries of those that are wounded, which as slain men shall dy. Compare *vers.* 49. The Hebrew word signifieth both, *a mortally* wounded, and *a slain* man. The words of this verse are Gods answer to the former complaint of his people.]

53 *Though Babel should mount up to heaven, and though she should fortifie the height of her strength*; [Others, *though she should fortifie her strength (on) high.* Compare above *chap.* 49. 16. Obad. *vers.* 4.] (*yet*) *from me shall destroyers come upon her, saith the LORD.*

54 *There is a voice of a cry from Babel: and a great breach* [That is, desolation, misery, calamity, *&c.* See above *chap.* 4. on *vers.* 6. Others, *crack*] *from the land of the Chaldeans.*

55 *For the LORD* [As the authour of this war, and the supreme commander of the Medes & Persians] *destroyeth Babel, and shall cause the haughty voice* [that is, the high boasting, the haughty speaking and bragging of the Babylonians, which they were wont to use, when their monarchy flourished. Others, *the great noise*, that is, the stir that was in Babel by reason of the multitude of people in it] *to perish out of her: for their waves shall roar* [to wit, the waves of the Medes and Persians which shall overflow Babel like a sea. See above *vers.* 42. Others *although their* (the Babylonians) *waves*, &c. That is, though they make now such stir, *&c.*] *like great* [or, *many*] *waters, the noise of their sound* [or, *rusling, great noise of their voice*; to wit, of the Babylonians, that made a great noise and cry because of their miseries] *shall lift up it self.* [Heb. *is given, uttered*; that is, shall be lifted up, shall lift up it self, so that a man shall be able to hear their coming afar off.]

56 *For the destroyer cometh upon her, upon Babel, and her champions shall be taken captives*, [Or, *when the destroyer*, &c. *then shall*, &c.] *their bowes are broken*, [Heb. *is broken*; that is, every one of their bowes, all their bowes shall be broken] *for the LORD, the God of recompence, shall surely pay* [Heb. *paying pay*] (*her.*)

57 *And I will make drunk* [With the cup of my wrath] *her Princes, and her wise men, her governors, and her Rulers, and her champions; and they shall sleep an everlasting sleep, and not awake*; [See above on *vers.* 39.] *saith the King whose name is the LORD of hosts.*

58 *Thus saith the LORD of hosts; that broad wall of Babel* [Which was fifty royal cubits or ells thick and broad, so that two charets could conveniently ride a breast upon it, and yet a good space remain betwixt both, as histories testifie. Heb. *walls*, in the plural number; because this wall was so exceeding thick, as if it had been many walls: *as Behemoth, beasts*, is taken for *a great beast*, as an Elephant, *&c.* See *Psal.* 73. 22. *Job* 40. 10.] *shall be utterly made bare*, [to the very foundations. Compare *Psal.* 137. 7. Others, *broken*] *and her high gates shall be burnt with fire: so that the people* [whose labour the Babylonians had used in the making of this wall] *shall have laboured in vain*, [or, *for emptying*; that is, that all should be again taken away, destroyed, and scattered abroad, what was brought and piled up together for it] *and the nations to the fire*, [or, *for the fire*; that is, that their labour might be burnt with fire. Not that this was the intention or aim of the builders, but that their labour so fell out by the providence of God, and served for that end and purpose. Compare *Hab.* 2. 13.] *that they grew faint.*

59 *The word* [Or, *the matter*] *which the Prophet Jeremiah commanded Seraia, the son of Neria, the son of Machseia, when he went from* [or, *by reason of.* The Hebrew particle is sometimes taken for *from, by reason of, out of*, as appeareth, *Gen.* 4. 1. *and* 44. 4. *Exod.* 9. 29. *Ezek.* 6. 9. *Mich.* 3. 8. and in this place] *Zedekiah to Babel in the fourth year of his reign*: [Others, *with Zedekia*, &c. But this is no where else mentioned in Scripture: and it seemeth not very credible that Zedekia having rebelled against the King of Babel, should have adventured to go in person to Babel, but rather that he should mediate a reconciliation and peace by means of this peacable pious Ambassadour] *and Seraia was a peacable Prince.* [Heb. *Prince of rest*; that is, a godly, quiet, and a peacable man, whom Jeremiah might very well trust with this business, whereat another man in those times would have mocked, and refused to do it, as being full of danger and trouble. Others, *chief of* (the Kings) *rest*; that is, high chamberlain. Some conceive it to be a name of a certain countrey, whereof see 1 *Chron.* 2. on *vers.* 52.]

60 *Now Jeremiah wrote all the evil that should come upon Babel, in a book*, [Meaning a special book, or duplicate, copy, transcript, which he delivered to this Seraia to take along with him] (*to wit*) *all these words that are written against Babel.*

61 *And Jeremiah said unto Seraia, when thou comest to Babel, then thou shalt see*, [Or, *behold* or, *look upon, view* (it, namely Babel) to compare this prophecy with the present estate of Babel. Or, *when thou shalt see it*, &c.] *and read all these words.*

62 *And shalt say, O LORD, thou hast spoken against this place, that thou wilt cut it off, so that* (there) *be no inhabitant in it, from man to beast, but that it shall become everlasting desolations.* [Heb. *desolations of eternity*: as above *vers.* 26.]

63 *And it shall come to pass, when thou shalt have made an end of reading this book*; (*then*) *thou shalt binde a stone to it, and cast it into the midst of the Phrath*, [The river *Euphrates*, which ran by and through Babel.]

64 *And shalt say, Thus shall Babel sink, and not rise again, because of the evil*; [Heb. *from the face of the evil*, that is, from, or because of the evil of punishment, mischief, calamity, destruction, *&c.*] *that I will bring upon her*, [Babel] *and they shall grow weary.* [Namely, the Babylonians, they shall grow faint and feeble, and fail, so that they shall not be able to rise, or come up again, though they labour and toyle exceedingly about it] *hitherto are the words of Jeremiah.* [Compare above *chap.* 48. 47. to wit, concerning Babels punishment, or concerning the prophesies of Jeremiah in general which are contained and gathered together in this book. Hence is gathered by some, that the next chapter was added thereto by some other man of God, as a seal and further exposition of the former prophesies. Compare the Annotat. on the thirty fourth chapter of Deuteronomy]

CHAP. LII.

A repetition of the reign of Zedekia, of the siege, taking, and destruction of Jerusalem, with the causes thereof, and of that which further happened then, ver. 1, *&c. Jojachin is delivered out of prison by Evil-Merodach, and friendly entreated by him,* 31.

ZEdekia *was one and twenty years old* [Heb. *a son of one and twenty years*] *when he became King, and he reigned eleven years at Jerusalem: and his mothers name was Hamutal, a daughter of Jeremiah of Libna.* [See 2 *Kings* 24. 18, 19, 20. and also *chap.* 25. 1. the sequel also above *chap.* 39. 1, 2, &c. where this whole history is first related, which is here repeated for reasons mentioned in the last verse of the former chapter. See the Annotat. on the chapter aforesaid of the second book of the Kings.]

2 *And he did that which was evil in the eyes of the LORD according to all that Jojakin had done.*

3 *For it came to pass because of the anger of the LORD against Jerusalem and Juda, till he had cast them away from his face: and Zedekia rebelled against the King of Babel.*

4 *And it came to pass in the ninth year of his reign, in the tenth moneth, on the tenth* (day) *of the moneth,* (*that*) *Nebuchadrezzer the King of Babel came against Jerusalem, he and all his army, and they camped themselves against it: and they built forts against it round about.*

5 *So the city was besieged unto the eleventh year of King Zedekiah.*

6 *In the fourth moneth, on the ninth* (day) *of the moneth, when the famine waxed strong in the city, and the people of the Land had no bread*:

7 *Then the city was broke through, and all the souldiers fled, and marched forth by night out of the city, by the way of the gate between the two wals which were by the Kings garden,* (now the Chaldeans were against the city round about) *and they went* (by) *the way of the plain.*

8 *But the army of the Chaldeans pursued after the King, and they overtoook Zedekia in the plains of Jericho: and all his army was scattered from him.*

9 *Then they took the King and carried him up unto the King of Babel to Ribla, in the land of Hamath: the same spake judgements against him.* [Passed sentence upon him and his, for their perjury, rebellion, and unthankfulness. So above *chap.* 39. 5.]

10 *And the King of Babel slew the sons of Zedekia* [That is caused them to be slain: as frequently] *before his eyes: and he slew also all the Princes of Juda at Ribla.*

11 *And he blinded the eyes of Zedekia*, [That is, caused his eyes to be put out, or to be so spoiled, as that he could not see] *and he bound him with two copper chains; so the King of Babel brought him to Babel, and put him in the prison-house* [Heb. *house of visitations*, or *punishments, oversights, wards, &c.* where he caused him to remain until the day of his death.]

12 *After that in the fifth moneth, on the tenth* (day) *of the moneth* (*this year was the nineteenth year of King Nebuchadrezzar the King of Babel*) *when Nebuzaradan the Captain of the guard, who stood before the Kings face*, [Who served the King, waited upon him, was continually about him. See *Deut.* 1. on *ver.* 38. and 1 *Kings* 1. on *ver.* 2. for this is said, 2 *Kings* 25. 8. *the servant*, or *minister of the King of Babel*: the one doth expound the other] *was come to Jerusalem*: [its said, 2 *Kings* 25. 8. that he came to Jerusalem on the *seventh* (day) of the moneth. The reconciling of this difference is, that he came into the city on the *seventh* (*day*) but began to execute his charge on the *tenth* (day): whereof in the sequel]

13 *Then he burnt the house of the LORD, and the Kings house: together with all the houses of Jerusalem, and all the houses of the great ones* [Or *to wit, &c.* so that the former word *all* be expounded by *all the houses of the great ones*, [Heb. *every house of the great one every great house*; that is, all the houses of the great, ones or *all great houses*, the sense agreeing together; for great houses do commonly belong to great and mighty men. See 2 *Kings* 25. on *ver.* 9.] *burnt he with fire.*

14 *And all the army of the Chaldeans that was with the captain of the guard, brake down all the walls of Jerusalem round about.*

15 *Now of the poorest* [Heb. *thinness*, or *poverties.* See 2 *Kings* 24. on *ver.* 14. So above *chap.* 40. 7. and in the beginning of the next verse] *of the people, and the residue of the people that were left in the city, and the revolters that were fallen to the King of Babel, and the residue of the multitude*, [Heb. *Amon*, for which 2 *Kings* 25. 11. is used the word *Hamon*; that is, *multitude, company of the people*, by changing of one letter. See also above *chap.* 46. on *ver.* 25.] *did Nebuzdradan the Captain of the guard carry away captive.*

16 *But of the poorest of the land did Nebuzaradan the Captain of the guard leave,* (*some*) *for vinedressers, and for husbandmen.*

17 *Moreover, the Chaldeans brake the copper pillars that were in the house of the LORD, and the bases, and the copper sea that was in the house of the LORD: and he carried away all the copper thereof to Babel.*

18 *They took also the pots and the shovels, and the flesh-hooks, and the Sprinkling-basins, and the incense-plates, and all the copper vessels wherewith they performed the ministry.* [Heb. *with the which they ministred*; that is, wherewith they were wont to perform the ministry in the house of the Lord; or which they were wont to use for the ministry.]

19 *And the captain of the guard took away the bowls and the incense-vessels, and the sprinkling-basins, and the pots, and the candlesticks, and the incense-bowls, and the cups*; [See of this last word, *Exod.* 25. 29; and *Numb.* 4. 7.] *what* (*was*) *wholly gold, and what was wholly silver.* [Others, *and those that* (*were*) *all gold, & those that were all silver.* Heb. *gold gold, silver silver.*]

20 *The two pillars, the one sea, and the twelve copper bullocks that were in the place of the bases*, [That is, which stood in that place of the Temple where the copper bases of the lavers were: these bullocks stood under the sea. See 1 *Kings* 7. 25, 27.] *which King Solomon had made for the house of the LORD: the copper thereof,* (*to wit*) *of all these vessels, was without weight.*

21 *As for the pillars, eighteen els* (*or cubits*) *was the height of one pillar, and a thred of twelve ells did compass it: and the thickness thereof was four fingers, and it was hollow.*

22 *And the chapiter thereupon, was copper, and the height of one chapiter was five ells*, [2 *Kings* 25. 17. is mentioned three ells. See the exposition thereof, 1 *Kings* 7. on *ver.* 16.] *and a net and pomegranate upon the*

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the chapiter round about, all copper: and the other pillar, with the pomegranates, had like unto those, [or *and it was likewise with the other pillar and pomegranates.*]

23 *And the pomegranates were ninety and six* (*sic*) *towards the wind:* [Towards the four winds, so that there was yet one more at every corner, and so with the ninety six an hundred in all, as followeth] *all the pomegranates upon the net were an hundred round about.*

24 *Also the Captain of the guard took Seraia the chief Priest, and Zephania the second Priest, and the three keepers of the threshold.*

25 *And he took out of the city a courtier,* [Or *Chamberlain*, See *Genes.* 37. on *ver.* 36.] *which was set over the souldiers, and seven men out of them that behold the Kings face,* [Compare 2 *Kings* 25. 19. with the Annotation, and compare the phrase with *Matth.* 18. 10.] *which were found in the city, together with the chiefest Scribe of the army, who listed the people of the land for the war, and threescore men of the people of the land that were found in the midst of the city:* [that is, within the city.]

26 *When Nebuzaradan the Captain of the guard had taken these, then he brought them to the King of Babel, to Ribla.*

27 *And the King of Babel smote them and slew them at Ribla in the land of Hamath. Thus Juda was carried away captive out of his* (own) *land.*

28 *This is the people whom Nebuchadrezar carried away captive,* [Meaning at several times, as the sequel sheweth. Compare above *chap.* 6. 9.] *in the seventh year three thousand and three and twenty Jews.*

29 *In the eighteenth year of Nebuchadrezar, (he carried away captive)* [Or *they carried*, &c.] *eight hundred thirty and two souls* [that is, persons. See *Gen.* 12. on *ver.* 5.] *from Jerusalem.*

30 *The three and twentieth year of Nebuchadrezar, Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred fourty and five souls: all the souls are four thousand and six hundred.*

31 *After that it came to pass in the seven and thirtieth year of the captive-carring away of Jojachin the King of Juda, in the twelfth moneth, on the five and twentieth* (day) *of the moneth; that Evil-Merodach, the King of Babel, in the* (*first*) *year of his reign,* [Or *in the year when he became King*, [*lifted up the head of Jojachin the King of Juda, and brought him forth out of the prison-house,* [Heb. *house of shutting up, restraint.* See above *chap.* 37. on *ver.* 4. in 2 *Kings* 25. 27. *it is said*, on the *seven and twentieth* (*day*) &c. which may be fitly thus reconciled, that he was on the five and twentieth (day) delivered out of prison, and that the King of Babel (after that in the mean while his garments were changed) caused him on the seven and twentieth day to come before him, &c.]

32 *And he spake kindly unto him, and set his seat above the Kings which were with him at Babel.*

33 *And he changed the garments of his captivity: and he did eat bread continually before his face all the daies of his life.*

34 *As for his diet, a continual diet was given him by the King of Babel, every daies appointed portion on its day, until the day of his death, all the dais of his life.*

THE

THE LAMENTATIONS OF JEREMIA.

The Preface.

THis book beareth the title of *Lamentations, which seemeth to be taken from* 2 Chron. 35. 25. *and sheweth sufficiently what the argument of this book is, namely sad complaints, which the Prophet maketh in his own name, and in the name of the whole Church for the miserable destruction of the kingdome of Juda and of the city Hierusalem; as also for the most woful condition of the Iews, that for the most part perished by the sword, the famine, and the pestilence.*

This book is so pathetically written, that no writings of the eloquentest heathen Authors are or may be compared with it.

There are indeed other Lamentations *besides these recorded in Scripture, as* 2 Sam. 1. 19, &c. *for the death of* Saul *and* Jonathan: *also for the destruction of the city of* Tyrus, Ezek. 29. 17. *But this book of* Jeremia, *speaking of a general calamity that is come upon the people of God, hath alone in a special manner obtained and kept the name of* Lamentations, *almost among all people and nations of Christendome: As the high song of Solomon alone beareth that name, though there be yet divers most excellent songs in Scripture besides; as* Exod. 15. *the song of* Moses *and of the children of Israel; of* Miriam, *and of the Israelitish women for their deliverance, and Pharaohs drowning in the red sea: as also of* Debora, *in the book of Judges,* chap. 5. *and of* Hanna, 1 Sam. 2. *and of the holy blessed Virgin* Mary, Luke 1.

When the Prophet Jeremia *wrote this book is uncertain: some are of opinion that it was partly written immediately after the death of that pious King* Josia, *after whose death the affaires of the Iews dayly grew worse and worse, as appeareth by* 2 Chron. 35. 25. *and* Zach. 12. 11. *But others conceive that it was written after the destruction of the city of Ierusalem and of the Temple by the Chaldeans, namely after that the remaining Iews were in great multitudes carried away out of their own country into bondage to Babel, as the words do continually intimate the same. See* chap. 1, 3, &c. *and* 2. 2, &c.

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THE LAMENTATIONS OF JEREMIA.

CHAP. I.

The Prophet relateth with ſighing, the excellency, and alſo the miſerable condition of the city of Jeruſalem, verſ. 1, &c. *and likewiſe of the land of Juda,* 3. *He confeſſeth that they had by their ſins juſtly deſerved ſuch puniſhment,* 8. *Repeating every time again the relation of their miſery,* 9, 10, &c. *The Prophet prayeth unto God that he would be pleaſed to behold the peoples great miſery, and to have compaſſion on them,* 20. *For they could find comfort no where elſe,* 21.

ALEPH. [The 1, 2, 4, and 5. chapters of this Book conſiſt of xxii verſes apiece: every verſe beginning according to the order of the Hebrew Alphabet, as this is done in many other Pſalms and Poems of the holy Scripture. See the Annotat. *Pſal.* 25. on the title of the Pſalm] *How doth that city* [That excellent, renowned, mighty, holy city, where thoſe great Kings, *David, Solomon*, and others, formerly kept their Court in great ſtate and magnificence: and of which God ſpeaketh, *Pſal.* 132. 14. *This is my reſting-place for ever, here will I dwell, for I have deſired her.* See *Cant.* 6. on *verſ.* 4. and *Pſal.* 48. 2. and below *chap.* 2. 15.] *ſit (ſo) ſolitary,* [ſo deſolate, ſo empty of citizens and inhabitants] *that was full of people!* [where formerly all houſes were inhabited, and the ſtreets were daily full of people that went out and in through this City, coming from nations lying far and near. *How, &c.* As if he had ſaid, O how wonderful and incomprehenſible are Gods judgements! how doth that city lie ſo ſolitary, which formerly was wont to be ſo populous! Compare below, *chap.* 4. 1.] *ſhe is become a widow,* [mourning and weeping by reaſon of her ſad and ſolitary condition, being forſaken of the Lord, her true and lawful bridegroom, or husband: having beſides no king nor kingdom] *ſhe that was great among the heathen, a Princeſs among the countreys,* [having many nations and people under her command, that were fain to pay her yearly tributes and taxes. This was eſpecially done in *Davids* and *Solomons* time, 1 *Chron.* 18. 6. and 2 *Chron.* 8. 7.] *is become tributary.* [Heb. *become tribute.* That is, how muſt ſhe now bow her neck under other heatheniſh nations, and for a token of ſubjection, pay tribute and cuſtome unto them! See 2 *Kings* 23. 24, and 25. and 2 *Chron.* 36. and *Prov.* 12. on *verſ.* 24.]

2 BETH. *She* [to wit, the city of *Jeruſalem*] *weepeth* [through grief of heart for the welfare that ſhe hath loſt, and for the miſery whereinto ſhe is fallen] *continually* [Heb. *ſhe weepeth weeping*; that is, continually, without ceaſing] *in the night,* [when other men lie quietly and are faſt aſleep. See *Job* 7. on *verſ.* 3. By the *night* may be alſo underſtood adverſity and miſery. See the Annotat. *Job* 34. on *verſ.* 25.] *and her tears (run) over her cheeks: She hath no comforter among all her lovers*; [to wit, thoſe neighbour-nations that were wont to traffique with her. *verſ.* 16. ſhe complaineth that ſhe is alſo forſaken of God] *all her friends* [the nations round about that had made a league with *Juda*] *have dealt unfaithfully with her,* [or *by her*; or, *againſt her*] *they are become enemies unto her.*

3 GIMEL. *Juda* [The inhabitants of the kingdom of *Juda*] *is gone* [others, *removed*] *into captivity becauſe of miſery, and becauſe of the multitude of bondage*; [or, *greatneſs of bondage*; that is, becauſe of great bondage. So that the meaning ſhould be, that in the general carrying away of the people of the *Jews* to *Babylon*, there were yet ſome that by connivence were left in their own poſſeſſions, but were ſo plagued by the gariſons and forreign ſouldiers, that of their own accord they forſook all, their own country, their houſes and lands, and all in hope of avoiding the miſery and calamity. Others apply this to the *Jews* that were fled from *Jeruſalem* and from the land of *Juda* for fear of the approching miſery and bondage, before the *Chaldeans* had yet taken *Jeruſalem*] *ſhe* [to wit, the Jewiſh nation. The Hebrew word is uſed in the feminine gender. So likewiſe *verſ.* 1. the City of *Jeruſalem* is compared unto a widow] *dwelleth among the heathen,* [that is, ſhe is conſtrained to dwell among Idolatrous nations, and ſuch

ſuch as are eſtranged from God] *ſhe findeth no reſt: all her perſecutors overtake her* [beſet her, aſſault her] *between the ſtraits,* [that is, in ſuch places where the way is exceeding narrow, as that a man can neither go forward nor backward. Others underſtand it of the ſtreights and diſtreſſes whereinto they were fallen.]

4 DALETH. *The ways of Zion* [That is, the wayes that lead to *Jeruſalem*, lying on mount *Zion*] *mourn,* [that is, they lie waſt, they are not frequented as they were wont to be, when men in great multitudes went up to *Jeruſalem* to the worſhip of God. Unto inſenſible and irrational things humane affections are aſcribed both in this verſe, and elſewhere beſides] *becauſe no man cometh up to the feaſt,* [to wit, on thoſe dayes that were ordained and ſet apart for ſacrifices, eſpecially on the high feaſt dayes, on which every one was to appear. See *Exod.* 23. 14. *Deut.* 16. 16. and compare herewith *Pſal.* 43. 5.] *all her* [to wit, *Zions*; that is, *Jeruſalems*] *gates are deſolate,* [that is, there is no going out nor coming in by the city-gates, as was wont to be in former time. Or, underſtand this thus; there is neither law nor juſtice adminiſtred, for this was wont to be done in the city-gates. See *Geneſ.* 34. 20. *Ruth* 4. 1, 10. 2 *Sam.* 15. 2. and 18. 4. and 19. 8. *Pſal.* 9. 14.] *her prieſts ſigh:* [becauſe the worſhip of God is decayed, and the city ſo miſerably waſted] *her virgins are grieved, and ſhe her ſelf is in bitterneſs.* [Heb. *unto her is bitterneſs.* That is, ſhe (to wit, the city of *Jeruſalem*) is full of great grief, yea the whole nation of the Jews of what ſtate or age ſoever they be, is full of ſorrow and miſery.]

5 HE. *Her adverſaries are the head,* [That is, have the dominion over her. Compare *Deut.* 28. 13, 44. and *Pſal.* 18. 44. and 66. 12. and *Iſa.* 9. 13. and 19. 15.] *her enemies are at reſt:* [or, *live quietly,* or, *in any good reſt*] *becauſe the LORD hath grieved her* [or, *for the Lord hath grieved her*; to wit, the city of *Jeruſalem*] *becauſe of the multitude* [or, *greatneſs of her tranſgreſſions*: *little children* [of the ſignification of this word, ſee *Pſal.* 8. on *verſ.* 3.] *go (into) captivity before the face of the adverſary.* [As it were in triumph, to be made ſlaves: or, as men drive a flock of beaſts, that they have taken away, before them. None is reſpected, nor ſpared, of what age, ſex, or condition ſoever he be.

6 VAU. *And from the daughter of Zion* [That is, from the people of *Jeruſalem*] *her ornament is departed:* [or, *all her glory, &c.* eſpecially the temple and worſhip of God: together with all thoſe excellent gifts and benefits, which they had frequently received of God in a moſt abundant meaſure] *her Princes are like harts* [that is, they have loſt all their courage, they flee and run, like as the harts do from the dogs and hunters] *(that) find no paſture,* [that is, they run throughout the countrey being utterly impoveriſhed, yea hunger-ſtarved] *and they go faintly before the face of the purſuer.* [having no ſtrength nor means to make any reſiſtance.]

7 ZAIN. *Jeruſalem is (in) the dayes of her miſery,* [To wit, now ſhe is diſtreſſed with affliction and adverſity] *and of her manifold baniſhment.* Others, *of her lamentings.* Compare *chap.* 3. 19.] *mindful of all her deſirable things,* [to wit, honour and riches, as alſo all manner of ſpiritual and corporal gifts, which ſhe was wont to enjoy abundantly, as followeth] *which ſhe hath had in the dayes of old*: [to wit, when ſhe was in her proſperity. Heb. *which have been of ancient dayes*] *becauſe her people falleth by the hand of the adverſary, and ſhe hath no helper: the adverſaries look upon her,* [they ſtand and gaze upon her as upon a monſter] *they mock at her dayes of reſt.* [This may be underſtood either of the whole divine ſervice, Religion, and ceremonies that the Jews had, according to the ordinance or Gods law: or, of the deſolation of the land of Juda, which in the time of the *Babylonian* captivity kept its Sabbaths or dayes of reſt, according as God had threatened, *Levit.* 26. *v.* 34. and 43. Namely ſo as that the land lay waſte and unmanured.]

8 CHETH. *Jeruſalem hath grievouſly ſinned,* [Heb. *hath ſinned a ſin*; ſinned grievouſly, and for a long time together. Otherwiſe there is no man that ſinneth not, 1 *Kings* 8. 46. See the like phraſe *Exod.* 32. 30.] *therefore ſhe is become as a ſeparated (woman)*: [Heb. *a ſeparated one.* That is, as a woman that by reaſon of her uncleanneſs muſt ſequeſter her ſelf from the ſociety of men, according to the law, *Levit* 15. 9. Others, *as a wandring* (woman) Or, *they have ſhaked* (the head) *at her.* See 2 *Kings* 19. on *verſ.* 21.] *all that honoured her,* [that is, all that had her in eſteem; to wit, while ſhe feared the Lord, and had dominion over other people and nations] *contemn her vile, becauſe they have ſeen her nakedneſs,* [Being ſpoiled of her ornaments, eſpecially being ſtript of all piety. Compare *Jerem.* 13. 22, 26. *Ezek.* 16. 37. *Hoſ.* 2. 10. *Nahum* 3. 5.] *ſhe ſigheth alſo*, [to wit, when ſhe now calleth to mind how hainouſly ſhe hath forſaken God, ſeeking for help where none was to be found] *ſhe is turned backward.* [That is, ſhe is confounded, becauſe ſhe was rejected of God, her true and lawful husband.]

9 TETH. *Her uncleanneſs* [That is, her filthy ſins. A phraſe borrowed from the uncleanneſs of women] *is in her skirts,* [That is, is apparently to be ſeen: the tokens of the hainous abominable ſins that ſhe hath committed, cleave yet unto her. See the Annotat. *Levit.* 18. on *verſ.* 6. and compare *Jerem.* 13. 22, 26. Theſe are the words of the godly Church acknowledging the juſtice of God in puniſhing obſtinate impenitent ſinners] *ſhe remembred not her utmoſt,* [or, *her end.* That is, ſhe went on in her wicked courſe of life, not thinking that ſhe ſhould ever be called to an account for her doings, and that ſhe ſhould then ſuffer. See *Geneſ.* 7. 40.] *therefore ſhe came down low:* [on a ſudden, and in a ſtrange manner. The Kingdome of Juda after the death of King Joſia in the ſpace of two and twenty years came to nothing] *ſhe hath no comforter*: [there is no man that aſſiſteth her either with advice or otherwiſe, *verſ.* 7.] *LORD, look upon my miſery*, [underſtand withal, and deliver me out of it. See *Pſal.* 31. 8. *Acts* 7. 32. theſe are words of the remaining Citizens of Jeruſalem, or of the people of God there] *for the enemy magnifieth himſelf.* [That is, the enemy lifteth up himſelf. See *Pſal.* 35. the Annotat. on *verſ.* 26. and *Pſal.* 38. 17.]

10 JOD. *The adverſary hath ſpread out his hand upon all her deſirable things*: [Theſe are again the words of the Prophet. By the *deſirable things* muſt here be underſtood the holy furniture, or coſtly veſſells of the temple, which the Chaldeans had carried away, *Jerem.* 12. 17, 18.] indeed ſhe [to wit, the city of Jeruſalem; that is, the citizens and inhabitants of Jeruſalem] *ſhe hath beheld that the heathen* [properly the Chaldeans] *entred into her ſanctuary,* [Underſtand here by *the ſanctuary*, not onely the land of Juda, which is called a ſanctuary, *Ex.* 15. 17. but alſo the holy Temple, yea the holy of holies, where the heathen had broken in] *whereof thou hadſt commanded,* [or, *of whom thou hadſt commanded*] *that they ſhould not enter into thy congregation.* [That is, that they ſhould not be counted among thy peo-

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ple: or, that they should bear no office among thy people. See *Deut.* 23. the Annotat. on *vers.* 3. and compare *Acts* 21. 28.]

11 CAPH. *All her people* [All the people of Juda and Jerusalem, of what state or condition soever they be] *sigh, seeking bread,* [the word *bread* signifieth oftentimes all that a man hath need of for the sustentation of his body, especially all that a man eateth: so that *bread* signifieth also sometimes *flesh and all manner of meat*] *they have given their desirable things for meat, to the soul*: [Heb. *to bring the soul again,* or, *to restore the soul*: that is, to revive it. So also *vers.* 16. and 19. Compare 1 *Sam.* 30.12. *Psal.* 23.3.] *See, LORD, and regard, that I* [every one of us] *am become vile.* [That is, base, contemptible. See *Psal.* 12. the Annotat. on *vers.* 9. So likewise above *vers.* 8. From this place to the end of the chapter are brought in the words of the Citizens of Jerusalem.]

12 LAMED. *Doth it not concern you,* [As if he had said, *Are ye not moved at my misery?* have ye no pity on me? heed it well, and lay it to heart. Others, *it concerneth you not.* That is, imagine that this doth not concern you, but if ye be wise, lay it to heart, heed it well, and take example by me] *all ye that pass by the way? Behold and see, if there be any sorrow like unto my sorrow,* [Compare *Ezek.* 5.9. and *Dan.* 9.12.] *which is done unto me, wherewith the LORD hath grieved (me) in the day of the heat of his anger.*

13 MEM. *From on high* [That is, from heaven] *hath he* [to wit, the Lord] *sent a fire* [that is, great pains and sorrowes, which like a fire do consume men] *into my bones,* [that is, into the strongest parts of my body; as *Psal* 6. 3. See the Annotat. *Job* 7. 15.] *over which he hath ruled*: [that is, which the Lord, not any humane power doth order, and giveth such a power, as that it doth consume me] *he hath spread a net for my feet,* [that is, he hath me so fast in his snares, that I cannot get out] *he hath caused me to turn back* [that is, when I thought to escape away from him, he caught me in his net, and caused me to turn back [*he hath made*] Heb. *given me desolate and sick* [that is, he hath taken away from me all meanes of deliverance] *all the day.*

14 NUN. *The yoke of my transgressions is bound by his hand,* [The heavy load of my manifold sins is as it were bound fast with cords; and the Lord layeth it upon my neck, which is so heavy to bear, as that it breaketh my strength. Compare *Deut.* 28. 48. Men being like unto mules and horses, *Psal.* 32. are turned by the yoke and bonds of adversity] *they* [to wit, my transgressions] *are twisted together,* [they are all twisted together as in a bundle] *they* [to wit, my transgressions] *are come up* [that is, laid] *upon my neck: he hath caused my strength to decay*; [Heb. *to fall*] *the Lord hath delivered me into (their) hands,* [that is, into the power of the enemies] *I cannot rise up.* [That is, all strength and power is utterly taken away from me in the judgment of flesh and blood: but whatsoever is impssioble unto men, is possible unto thee, O my God.]

15 SAMECH. *The Lord hath troden under foot all my strong men* [That is, my valiant champions; to wit, on whome I most relied] *in the midst of me,* [that is, that dwelt in me] *he hath called an assembly upon me* [or, *against me*] *to break my young men* [properly, *choice,* or, *chosen ones,* whereon I might yet have any waies relied. See *Hos.* 9. *vers.* 13. 14.] *in pieces*: [The meaning is, he hath caused many enemies to gather together against me, for to destroy the flower of my people. Compare *Zeph.* 1. 7, 8.] *the Lord hath troden the winepress of the Virgin the daughter of Juda.* [That is, the Lord hath by the enemy bruised and broken in pieces her inhabitants, as grapes are broken in the winepress. Compare *Isa.* 63. 6. *Revel.* 14. *vers.* 19, 20. *and chap.* 19. *vers.* 15. Others, *the Lord hath troden the daughter of Juda* (as in) *a winepress.*]

16 AIN. *For these things I weep,* [To wit, because of my great and manifold sins, for the which I am now forced to bear so many & so great punishments] *mine eye, mine eye floweth down with water,* [Or, *there floweth water from, &c.*] *because the comforter,* [that is, the Lord himself, the God of all comfort, 2 *Cor.* 1. 3. Or, understand by the comforter, her friends that would comfort her. See *vers.* 2. and *ver.* 7.] *that should revive* [Heb. *bring again*] *my soul, is far from me: my children are wasted,* [that is, they are in a desolate condition. This is the cause why she hath so greatly need of comfort] *because the enemy prevaileth.* [Or, *for the enemy prevaileth.* Compare above *vers.* 5.]

17 PE. *Zion spreadeth forth her hands*; [See *Jerem.* 4. 31.] *there is no comforter for her; the LORD hath commanded* [that is, moved by secret inspiration] *concerning Jacob, that those that are round about him, should be his adversaries*: [that is, God hath given them that hate Jerusalem power to afflict her on every side: and this he doth by his judgment, he onely knowing to use evil aright] *Jerusalem is as a separated (woman) among them.* [See above *vers.* 8.]

18 TSADE. *The LORD is righteous,* [In all these things I must needs confess that the Lord dealeth righteously. Compare *Psal.* 119. 137. *Dan.* 9. 7.] *for I have been rebellious against his mouth*: [his commandments, which have been tendered unto me by the mouth of his Prophets. See above *vers.* 5. and 8.] *hear I pray, all ye nations, and behold my sorrow*: [that is, I wish that all the nations of the earth might observe the fearful judgments of God that are upon me] *my Virgins, and my young men,* [that is, those, wherewith the age to come should be planted] *are gone into captivity.* [See *Deut. chap.* 28. 49.]

19 KOPH. *I called unto my lovers,* [That is, my confederates, on whom I had relied, and unto whom I was wont to seek for help and comfort; to wit, the Egyptians and Assyrians. See *Jerem.* 2. 36. and 22. 20. Others take it in this sense: *my lovers,* that is, those to whom the care and oversight over me was committed by God; to wit, my Priests and Eldest, which were not able to deliver themselves, for they fainted when they, *&c.* as followeth] *they deceived me*: [that is, I fought in vain unto them for comfort: they neither assisted me with words nor with deeds] *my Priests and my Eldest* [the Rulers of the Church and of the land] *gave up the ghost in the city, when they sought meat for themselves, that they might refresh their soul.* [As above *vers.* 11.]

20 RESH. *Behold, LORD,* [Look upon me with thy merciful eyes] *for I am in distress: my bowels are moved* [or, *stirred about,* or, *mudded,* or, *cast up dirt,* as unclean water that is moved or stirred about. See *Job* 16. on *vers.* 16. and *Psal.* 46. on *vers.* 4.] *mine heart is burned in the innermost* (part) *of me*; [mine heart moveth and rolleth in me for anguish, because I have so grievously rebelled against the Lord my God, as followeth] *for I have been exceeding rebellious*; [Heb. *being rebellious I have been rebellious*] *without the sword hath bereaved (me) of children,* [See *Deut.* 32. 25. *Jerem.* 14. 18. and 15. 7. and 18. 22.] *within* (there) *is as death.* [Or, *within the house* (there) *is as death,* or, (there) *is death it self.*]

21 SCHIN. *They hear that I sigh, (but) I have no comforter: all mine enemies hear (of) mine evil,* [that is, of my ruine; or of my complaint, which I daily make by reason of the misery, calamity and trouble] (*and*) *they are glad that thou hast done it*: [that is, that thou, O Lord, hast laid such affliction and misery upon me] (*when*) *thou shalt have brought forth the day,* [to wit, the day or time of Babels destruction] *which thou hast proclaimed,* [that is, which thou hast published by thy prophets, namely, Isaia, Jeremia, and others, to wit, that Babel should then be destroyed] *then shall they be as I am.* [that is their misery in this world shall be then as great as mine is now at present: besides the everlasting punishments and torments which they are to expect in the world to come]

22 THAU. *Let all their evil come before thy face,* [That is, bring to thy remembrance all their wicked deeds; to wit, for to punish them when thou shalt be set upon thy throne to do justice. Compare *Psal.* 7. 8.] *and do unto them according as thou hast done unto me because of all my transgressions.* [let them not go unpunished in regard thou hast punished me so sorely for my sins] *for my sighs are many, and mine heart is weary.* [or *weak,* or *faint.* Compare above *ver.* 13. and *Job* 10. 20, 21. and *Isai.* 1. 5. and below *chap.* 5. 17.]

CHAP. II.

A sad complaint because of the desolation of the city of Jerusalem and of the people of the Jews, ver. 1. *&c. whom he again putteth in mind of the causes of these judgements,* 14 *their enemies derision at their misery,* 15 *An exhortation to true sorrow and repentance for their sins,* 18 *with fervent prayer,* 19 *whereof he giveth them a pattern,* 20.

ALeph. *How hath the Lord clouded* [Or *covered with a cloud*] *the daughter of Zion* [That is, the people of Jerusalem, which was wont to be as dear and precious unto God, as a daughter is to her parents. See *Psal.* 87. 2.] *in his anger?* [being provoked against her by reason of her sins and manifold transgressions. The meaning is, whereas God formerly covered his people with a cloud for their good, now he covereth them with a thick cloud of manifold miseries. See above *chap.* 1. 1.] *he hath cast down from heaven (upon) the earth* [that is, from the highest of excellent glory, unto the lowest state of misery. Compare *Obad. verse* 4. *Psal.* 102. 11. *Matth.* 11. 23.] *the glory of Israel*: [that is, the glorious state, wherein he had planted his people. Or understand here by *the glory of Israel,* the ark of the covenant, as 1 *Sam.* 4. 21, 22.] *and he remembred not the footstool of his feet,* [that is, the temple and the divine worship that was therein performed. Or, understand by *the footstool* the ark of the covenant. See 1 *Chronicles* 28. 2. See likewise *Exodus* 25. 18, 19, 20. 2 *Sam.* 6. 2. 2 *Kings* 19. 15. *Psal.* 99. 5. and 132. 5.] *in the day of his anger.* [to wit, when in his anger he caused Jerusalem to be destroyed by the Chaldeans.]

2 BETH. *The Lord hath swallowed,* [That is, suddenly confounded, so that they seem to be swallowed up or devoured] *all the habitations of Jacob,* [that, is all the fat dwellings wherein he had placed his people, to wit, the posterity of Jacob] *and hath not spared them: he hath broken down in his wrath* being provoked against his people, because of their manifold transgressions] *the strong holds of the daughter of Juda,* [that is, of Jacobs posterity. To wit, all the Bulwarks, Castles, Towers, *&c.* that were reared up in the land of Juda for the defence of the land. Compare *Luke* 19. 44.] *he hath made them touch the ground: he hath profaned the kingdome, and the princes thereof.* [that is, he hath rejected as unclean the whole nation of the Jews, both high and low, rich and poor, and hath delivered them into the hands of wicked nations, to be misused by them, and to be deprived by them of all glory and beauty. Compare *Isa.* 47. 6.]

3 GIMEL. *He hath cut off in the kindling of* (his) *anger* [That is, in his great wrath, as *Deut.* 29. 24] *all the horn of Israel,* [that is, all the power and glory of the people of the Jews. See *Deut.* 33. on *ver.* 17. and 1 *Sam.* 2. 1. *Jerem.* 48. 25.] *he hath drawn back his right hand,* [that is, he hath withdrawn from us his power, assistance, and gracious help] *when the enemy came*: [Heb. *from or before the face of the enemy.* The meaning is, that he would not help the Israelites, when they fled from the enemy] *and he is incensed against Jacob,* [against the posterity of Jacob, but especially against the tribe of Juda] *like a flaming fire (which) consumeth round about.*

4 DALETH. *He hath bent* [Heb. *troden.* See *Psal.* 7. on *ver.* 13.] *his bow like an enemy,* [The meaning is, the Lord maketh his weapons yet ready, to spoil as yet more then the enemies do, that seek to hurt one another] *he hath set himself* [to wit, against Zion] (*with*) *his right hand as an adversary, to slay all the desirable things of the eyes*: [See 1 *Kings* 20. on *ver.* 6. Compare *Ezek.* 24. 16, 21, 25. Understand here by *the desirable things of the eyes,* young men, the flower of the people: likewise the Priests, and the Princes, and all that was pleasant and acceptable] *he hath poured out* [that is, caused to come very plentifully. See the Annotat. on *Psal.* 79. on *ver.* 6.] *his wrath like fire in the tent of the daughter of Zion.* [in the midst of his people, or in the city of Jerusalem.]

5 HE. *The Lord is become as an enemy,* [Men may be resisted, but God cannot] *he hath swallowed Israel,* [See *ver.* 2.] *he hath devoured* [See *ver.* 2.] *all her palaces,* [to wit, the palaces of the daughter of Zion, that is, of Jerusalem] *he hath swallowed his* [to wit, the Israelites] *strong holds*: [the meaning is, the Lord hath rased and levelled to the ground all the strong holds & fortresses that are built for the defence of the Israelites] *& he hath multiplied the daughter of Judas lamenting & wailing.* [Or, *mourning & sorrow,* as *Is.* 29. 2.]

6 VAU. *And he hath violently* [Or *with violence*] *pulled down* [The Hebrew word signifieth to pull a thing away with rage or boisterousness. Compare *Psal.* 80. 13. and 89. 41, *&c.* and *Isa.* 5. 5.] *his hut* [or *fence,* that is, tabernacle, or temple, *Psal.* 76. on *verse* 3. and *Psal.* 80. 13. and 89. 41. *Isa.* 5. 5.] *garden, he hath destroyed his assembling-place*: [or *the place of his assembly*; where his people were wont to gather together to perform the publick worship of God; to wit, the temple, and the Synagogues] *the LORD hath caused the high-time & the Sabbath* [that is, the keeping of the usual ordinary feasts every year, and the Sabbath every week] *to be forgotten in Zion, and he hath reprochfully rejected in the indignation of his anger the King and the Priest.* [that is, the governours of lands and cities, as also the teachers and ministers of the Church. The meaning is, he hath turned both the ecclesiastical and political state upside down.]

8 ZAIN. *The Lord hath cast off his Altar: he hath abolished his sanctuary,* [That is, his Temple. Others, *abhorred, &c.* as if it had been a cursed place, worthy to be abhorred. The meaning is, he cannot at present abide or endure that place wherein he had pleasure and delight. Compare *Psal.* 89. 40.] *he hath given up* [or *shut up*] *into the hand of the enemy the walls of her* [to wit, the daughter of Zions, that is, Jerusalems] *palaces: they have lifted up* [Heb. *given a voice*] in

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in the houſe of the LORD, as on the day of an appointed high-time. [they, to wit, their enemies, and in particular the Chaldeans, when they had taken and deſtroyed the city and the temple with great triumph, ſhouted, cried, and called, as the people of God were wont to do on their feaſt-daies, eſpecially on their ſolemn high feſtivals, praiſing God with ſongs of joy in the temple. See *Pſal.* 74. 4.]

8 CHETH. *The LORD hath thought* [That is, he hath decreed and ordained] *to deſtroy the wall of the daughter of Zion,* [that is, the defence of Jeruſalem] *he hath ſtretched out the line (over it)*, [that is, he hath deſigned the certainty of the city of Jeruſalems ruine. See 2 *Kings* 21. 13. *Iſa.* 34. 11. It is a phraſe borrowed from bricklayers and maſons] *he hath not turned away* [that is, not kep back] *his hand that he ſhould not ſwallow it:* [that is, he ceaſed not till he had utterly deſtroyed it] *he made the out-wall* [or *out-work*, rampant, bulwark, fort. See *Pſal.* 122. 7.] *and the wall ſorrowful together,* [that is, he hath given the very inſenſible creatures occaſion of mourning] *they are weakened.* [to wit, by a violent deſtruction. Others, *deſtroyed, ruined.*]

9 TETH. *Her gates are ſunk into the ground,* [So that the enemies have thereby gotten a free paſſage to come into the city] *he hath ſpoiled and broken her bars:* [that is, all ſtrong holds and caſtles, ſo that they are not able at preſent to reſiſt any power] *her King and her princes are among the Gentiles,* [that is, they muſt now live and converſe among the nations that are enemies to true religion] *there is no law:* [Others, *the law is no more.* That is, they have no ordinary exerciſe of their religion, by the miniſtry of the Prieſts and Levites: for the prophets are immediately here ſpoken of] *her Prophets alſo find no viſion from the LORD.* [that is, they alſo have not ſuch abundant revelations as they were wont to have. See *Pſal.* 74. on *ver.* 9.]

10 IOD. *The Eldeſt of the daughter of Zion* [That is, the wiſeſt and ſtateheſt among the people, that were wont formerly to ride and travel in charets or on horſes, or on mules, through city and country] *ſit upon the ground, they keep ſilence,* [as being aſtoniſhed and diſmaied by reaſon of their great miſery] *they caſt duſt upon their head,* [they ſhew great tokens of dejection and ſorrow. See *Job* 2. 12.] *they have girded on ſacks:* [that is, mourning garments; as *Joel* 1. 8, 13. *Jona* 3. 5, 9. See the Annotat. *Geneſ.* 37. on *ver.* 34.] *the virgins of Jeruſalem let their head hang (down) to the ground* [the virgins of Jeruſalem that commonly were wont to look up on high (*Iſa.* 3. 17.) and to be proud of their beauty, they now look downward towards the ground, and are aſhamed of themſelves.]

11 CAPH. *Mine eyes are conſumed by tears,* [That is, I weep ſo much, as that mine eyes are almoſt gone by weeping; as if we ſhould ſay, I doe even cry mine eyes out. See *Pſal.* 6. on *ver.* 6, 7. and the Annotat. there] *my bowels are troubled,* [ſee above *chap.* 1. on *ver.* 20.] *my liver is ſhaken out upon the earth,* [that is, mine inward parts are melted, and they fail me: or the blood floweth away from my liver. See *Job* 16. on *ver.* 13.] *becauſe of the breach of the daughter of my people:* [that is, when I conſider the miſeries and breaches which the Church of God ſuffereth. See *Jer.* 4. *ver.* 6.] *becauſe the babe and the ſuckling ſwoon* [or *fail, faint*; to wit, for hunger and thirſt, and want of neceſſaries. See *Pſal.* 57. 16.] *in the ſtreets of the city.*

12 LAMED. *(when) they* [To wit, the little babes] *ſay to their mothers, where is corn* [that is, bread, neceſſary food] *and wine?* [to chear us in our weakneſs] *when they ſwoon in the ſtreets of the City, as the ſlain: when their ſoul is ſhaken out into their mothers boſom.* [The meaning is, when they ſurrender their lives again unto their mothers, becauſe they give them no food to preſerve them alive.]

13 MEM. *What witneſſes ſhall I bring thee?* [Or *what teſtimony &c.* As if he had ſaid, what example ſhall I propound unto thee, whereby I might be able to comfort thee? I find no where any nation that was ever ſo ſorely puniſhed as thou art puniſhed. Others take it in this ſenſe; what thing ſhall I take to witneſs, that thou haſt no great cauſe to cry and roar thus? ſee *Iſa. chap.* 51. the Annotat on *ver.* 19] *what (thing) ſhall I compare to thee,* [to wit, in this thy miſery] *thou daughter of Jeruſalem?* [that is, the people of God] *what ſhall I liken to thee, that I may comfort thee, thou virgin daughter of Zion? for thy breach is (as) great as the ſea:* [that is, thy miſeries are broad, deep, mighty, and almoſt incomprehenſible as the rents and breachers that the ſea maketh into the land: thou art ſuch a ſpectacle of Gods anger, as never was the like before in the world] *who can heal thee?* [what means are there to be found in the world for to deliver thee? in every mans judgement thy condition is deſperate, there is no remedy to be had for thee.]

14 NUN. *Thy prophets* [Meaning the falſe Prophets, which the wicked Jews had choſen to themſelves; or that pretended to be guides and leaders, but were not ſent by God, neither were true prophets. See *Jerem.* 2. 8. and 5. 31. and 14. 14. and 23. 16. and 27. 10. and 29. 8, 9. *Ezek.* 13. 2.] *have ſeen for thee* [that is, propheſied. For propheſies are divine viſions revealed unto the prophets] *vanity* [that is, ſuch things, as did not at all tend to good nor to godlineſs: as for example, they propheſy unto you peace and plenty of all things when God threatned the clean contrary. See *Jerem.* 28. 2, 3, 15. and 29. 8.] *and abſurdity,* [Heb. *unſavoury things.* See *Job* 1. on *ver.* 22. and *Jerem.* 23. 13.] *and they have not diſcovered thine iniquity (unto thee),* [that is, they have not ſincerely laid thy ſins and tranſgreſſions open before thee, to convince thy conſcience of them] *to turn thy captivity:* [that is, that they might thereby have brought thee to true ſorrow and repentance, that thou mighteſt thereby have prevented the judgements of God] *but they have ſeen for thee vain burdens,* [that is, propheſies. See *Iſai.* 13. on *ver.* 1. that is, they have as it were in the name of God, taught thee things that were falſe, and profitable or ſerviceable for nothing] *and caſtings out.* [The meaning is, to hearken unto which was the readieſt way to baniſh you out of your own land. For to teach and believe errours, is the fountain of all ſins for which God commonly puniſheth the children of men]

15 SAMECH. *All that paſs by the way,* [To wit, of what rank or quality ſoever they be. But underſtand thoſe that are ſtrangers from the true religion] *clap (their) hands at thee* [in ſcorn and deriſion of thee. Heb. *the palms.* See the Annotat. *Job* 27. on *ver.* 23.] *they whiſtle* [ſee 1 *Kings* 9. 8. and 2 *Kings* 19. 21, and *Job* 16. 9. and *Jerem.* 18. 16.] *and wag their head at the daughter of Jeruſalem; (ſaying) is this the city, whereof men ſaid, that ſhe was perfect in beauty,* [that is, which men called the perfect in beauty] *a joy of the whole earth?* [Compare *Pſal.* 48. 3. and 50. 2.]

16. PE. *All thine enemies open their mouth againſt thee,* [See *Pſal.* 22. 14. Others, *open their mouth wide, &c.*] *they whiſtle and gnaſh their teeth,* [or *they bite upon the teeth*] *they ſay, we have devoured her,* [that is, we have brought them to ſuch a condition that they ſhall not riſe again] *this is indeed the day that we looked for,* [the meaning is, have a long while wiſht to ſee this day which we now ſee and like] *we have*

found (it) we have ſeen (it) [or *we ſee* (it now), to wit, with delight and with joy.]

17 AIN. *The LORD hath done that which he had thought,* [The Lord hath cauſed to come upon thee all that he had decreed to bring upon thee. Compare *Levit.* 26. 17. *Deut.* 28. 15.] *he hath fulfilled* [ſo is the Hebrew word alſo taken, *Iſa.* 10. 26. and *Deut.* 28.] *of ancient daies,* [As above *chap.* 1. *ver.* 7.] *he hath broken down and not ſpared: and he hath cauſed the enemy to rejoyce over thee,* [giving him ſtrength and victory over thee] *he hath exalted the horn of thine adverſaries.* [that is, he hath given them that hate thee great ſtrength and power. See of the word *horn* above *verſ.* 3.]

18 TSADI. *Their heart cryed unto the Lord:* [To wit, when *they*, namely the people of God were thus plagued by the *Chaldeans.* Others, *againſt the Lord.* The meaning is, *They,* to wit, the wicked *Chaldeans,* that reproched not you, but the Lord. See 2 Kings 19. 22. *Iſa.* 36. 4.] *O thou wall of the daughter of Zion,* [theſe are the Prophets words. As if he had ſaid, O ye people that dwell within the walls of Zion, or *Jeruſalem,* whereon *Juda* relied as on a ſtrong wall] *let tears flow down like a brooke day and night:* [compare above *chap.* 1. *verſ.* 2. and 16.] *give thy ſelf no reſt, let not the apple of thine eye ceaſe:* [to wit, from ſhedding of tears. Heb. *let not the daughter of thine eye hold her peace;* that is, the apple of thine eye. See *Pſal.* 17. on *verſ.* 8.]

19 KOPH. *Get thee up, utter a cry,* [That is, complain unto the Lord openly and boldly of thy trouble. A commandment to the godly to pray] *in the beginning of the night-watches,* [Heb. *at the head of the (night) watches;* that is, at that time when the night beginneth] *pour out thine heart,* [that is, all the grief that thou haſt in thine heart] *like water,* [compare *Pſal.* 22. 15. and 42. 5. and 62. 9. and 102. 1.] *before the face of the Lord: lift up thine hands,* [Heb. *palms.* So *ver.* 20. and 22.] *unto him for the ſoul* [that is, for the life: as *Pſal.* 6. 4.] *of thy babes* [the meaning is, for to pray that God would pity your little children] *that are fallen into a ſwoon* [or, *that faint*] *for hunger, in the front of all the ſtreets.* [Heb. *at the head of all the ſtreets.* [That is, in all the corners, ſtreets, paſſages of the city. Compare *Iſa.* 51. 20. and below *chap.* 4. *verſ.* 1.]

20 RESH. *Behold, LORD, conſider, I pray thee; to whom thou haſt done thus:* [To wit, not to Gentiles; but to thy firſt-born ſon, *Exod.* 4. 22. to thy choſen people of Iſrael, *Exod.* 19. 6. *Deut.* 4. 7. and 7. 6.] *ſhall then the women eat their fruit?* [That is, their children, the fruit of their womb: The Prophet complaineth here of the cruelty that happened among Gods own people. Compare below *chap.* 4. 10.] *the little children that are carried upon the hands?* [So likewiſe below *verſ.* 22. Others, *that are led by the palm.* We read twice, that the mothers in the land of Juda did eat their own children; to wit, in the ſiege of Samaria, 2 *Kings* 6. 26. and in the ſiege of Jeruſalem by *Veſpaſian* and *Titus.* See *Joſephus*] *ſhall then the Prophet and the prieſt be ſlain in the ſanctuary of the Lord?* [That is, in the Temple, in that place, Lord, which thou haſt ſet apart for an holy uſe.]

21 SCHIN. *The young and the old ly on the ground (in) the ſtreets: my virgins* [Whom the very cruel ſouldiers are wont to ſpare] *and my young men are fallen by the ſword.* [Are cruelly murdered] *thou haſt ſlain them in the day of thine anger,* [thou, O Lord, haſt done it in thy righteous anger] *thou haſt killed them (and) not ſpared.*

22 TAU. *Thou haſt called my terrours* [That is, that which might terrifie me] *round about, as (for) a day of an appointed feaſt:* [See above *chap.* 1. *verſ.* 15.] *and none eſcaped, or remained in the day of the LORDS anger: thoſe that I have carried upon the hands, and brought up, them hath mine enemy ſlain.*

CHAP. III.

The Prophet proceedeth in lamenting the miſerable eſtate of the people of the Jews, v. 1. *&c. and the ſcoffing of the enemies,* 14. *Then he comforteth himſelf with the conſideration of Gods mercy, juſtice, and providence,* 21, *&c. he ſtirreth up himſelf and all men to repentance, patience, and prayer unto God,* 40. *with a repetition of their miſeries,* 43, *&c. and comfort of Gods gracious hearing,* 55, *&c. being confident that God would take vengeance on their enemies,* 64, *&c.*

ALEPH. [In this chapter are conſtantly three verſes one after another that begin with one and the ſame letter. See above *chap.* 1. on *verſ.* 1.] *I am the man,* [The Prophet ſpeaketh here not onely of himſelf under the name of a man, but of the whole Church, which maketh but one body] *(that) have ſeen miſery by the rod of his indignation,* [to wit, the Lords indignation. Compare *Iſa.* 10. 5.]

2 ALEPH. *He hath led me, and carried (me into) darkneſs,* [That is, into great afflictions and troubles. See *Geneſ.* 15. on *verſ.* 12. So the word *light* in the ſequel, ſignifieth great proſperity. See *Pſal.* 27. on *verſ.* 1.] *and not (into) light.*

3 ALEPH. *He hath indeed turned himſelf againſt me, he hath changed* [Or *turned*] *his hand* [that is, plague, puniſhment. See *Pſal.* 32. 4.] *againſt me all the day.* [The meaning is, he ſmiteth me now with his hand, wherewith he before defended and protected me. In brief, he demeaneth himſelf quite otherwiſe towards me then he was wont to do. See *Pſal.* 7. 7. the Annotat. on *verſ.* 11.]

4 BETH. *He hath made my fleſh and my skin old,* [That is, the tokens of his heavy hand againſt me for my ſins, appear herein, that my fleſh decayeth, and my skin is wrinkled] *he hath broken my bones.* [that is, he hath taken away all my ſtrength. [See alſo above *chap.* 1. 13. and *Pſal.* 6. 3, 4. and 32. 3. and 51. 19. and 141. 7. *Iſa.* 38. 13.]

5 BETH. *He hath builded againſt me,* [That is, he hath beſet and incloſed me round about, as it were with bulwarks of afflictions, ſo that I am not able to eſcape or reſiſt his hand. See *Job* 10. on *verſ.* 17.] *and he hath compaſſed (me with) gall and trouble.* [Gall, by reaſon of its bitterneſs, ſignifieth great miſeries and afflictions that do befall men. So *verſ.* 19. and *Jerem.* 8. 14. and 9. 15. and 23. 15. See *Pſal.* 69. on *verſ.* 22.]

6 BETH. *He hath ſet me in dark places,* [That is, he hath brought me into great troubles. See *ver.* 2. and *Ezek.* 37. 13. Others underſtand this of the priſon wherein *Jeremiah* had been ſhut up. Others underſtand it of the graves] *as they that are dead long ago.* [Heb. *as the dead of eternity;* that is, as thoſe that are dead long ago, and are now quite forgotten. Compare *Pſal.* 88. 5, 6, 7. and *Pſal.* 143. 3. and the Annotat. there.]

7 GIMEL. *He hath waled me in* [See *Job* 19. on *verſ.* 8. See alſo above *verſ.* 5.] *that I cannot go out: he hath made my copper fetters heavy.* [Or, *my ſteel fetters,* &c. Others, *my iron fetters.* That is, he hath made my afflictions, that do compaſs me about from time to time, greater and greater.]

8 GIMEL. *Alſo when I call and cry, he ſhutteth (the*

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(the ears against) my prayer. [Or, *he shutteth out my prayer*; that is, he accepteth not my prayer; at least I feel no ease at all. Compare *Psal.* 22. 1. and 77. 8, &c.

9 GIMEL. *He hath walled up my wayes with hewn stones*, [Or, *carved stones*. See 1 *Chron.* 22. on *vers.* 2. See also *Isa.* 9. on *vers.* 9. and *Job* 19. 8. *Hos.* 2. 6. and *Numb.* 22. 24. That is, he hath stopped up all wayes of escape by unavoidable lets and hinderances] *he hath perverted my paths.* [That is, he hath frustrated all my designes, which I had intended for my deliverance. It is to the same sense with *vers.* 5. and 7.]

10 DALETH. *He is unto me a lurking bear*, [Or, *he lurked upon me as a bear*, &c. Compare *Job chap.* 10. 16. *Isa.* 38. 13. *Hos.* 5. 14. and 13. 8. *Amos* 5. 19.] *a lion in hidden places.* [A lion barking in his den, and lying in wait for men or beasts that pass by, to catch and devour them. See this similitude also *Hos.* 5. 14. and 13. 7.]

11 DALETH. *He hath turned aside my wayes*: [That is, he hath turned my actions to a clean contrary end then I intend them] *and he hath broken in pieces*; [as a sheep that falleth into the pawes of lions or of bears. That is, he hath rent and confounded both the Ecclesiastical and Political estate. Others, *when my wayes are rebellious* (or, declining) *then he breaketh*, or teareth, *me in pieces*] *he hath made me desolate.* [That is, he hath deprived me of my friends, goods, estate, and all helpfull means, so that I have nothing at all left.]

12 DALETH. *He hath bent* [Heb. *troden.* See *Psal.* 7. 13. and above *chap.* 2. 4.] *his bowe*, [that is, he hath prepared his weapons against me, to deal severely with me. Here and elsewhere in Scripture material weapons are ascribed unto God. See *Judg.* 7. 20. *Job* 16. 12. *Psal.* 21. 13. *Habak.* 3. 9, 11. *Isa.* 27. 1. and 34. 5, 6.] *and he hath set me as a but for the arrow.* [See *Job* 16. 12. and compare *Job* 7. 20. See also *Psal.* 64. 4.]

13 HE. *He hath caused his arrowes* [Heb. *the sons*, or children *of his quiver.* See *Job* 6. on *vers.* 4. Therefore are the arrows so called, because they are lockt up in the quiver. In *Psal.* 127. 5. children are also compared unto arrows] *to enter into my reins.* [That is, he hath caused the arrows of his plagues to enter into the innermost parts of my body and soul. See *Job* 16. on *vers.* 13. and 19. on *vers.* 27.] *Psal.* 139. on *vers.* 13.

14 HE. *I am become a derision to all my people*, [To wit, to all those that were my friends and acquaintance: especially to those that are fallen away, by reason of these sore afflictions which thou Lord hast sent among us] *their musick play* [that is, a matter of derision and scorn Heb. *stirping, beating.* The meaning is, they make songs of me, and take pleasure therein to upbraid and abuse me daily in their songs. See *Job* 17. 6. and 30. on *vers.* 9. and *Psal.* 69. 13. and below here *vers.* 63. Compare *Deut.* 28. 37.] *all the day.*

15 HE. *He hath satisfied me with bitternesses.* [Or, *with great bitterness*, or, *with very bitter meat*; that is, with great anguish, affliction, and sorrow. See above *vers.* 5. and below *vers.* 19.] *he hath made me drunken with wormwood.* [He, to wit, the Lord, hath, by the multitude of griefs and sorrows, bereaved me of my senses and understanding.]

16 VAU. *He hath broken my teeth to shivers with gravel-stones*, [That is, he hath given me such bread to eat, as was full of gravel-stones, which hath broken my teeth in pieces. See *Prov.* 20. 17.] *he hath crushed me down in the ashes.* [That is, he hath brought me to the lowest and most contemptible state and condition.]

17 VAU. *And thou hast thrust away my soul far off from peace*, [That is, all prosperity and joy hast thou, O Lord, removed far off from me] *I have forgotten the thing that is good.* [As if he should say, I have lived now so long in misery, that I have forgotten what prosperity and pleasure is: I cannot remember good dayes any more.]

18 VAU. *Then I said, my strength* [To wit, to be able to bear this affliction longer] *is perished, and my hope from the LORD.* [to wit, that I should ever be delivered from it, as I hoped from the Lord.]

19 ZAIN. *Remember* [Others, *remembring*; or *when I remembred*] *my misery, and my banishment*, [Compare above *chap.* 1. 7.] *the wormwood and the gall.* [that is, the bitterness that was in it. See *vers.* 5. and 15.]

20 ZAIN. *My soul remembreth them very well*, [Heb. *remembring my soul remembreth them*; that is, the doth most earnestly ponder and consider the miseries that have befallen me by reason of my sins] *and she boweth her self down in me.* [She is thereby humbled and made meek.]

21 ZAIN. *This will I lay to mine heart, therefore will I hope.* [As if he should say, when I well consider these things, (to wit, those which shall be straightway related) I will conclude from thence, that God will yet at last be gracious unto me.]

22 CHETH. *They are the LORDS loving kindnesses* [It is to be ascribed to the overflowing grace of God] *that we are not destroyed,* [See *Isa.* 1. 9. *Hab.* 3. 13.] *that his mercies have no end.* [that is, that he still at this present manifesteth his grace and mercy toward us.]

23 CHETH. *They are new every morning*, [See *Psal.* 73. on *vers.* 14. the meaning is, we are daily sensible of new evidences of thy loving kindnesse towards us] *thy faithfulness is great.* [O Lord, thy faithfulness is great in performing thy promises.]

24 CHETH. *The LORD is my portion*, [The Lord is he that sustaineth me both in body and soul, being every way sufficient for me, *Genes.* 17. 1. *Psal.* 16. 5. and 73. 26. *Jerem.* 10. 16.] *saith my soul*, [that is, I am thereof sufficiently perswaded in mine heart. See *Rom.* 8. 32. and *Psal.* 16. the Annotat. on *vers.* 5. and *Psal.* 8. 3. and 73. 25, 26.] *therefore will I hope in him.* [Compare *Habak.* 2. 3.]

25 TETH. *The LORD is good unto them that wait on him*, [That is, that strongly rely on him, and trust in him with a true and lively faith] *to the soul that seeketh him.* [That is, to the man that endeavoureth with all his heart to draw near unto God by means which he himself hath ordained for to come to the knowledge of him.]

26 TETH. *It is good for a man to hope, and to be quiet for the salvation of the LORD.* [That is, upon the deliverance which the Lord sheweth to them that put their trust in him. He is happy that hath set his hope strongly upon the Lord, and in quietness looketh for deliverance from the Lord. See *Psal.* 37. on *vers.* 7. See also *Isa.* 30. 7. Others, *it is good when a man suffereth pain to be still*, &c.]

27 TETH. *It is good for a man* [That is, for every one. Others understand here by *man* an excellent man] *that he bear the yoke* [that is, that he suffer affliction and adversity, and submit himself unto discipline, that his wicked and corrupt nature may be bridled and tamed. Compare *Psal.* 119. 71.] *in his youth.* [Before sin be deeply rooted in his heart, and bear full over him.]

21 JOD. *Let him* [To wit, he that hath learne to bear the yoke in his youth] *sit solitary*, [others, *he shall sit*, &c. Or, (*that*) *he may sit*] *and keep silence, because* *because he* [to wit, the Lord] *hath laid it upon him.* [Let him quietly take up the cross, his solitariness, without making a great noise, remembring that the Lord hath laid it upon him for his good. See *Psal.* 39. 10.]

29 JOD. *Let him put his mouth in the dust*, [That is, let him in a most humble and submissive manner cast himself down to the ground before the face of God, acknowledging that he in justice layeth all this affliction upon him. Compare 1 *Cor.* 14. 25. and *Job chap.* 42. 6. *Psal.* 22. 16. and 30. The contrary see *Psal.* 73. *vers.* 8, 9.] *(saying) it may be there is expectation.* [As if he should say, though I see no issue, all means failing me; and the hand of God being to heavy upon me; yet will I hope, being confident that God will yet at last let me taste of his grace and mercy. The word *it may be* doth not always signifie doubting or uncertainty, but also comforting, or encouraging in weighty matters: as *Jos.* 14. 12. See the Annotat. *Joel* 2. on *vers.* 14.]

30 JOD. *Let him give his cheek to him that smiteth him*, [That is, let him patiently receive the blows and stripes that men give him undeservedly, or without just and lawful cause] *let him be satisfied with reproach.* [See *Job chap.* 7. on *vers.* 4. It signifieth here to bear all kind of scorn patiently.]

31 CAPH. *For the Lord will not cast off for ever.* [The meaning is, though God seem sometimes for a while to withdraw his loving kindness from his children, yet it shall not last alwaies. See 1 *Cor.* 10. 13. See the like sayings, *Psal.* 30. 6. and 73. 24. and 126. 5, 6. and 130. 7. and 135. 14. *Isa.* 27. 6, 7, 8. and 54. 7, 8. *Jerem.* 10. 24. and 30. 11. and 46. 28. *Habak.* 3. 2. 2 *Cor.* 4. 17. 1 *Pet.* 1. 6.]

32 CAPH. *But when he causeth grief, he will then have compassion according to the greatness of his loving kindness.* [Or *according to the multitude* of his loving kindness. That is, his loving kindness is without end.]

33 CAPH. *For he doth not plague, nor grieve the child of men* [See *Job* 12. on *vers.* 10.] *from the heart.* [Heb. *from his heart.* That is, he taketh no delight in it: but the sins of men are the cause of it. Compare *Isa.* 28. on *vers.* 21. And when he correcteth his children, he doth it to draw them off from sinning.]

34 LAMED. *That a man should crush under his feet all the prisoners of the earth.* [That is, trample upon them. See examples hereof, *Jos.* 10. 24. and compare *Job* 5. 4. *Psal.* 143. 3. and 44. 20. The meaning is, though God often useth tyrants as his rods to correct his children, yet he hath no delight in it, that men should put to shame all them that by force and violence are cast into prison, without respect of persons and actions. See *Psal.* 109, 16. *Zach.* 1. 15. *Luke* 6. 36.]

35 LAMED. *That one should wrest the right of a man* [That is, delay, put off his cause, either by false witnesses, or other undue means. See an example *Luke* 18. 4. and compare *Exod.* 23. 6, 7. *Deut.* 10. 16, 19. 2 *Chron.* 19. 6, 7.] *before the face of the most High.*

36 LAMED. *That one should wrong a man in his cause*: [Or, *law-business, suit*: whether by violence, authority, or subtilty. Heb. *pervert*] *would not the Lord* [who is just. See *Psal.* 11. 7. and compare *Psal.* 94. 5, 6. &c.] *see it?* [would not the Lord regard it?]

37 MEM. *Who saith any thing that cometh to pass, (if) the Lord command (it) not?* [What creature in heaven or on earth can certainly say, such a thing shall come to pass, unless the Lord be pleased to do it? The wise providence of God reacheth to all things that are done either in heaven or on earth.]

38 MEM. *Doth not evil and good* [Heb. *evils.* The meaning is, all adversity and prosperity that befalleth a man. See *Amos* 3. 6.] *proceed out of the mouth of the most High?* [that is, decree, or command of God. See *Genes.* 41. on *vers.* 40. The meaning is, Is it not God, that in his eternal counsel decreeth, ordereth, and effecteth all things? Compare *Isa.* 45. 7. *Amos* 3. 6.]

39 MEM. *Why (then) doth a living man complain? (let) every one (complain) because of his sins.* [To wit, whereby he hath brought the punishing hand of God upon himself, and let him pray that he may be freed and delivered from it. The meaning is, Inasmuch as a man is sufficiently convinced in himself wherefore it is that God doth punish him, to wit, for his sins, why then doth he vex himself, and complain, instead of seeking for remedy? why doth he more look upon his affliction then upon the causes thereof?]

40 NUN. *Let us search and examine our wayes*, [That is, our thoughts, words, and works, remembring what the same have duly deserved, according to the balance of Gods righteous judgement] *and let us turn again to the LORD.* [Heb. properly, *let us turn again even unto the LORD.* That is, let us have true hearty sorrow and repentance for our manifold sins, and pray for pardon of them, with a sure confidence of obtaining it, and with a firm resolution of amending our lives for time to come. Compare *Hos.* 14. 2. *Joel* 2. on *vers.* 12. and 2 *Cor.* 7. 9.]

41 NUN. *Let us lift up our heart together with* (our) *hands, unto God in heaven*, [Who alone can and will pardon the sins of penitent sinners. Others, *unto the clouds.* See *Job* 36. the Annotat. on *vers.* 32.] *(saying,)*

42 NUN. *We have transgressed, and we have been rebellious*, *(therefore) thou hast not spared.* [Understand with all, but thou hast sorely chastised us; to wit, as long as we persevered in our sins and transgressions.]

43 SAMECH. *Thou hast covered (us with) anger*, [Properly according to the Hebrew letter, *thou hast covered us over with anger as with a tent; thou hast over-tented* or, *over-hatted us.* See *Psal.* 5. *over.* 12.] *thou hast persecuted us*; [to wit, with thy righteous judgements in all places wheresoever we went] *thou hast slain (us.) thou hast not pitied.* [thou hast had no compassion on us, nor on our little children. See above *chap.* 2. 2, 17.]

44 SAMECH. *Thou hast covered thy self with a cloud*, [As with a partition-wall. Compare *Isa.* 59. 1, 2.] *so that no prayer passed through it.* [So *that our prayer could* not come before thy face.]

45 SAMECH. *Thou hast made us a sweeping away* [Or, *an off-scowring*] *and refuse* [That is, such filth or uncleanness as men use to scour off; that is, as people lothed and abhorred. Compare 1 *Cor.* 4. 13.] *in the midst of the nations.* [Over whom we bare rule in former time.]

46 PE. *All our enemies have opened their mouth against us* [They have boldly belched out all that they could imagine might any wayes tend to our disgrace. See above *chap.* 2. 16. and compare *Psal.* 22. 14.]

47 PE. *The fear and the pit are come upon us*, [Compare *Psal.* 11. 6. and *Isa.* 24. 17. *Jerem.* 48. 43. The meaning is, we are in a miserable condition, in great fear and distress, and we see no issue] *desolation and breaking* [to wit, are come upon us].

48 PE. *Mine eye runneth down (with) waterbrooks*, [That is, there cometh such plenty of tears out of mine eyes, as if they were quite dissolved into water.

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Compare *chap.* 1. 16. of *water-brooks* see *Psal.* 1. on *ver.* 3.] *because of the breach of the daughter of my people.* [that is, of my people whom I love as dearly as mine own daughter: as *chap.* 1. 6. see also *chap.* 2. 11, 13.]

49 AIN. *Mine eye floweth* [To wit, with tears. Others, *becom th flowing*] *and cannot cease, because there is no rest.* [the great misery of the daughter of my people ceaseth not.]

50 AIN. *Till the LORD* [So doth the Apostle Paul also call the Lord Christ, 1 *Cor.* 15. 47.] *behold (it) from heaven,* [that is, till the LORD do make it appear indeed, that he is favourable to us. See above *ver.* 8. also *ver.* 43, 44. and *chap.* 2. 1.] *and see (it)* [to wit, my misery.]

51 AIN. *Mine eye* [that is, the miseries which I behold with mine eyes] *bringeth (trouble) to my soul,* [or *worketh in my soul*; that is, mioveth my soul, or paineth my soul, consumeth my soul] *because of all the daughters of my city,* [namely, which are destroured and carried away captive by the enemies. See below *chap.* 5. 11. Others, *above all the daughters of my city.* [that is, more then any women-kind are wont to be troubled about that which they most affect.]

52 TSADE. *They that are mine enemies without cause* [That is, whom I never wronged or sought to wrong: or who cannot look to take advantage by it. See *Psal.* 35. on *ver.* 7. and 69. 5. and 109. 3. and 119. 161.] *have chased me sorely* [to wit, to bring me utterly to destruction. Heb. *chasing, have chased me*] *like a little bird.* [that is, as a fowler seeketh to catch birds. Compare *Psal.* 11. 1. and 102. 8. and 124. 7. *Eccles.* 9. 12.]

53 TSADE. *They* [To wit, the enemies, whereof is spoken *ver.* 52.] *have cut off my life* [that is, me in mine own person] *in a pit,* [the meaning is, they have not onely taken me captive (which was truly done to the Prophet Jeremia, *Jerem.* 37. 16. and *chap.* 38. 6.) but have also used great cruelty, endeavouring to take away my life. Compare *Genes.* 37. 24.] *and they have cast a stone* [either to shut the mouth of the grave, that I might not come forth, or to smother and kill me] *upon me.* [that is, upon the grave wherein I lie, at the door of the pit wherein they have shut me up. Compare *Jos.* 10. 18. *Dan.* 6. 18. *Matt.* 27. 10.]

54 TSADE. *The waters flowed over mine head,* [Understand here by *the waters*, many & great afflictions. See *Psal.* 69. on *ver.* 2, 3. and *Psal.* 124. *ver.* 4, 5. The Prophet speaketh here in the person of Gods people, yet so as that he sometimes (as a member of Gods people) setteth forth his own sufferings that befell him, and the mercy that God had shewn him, being an example and comfort unto the people of God] *I said,* [I imagined and spake] *I am cut off.* [I am utterly undone, I see no means of deliverance, but rather the contrary. Compare *Psal.* 31. 23. with the Annotat.]

55 KOPH. *LORD, I have called upon thy name out of the lowermost pit:* [Heb. *out of the pit of lownesses*; that is, when I was in the uttermost affliction. See *Psal.* 88. on *ver.* 7. and 120. 1.]

56 KOPH. *Thou hast heard my voice:* [That is, thou hast granted my request] *hide not thine ear at my sighing, at my crying.* [refuse not henceforth, I pray thee, to give heed to my fervent and hearty prayer

57 KOPH. *Thou drewest near in the day when I called upon thee: thou saidst, fear not.* [That is, didst cause me to taste of thy gracious help, which thou didst so plainly manifest unto me, as if thou hadst said unto me in express terms, *Fear not, Isa.* 41. 10.]

58 RESH. *Lord, thou hast pleaded the causes of my soul,* [That is, thou hast protected and delivered me, when they sought to kill me. Compare *Jerem. chap.* 38. See also *Psal.* 35. on *ver.* 1.] *thou hast delivered my life.* [that is, thou hast delivered me out of the hands of those that sought cruelly to slay me.]

59 RESH. *LORD, thou hast seen the perverseness that was done unto me,* [Heb. *my perverseness*; that is, that which was practised against me. See *Jerem. chap.* 2. on *ver.* 2.] *judge my cause,* [that is, mind my cause, and judge me according to mine integrity, help me to my right. Compare *Psal.* 43. *ver.* 1.]

60 RESH. *Thou hast seen all their* [To wit, mine enemies] *vengeance,* [that is, how revengeful, yea also how blood-thirsty they are against me] *all their thoughts against me.*

61 SCHIN. *LORD, thou hast heard their reproach,* [That is, their spiteful and reprochful words which they have uttered against me] *(and) all their thoughts against me.*

62 SCHIN. *The lips of those that rise up against me,* [The words of mine enemies, wherewith they threaten me] *their device* [that is, the thoughts of their wicked heart] *against me all the day.* Understand withal, *thou hast heard.*]

63 SCHIN. *Behold their sitting and rising up,* [See *Psal.* 1. on *ver.* 1. and *Psal.* 139. on *ver.* 2. and compare *Isa.* 37. 28.] *I am their musick-play.* [See above the Annotations on *verse* 14. and *Job* 30. on *verse* 9.]

64 THAU. *LORD, render unto them,* [Whose song and play I am, as in the former verse] *that recompence according to the work of their hands.* [See *Psal.* 28. 4. and 94. 2.]

65 THAU. *Give them a covering of heart* [That is, such giddiness and mist of heart, as may deprive them of all courage and valour, so as they may not be able to do us any harm.] *let thy curse be upon them.*

66 THAU. *Persecute them with wrath, and destroy them from under the heaven of the LORD.* [That is, every where as far as the heaven reacheth, as *Exod.* 17. 14. and *Deut.* 17. 24. and 25. 19. and 29. 20. 2 *Kings* 14. 27.]

CHAP. IV.

A further complaint of the lamentable condition of the people of the Jews, ver. 1, *&c. with an acknowledgement that their sins are the cause of it; 6 Miseries that befel the chief ones. 7 Women killed and dressed their own children, 10 The sin of the false prophets and Priests, 13 Their vain hope, 17 their king taken prisoner, 20. A prophesy of Gods vengeance against Edom, 21 and comfort for the people of God, 22.*

ALEPH. *How is the gold* [That glorious Temple that glistered with gold, whereby it was beautified and partly covered over and overlaid within. See 1 *Kings* 6. 20, 21, *&c.* and 2 *Chron.* 3. 4, 5, 6.] *so darkened!* [In regard the Chaldeans did break down the Temple, all things became dusty and darkened. Heb. *covered.* This is a question with grief and admiration, as *chap.* 1. 1.] (*how*) *are the stones of the sanctuary* [or *the stones of holiness*; that is, which which were at the building of the temple, which were artificially and curiously hewn and polished?, 1 *Kings* 5. 17, 18. and 6. 7. Compare herewith the stones of the second temple, *Matth.* 24. 4. *Luke.* 19. 44.] *cast out* [Heb. *poured out*] *in the front of all the streets!* [that is, scattered in the ends and corners of the

the streets, as if they were of no value. Compare above *chap.* 2. *ver.* 11, 12, 19. and the 79. *Psalm.*]

2 BETH. *The precious children of Zion* [That is, the chiefest and most honourable men of the city and country. See the like similitudes, comparisons, *Job.* 28. 16, *&c.*] *valued against fine gold, how are they (now) counted earthen bottles, the work of the hands of a potter!* [how they now are become as base, vile, and contemptible as earthen vessels. Compare *Isa.* 30. 14.]

3 GIMEL. *Even the sea-calves let down the breasts, they give suck to their whelps:* (*but*) *the daughter of my people is become as a cruel one,* [Heb. *a cruel one.* Others, *must be unmerciful.* Others, *because of the cruel,* to wit, tyrants, persecutors] *as the Ostriches in the wilderness.* [For *sea-calves* before others read *sea-hounds.* Some render here the Hebrew word *Dragons*; but this seemeth not to suit well in this place, because there is no kind of dragons that hath breasts. Otherwise the Hebrew word signifieth all manner of creeping monsters that are on the earth, or in the waters. The *Phoca* or *sea-calves* are of such a nature, that they live in the water, and also upon the land, & they lay their young ones by the bank of the waters, and come to them and give them the dug, letting them lie so long upon the land till they are able to endure the water. See *Plin. lib. 9. chap.* 13. When the Prophet here saith, that the sea-calves let down the breasts to give suck to their whelps, it is, as if he should say, the sea-calves come boldly to the shore and give their whelps the dug, whom it may be they let lie there quietly awhile: but the daughter of my people, that is, the mothers, that among my people have sucking children, endure such famine and want as that they cannot give suck to their children, and are also with their little children so hated, driven, and persecuted from one place to another, as that they have no place nor rest to give their children suck quietly: but she is like the Ostriches (or owls) that are hated, chased, and pursued by the other fowl in the wilderness. Compare *Job* 30. 29.]

4 DALETH. *The tongue of the suckling child cleaveth to his roof for thirst;* [Because the breasts of their mothers are dry & without milk] *the little children ask bread,* [that is, meat, as above *chap.* 1. 11.] *there is none to impart (it) unto them.* [See of the signification of the Hebrew word, *Isai.* 58. on *ver.* 7. here the meaning is, none dealeth bread unto the children, because they have it not themselves, and therfore their little children must needs perish for hunger and thirst.

5 HE. *They that did eat dainties,* [That is, dainty food, the daintiest of all] *do faint (now) in the streets: they that were brought up in crimson,* [that is, those that were wont to weare the richest and costliest garments. Of *crimson* see *Isai.* 1. on *ver.* 18] *they embrace the dung,* [that is, they now lie and wallow upon the dung-hils, and in the mire and filth of the streets; or they *eat dung.* Compare 2 *King.* 6. 25.]

6 VAU. *And the iniquity of the daughter of my people is greater then the sin of Sodom* [Both in respect of the punishment it self, and in respect of the duration thereof: by the words *iniquity* and *sin*, may here be understood either the iniquity and sin it self, or the punishments of them. See *Levit.* 5. on *ver.* 1.] *that was overthrown as in a moment,* [that is, quickly, suddenly, unawares, as *Psal.* 6. 11. See *Gen.* 19. 25. *Ezek.* 16. 46, 47, *&c.*] *and no hand had labour about her.* [that is, mens hands had no trouble to destroy Sodom, but God did it without the help or means of man: but it was quite otherwise with Jerusalem. Others, *there remained no hands on,* or *in her*; that is, no strength; they were soon utterly destroyed: on the contrary, in the land of Juda and in Jerusalem the armies of the Chaldeans stayed a long while, vexing and plaguing the people of God continually. Sodom was suddenly and as in a moment turned upside down, (*Gen.* 19.) by the hand of God, without the use of armed souldiers.]

7 ZAIN. *Her* [To wit, the daughter of my people] *most special ones* [That is, the excellent and most honourable, and most separated ones. Heb. *Nezarim*, Nazarites, were they called among the Jews, that had vowed to live a special kind of life, abstaining from certain meats, drinking no wine nor strong drink, and not cutting off the hair, *Numb.* 6. 2, 3, 4, *&c.* See *Judg.* 13. on *ver.* 5. and 16. 17. and 1 *Sam.* 1. 11. *Luke* 1. 15. But it signifieth sometimes such kind of persons as exceed others in worth and excellency: thus Joseph is called *a separated one among his brethren, Ge.* 49. 26.] *were purer then the snow,* [to wit, before the land of Juda was fallen into this miserable condition] *they were whiter then milk: they were more ruddy in body then rubies, smoother then a Saphir.* [Heb. *their cutting*, or *polishing*, or *graving*, was as of Saphir; that is, so pure, as if they were cut out of a Saphir, or *they were like smooth Saphir.*]

8 CHETH. (*But now*) *their shape* [That is, their beauty,] *is darkened through grief,* [issuing from great famine, sickness, and other miseries and vexations which they endured. Compare *Job.* 30. 30. Others, *darker th n blackness it self*] *men know them not in the streets:* [Heb. *they are not known, &c.* they are so altered, that whosoever meeteth them in the streets, taketh them not to be the same people that they were before.] *their skin cleaveth to their bones, it is withered, it is become like a stick* [or *they are withered*, they are like stick, so withered, and so hard, as if it were a piece of wood. See below *chap.* 5. 10.]

9 TETH. *The slain by the sword they are happier* [Heb. *better*] *then the slain by the famine:* [for those that are killed by or with the sword are not so long in pain and misery as those that famish by little and little, as followeth] *for those* [to wit, those that die of hunger] *flow away* [that is, they die by little and little] *as being thrust through, because there are no fruits of the field.* [that is, for want of food which the earth is wont to yield unto men, they are become so withered and so lean, that their bones do almost stick through their skin. Compare *Psal.* 109. 24.]

10 JOD. *The hands of the pittiful women have cooked their* (own) *children:* [Or *the pittiful women have cooked their* (own) *children* with (their own) *hands.* See above *chap.* 2. on *ver.* 20, and 22, and *Levit.* 26. 29. *Deut.* 28. 53. 1 *Kings* 6. 29.] *they became meat unto them* [Heb. *for to eat*, or *to feed*] *in the breaking of the daughter of my people.* [that is, at that time when Jerusalem was destroyed.]

11 CAPH. *The LORD hath accomplished his fury,* [That is, he omitted nothing that served to manifest his wrath towards his people, according to the prediction of his prophesies] *he hath poured out the heat of his anger: and he hath kindled a fire at Zion which hath consumed the foundations thereof.* [that is, he hath sent a consuming flame into Jerusalem, which hath not onely consumed the tops of the houses, but also the foundations themselves, leaving no remnant, nor any hope of building it up again.]

12 LAMED. *The Kings of the earth would not have believed it, nor all the inhabitants of the world, that the adversary and enemy* [To wit, of the Jews] *should enter into the gates of Jerusalem.* [Because *Jerusalem* was not onely strong in situation and building, but because the Lord had also for many years powerfully protected it, to the admiration of all the

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world. When the land of Juda and the city of *Jeruſalem* were in their flouriſhing condition, they were very much eſteemed, and greatly feared by all the Kings and nations round about. See *Deut.* 28. and *Pſal.* 48. the promiſes, and likewiſe the threatnings which God maketh unto the people of the Jews.]

13 MEM. *It is becauſe of the ſins of her Prophets, (and) the offences of her Prieſts, that have ſhed the blood of the juſt in the midſt of her.* [That is, that have come to ſuch an height and abomination of ſinning, that they have cauſed thoſe to be put to death by the magiſtrate and other waies, that are more righteous then themſelves, *Jerem.* 26. 11. and *Matth.* 23. 34. The meaning of the verſe is, the cauſe that moved God to deal thus with *Jeruſalem*, was, the great ſins, which not onely the common people had committed, but alſo the Prophets, and the Prieſts, (meaning the falſe Prophets and Prieſts) which ought to have inſtructed the people, to have gone before them in all manner of righteous dealing. See *Jer.* 5. 36. and 23. 21.]

14 NUN. *They* [To wit, thoſe wicked men, whereof is ſpoken *verſ.* 13.] *wandered* [or, *ſtrayed, went to and fro*] *(as) blind men in the ſtreets,* [they neither ſaw the truth revealed to them by God, nor the puniſhment that was near at hand. See *Iſa.* 42. on *verſ.* 18, 19.] *they were polluted with blood,* [to wit, with the blood of the juſt, which they had ſhed] *ſo that men could not be*] could go or ſtand no where. Or, could not paſs by; or, could not avoid it] *(but) they touched their garments.* [In regard theſe (to wit, that had ſhed righteous blood) did ſo often and ſo frequently meet their fellowcitizens in the ſtreets. Others underſtand this 14 verſe thus: *they*, to wit, the citizens of *Jeruſalem* were ſo amazed becauſe of the cruelty of the enemies, that as blind men they knew not whither to turn or winde themſelves. *They defiled them with blood*; foraſmuch as they were ſo amazed, they could not walk circumſpectly, but they did tread, as if they were blind, in the blood of the dead, ſo defiling themſelves: *they touched with their garments that which was not lawful for them to do*, namely dead bodies which none, without defiling himſelf, might touch.]

15 SAMECH. *They cried unto them, depart, here is one unclean, depart, depart, touch not :* [The meaning ſeemeth to be, *they*, to wit, that were defiled with blood, *cried to them*, to wit, to thoſe whom they met, *depart, depart*, See *Levit.* 13. 45. thus of their own accord, by the conviction of their own conſciences confeſſing and acknowledging that they were unclean. Compare *Iſa.* 52. 11.] *ſurely they are fled away, yea ſwerved away*: [the meaning ſeemeth to be, as thoſe that are ſound and whole do ſhun the touching of lepers, ſo neither will godly and honeſt perſons dwell or converſe longer with wicked men, that they may not likewiſe partake of thoſe judgments that hang over their heads. Or, we may underſtand it thus, that here in a deriding way is declared unto them Gods judgment concerning their ſcattering and wandring abroad] *they ſaid among the heathen,* [to wit, the godly that dwell among the heathen, unto whom they went for refuge] *they* [to wit, thoſe wicked wretches] *ſhall dwell no longer there,* [Underſtand withall, but the earth ſhall ſwallow them up, foraſmuch as they are ſo foully polluted with innocent blood. Others, *they ſaid among the heathen,* &c. That is, the heathen themſelves ſaid to one another, that the Jews by reaſon of their wickedneſs could neither ſtay in their own land, nor any where elſe.]

16 PE. *The face of the LORD* [That is, the anger of the Lord. See *Levit.* 6. the Annotat. on *verſ.* 24. and *Pſal.* 21. on *verſ.* 10.] *hath divided them,* [or, *ſcattered* them; to wit, among the ſtrange and far remote heathen and nations] *he will henceforth look no more upon them :* [to wit, with a ſmiling countenance : or, to receive them into favour. This the Prophet ſpeaketh in the perſon of the heathen] *they honoured* [Heb. *took up*] *not the face of the Prieſts,* [they, to wit, the *Jews*, reſpected not the teachers of the Law which they had. Others, *they*, to wit, the *Chaldeans*, ſpared not the Prieſts] *they ſhewed no favour to the ancients.* [or, *to the Eldeſt* : that is, to the Rulers, or Prieſts.]

17 AIN. *Yet our eyes failed us, (looking) after* [Or, *becauſe of*] *our vain help*: [after that help that was to come to us from *Egypt*, and from other places. See *Jerem.* 37. 7, 9.] *we gaped with our gaping upon a people,* [to wit, upon the *Egyptians*] *that would not deliver us.* [The meaning of the verſe is, notwithſtanding all our miſeries, we gaped yet ſore after ſuch help that could not benefit us. Others, *when we were yet*, to wit, in our own countrey, and in proſperity.]

18 TSADE. *They* [To wit, the Chaldeans] *looked after our goings, that we could not go in our ſtreets*: [the meaning is, they did caſt up mounts, or, high places, before our city, from whence they could look into our city, and had ſo ſmitten us by them, that we could not freely paſs the ſtreets. Compare 2 *King.* 25. 4.] *our end approcheth, our dayes* [to wit, the dayes of our life : or, the dayes of our deſtruction : or the dayes of our proſperity] *are fulfilled, yea our end is come.* [as if he had ſaid, the above mentioned troubles that are come upon us, are ſure tokens and meſſengers to tell us that we ſhall be ſoon cut off.]

19 KOPH. *Our perſecutors* [To wit, the *Chaldeans*] *were ſwifter* [Heb. *lighter.* Compare *Jer.* 4. 13.] *then the Eagles of the heaven* : [that is, of the air: as it is ſaid, *Matth.* 6. *the fowls of the heaven*; that is, of the air; that flie in the air, or on high] *they purſued us hotly upon the mountains, they laid wait for us in the wilderneſs.* [the meaning is, whether we went to the mountains for refuge, or whether we hid our ſelves in the woods, our enemies could find us out every where.]

20 RESH. *The breath of our noſtrils,* [That is, he by whom we fetch our breath, on whom we relied, and hoped to obtain reſt and welfare by him] *the Anointed of the LORD* [that is, our king; to wit, *Zedekia*, who was ordained by God to be our king. Some underſtand it of king *Joſia* : others of *Jeremia*. Of the anointing of kings, ſee 1 *Kings* 1. on *v.* 34.] *is taken in their pits* : [he is fallen into the ſnares, or gins of his enemies, *Jerem.* 52. 8, 9. That here this glorious title is given to that wicked king *Zedekia*, muſt ſeem ſtrange to none; for even *Saul* is alſo called *the Lords anointed*. This is not done in regard of their perſon, but in regard of their office, that they were in] *(of) whom we ſaid,* [that is, of whom we had ſuch hope, that we thought with our ſelves and imagined] *we ſhall live under his ſhadow* [that is, we ſhall be comforted by him in the grievous heat of great perſecutions. See this compariſon *Dan.* 4. 9.] *among the heathen.* [to wit, though we be ſcattered among many ſtrange Nations of the heathen.]

21 SCHIN. *Rejoyce, and be glad, thou daughter of Edom,* [This the Prophet ſpeaketh in a deriding way to the enemies of the *Jews*; as if he had ſaid, delight thy ſelf in us, as long as God giveth thee power over us. The meaning is, Rejoyce all ye that are our enemies, but eſpecially the *Edomites*, ye that have been ſo cruel towards us. See *Pſal.* 137. 7.] *that dwelleſt in the land of Uz*: [or, *by the land of Uz.* Of

[Of the land of *Uz.* (ſee *Geneſ.* 10. 23. and *Job* 1. on *ver.* 1.] *(but) the cup* [to wit, the cup of Gods wrath] *ſhall alſo come unto thee,* [the meaning is, the ſmiting rod of the Lords hand ſhall not onely hit us, but thou alſo ſhall have thy ſhare of it. See *Pſal.* 11. the Annotat. on *ver.* 6. See alſo *Jerem.* 25. on *ver.* 15. and *Mic.* 7. *ver.* 8. *Obad. ver.* 16.] *thou ſhalt be drunken,* [that is, thou alſo ſhalt abundantly feel Gods judgements] *and be made naked,* [that is, thy ſhame and diſgrace ſhall be made publick before all mens eyes. Others, *and thou ſhalt make thy ſelf naked*; as drunken men are wont to do. See *Gen.* 9. 21.]

22 THAU. *Thine iniquity* [That is, the puniſhment of thine iniquity. See above on *ver.* 6.] *hath an end, O thou daughter of Zion* : [that is, it ſhall of a certain ſoon have an end. See the Annotat. *Iſai.* 40. on *ver.* 2. The Prophet ſeemeth here to have reſpect unto the ſeventy years captivity of the Jews, wherewith the Lords anger was appeaſed for the time] *he ſhall no more cauſe thee to be carried away captive* : [he, to wit, the Lord, will not let thee continually and for ever remain in this captivity and baniſhment, but will at laſt deliver thee out, and bring thee again into thine own country, and will not hereafter puniſh thee thus with ſuch captivity, or carrying away, as he hath done at preſent. But underſtand withal, unleſs ye again compel me by your abominable and long continuing ſins, as came to paſs at that time when God in his juſt wrath cauſed the city of Jeruſalem to be utterly waſted by Veſpaſian and Titus, the Temple to be burnt, the whole nation to be deſtroyed, carried away captive, ſold, and ſcattered throughout the whole world] *(but) he will viſit* [to wit, in his anger. Heb. *he hath viſited* : ſo in the words following, *he hath diſcovered*, ſpoken in a prophetical way] *thine iniquity, O thou daughter of Edom,* [thou that art ſo mighty and proſperous] *he will diſcover thy ſins.* [that is, bring them to light by puniſhments, wherewith he will puniſh thee. On the contrary, the Lord is ſaid to *cover* his *ſins* to whom he pardoneth them. *Pſal.* 32. 1.]

CHAP. V.

This is an humble prayer, wherein the Prophet preſentet hunto the Lord the great miſery of the people of the Jews, ver. 1, &c. *confeſſing their ſins and tranſgreſſions,* 16 *and prayeth for mercy and deliverance,* 19.

REmember, *LORD, what hath been done unto us,* [This is ſpoken of God after the manner of men; he forgetteth nothing. See *Gen. chap.* 8. on *ver.* 1. ſome conceive that this chapter is a complaint and prayer, preſcribed by the Prophet unto the Jews, to be daily ſaid and preſented unto God] *conſider and behold our reproch.* [that is, the reproch that is put upon us. See of this phraſe *Jerem. chap.* 2. the Annotat. on *ver.* 2.]

2 *Our inheritance is turned to the ſtrangers, our houſes to the forreigners.* [That is, our lands and houſes lying in the land of Canaan, are taken from us and given to others; to wit, to the Chaldeans and Aſſyrians.]

3 *We are Orphans without father,* [Our fathers being either killed by the ſword, or dead of the peſtilence, or carried away into captivity and bondage, and periſhed in poverty] *our mothers are as widows.* [that is, it fares with them as it is wont to be with widows.]

4 *We are fain to drink our water for money*; [That is, the water of our fountains, and of our wells, which properly belongeth to us, we are fain to give money for it. Some underſtand this of the time during the ſiege of Jeruſalem] *our wood cometh to ſtand (us) in a price.* [that is, our own wood that groweth on our own ground, we are fain to buy of ſtrangers, or ſouldiers. Underſtand this alſo of other neceſſaries, as corn, wine, clothes, &c.

5 *We ſuffer perſecution upon our necks* : [That is, by thoſe that lie upon our necks, as ſome do here render it : that is, by thoſe that preſs us ſore, and unmercifully drive us to labour and travel. See the contrary, *Hoſ.* 11. 4. Others, *upon our necks*, to wit, bearing a very heavy yoke of hard bondage upon our necks] *if we be weary,* [or *we are weary*] *they let us not reſt.*

6 *We have given the hand to the Egyptian,* [We have made peace and league with the Egyptians, hoping to be protected or delivered by them] *(and) to the Aſſyrian to be ſatisfied (with) bread.* [that is, that he would but onely grant us thus much, that we might fill our hungry bellies.]

7 *Our fathers* [That is, our forefathers] *have ſinned, & are no (more)* [this muſt be underſtood that they are no more preſent, or that they are no more upon the earth, as *Jerem.* 31. 15. *Pſal.* 39. 14. *Matth.* 2. 18. and *Job* 3. 16. See the Annotat. there. As if they ſhould ſay, our forefathers are more tolerably dealt with then we; for when they ſinned both in the wilderneſs, and in the land of Canaan, they were ſtraightway puniſhed for it with death; for either the enemies ſlew them, or the venomous ſerpents ſtung them, or they were ſwallowed up of the earth, or died of the peſtilence. (ſee 1 *Cor. chap.* 10.) but we muſt bear the puniſhment both of their and our ſins, (See above *chap.* 3. 39. and 4. 6, 22.) not onely, by one but by divers ſieges, not onely by carrying away into the Babylonian captivity, but by all the miſeries that we are fain to ſuffer and undergoe there : ſo that it were better and more tolerable for us to die once, then to live thus, and to die ſo many deaths in long laſting miſery] *and we bear their iniquities.* [The meaning is, we being the ſinful ſeed of that ſinful generation, bear the puniſhment of their ſins, according to that which is written, *Exod.* 20. 5. *Jerem.* 32. 18. That which is ſaid *Ezek.* 18. 20. to wit, *the ſoul that ſinneth ſhall die*, is, and remaineth true; as alſo that the ſon ſhall not bear the iniquity of the father : but that which is ſaid here in this verſe, is to be underſtood of ſuch ſons or children as follow their fathers footſteps in ſinning, and ſo fill up the meaſure of their iniquity.]

8 *Servants rule over us,* [We muſt not onely bow under the King and under the great ones of the land, but alſo under their ſervants. See *Prov. chap.* 30. on *ver.* 22.] *there is none that doth deliver us* [ſee *Pſal.* 136. the Annotat. on *verſe* 24.] *out of their hand.*

9 *We muſt fetch our bread* [All that we have need of for the ſuſtentation of our lives] *with the peril of our life,* [Heb. *upon our ſoul*; that is, with the peril or danger of our lives, as 2 *Sam.* 23. 17. and 1 *Chro.* 11. 19.] *becauſe of the ſword of the wilderneſs.* [That is, becauſe of the ſword of the enemies, that have ſubdued the whole land, and made it a wilderneſs, and there like high-way theeves and robbers lie in wait for us, when we go forth to ſeek and fetch in neceſſary proviſion, or to gather in our fruits.]

10 *Our skin is grown black like an oven,* [That is, our body is black like an oven, which waxeth black by reaſon of the ſmoke. See above *chap.* 4. *ver.* 4, 8.] *becauſe of the violent ſtorm of famine* [that is, becauſe of the horrible famine : becauſe our bodies are ſo weakened by the famine. Heb. *before the face of the*

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the storms, or, *tempests of famine.*]

11 *They ravished the women* [See *Genes.* 34. on *vers.* 2.] *at Zion, (and) the virgins in the cities of Juda.*

12 *The Princes are hanged up by their hand*, [They esteemed the noblest no more then the meanest: they hang up the one as well as the other. It is very credible, that this happened to many noble men, when even the king himself had his eyes put out, or was made blind] *the faces of the ancients were not honoured.* [As above *chap.* 4. 16.]

13 *They* [To wit, the Chaldeans] *took away the young men, to grinde*, [that is, that they might grinde; not in wind-mils, or water-mils, as they do now a dayes; but with hand-mils, or by stamping the corn in great mortars. This was a fore labour, which slaves and bond-men were wont to be put to. See *Exod.* 11. 5. *Judg.* 16. 21. and *Isa.* 47. 2.] *and the youths stumbled under the wood.* [That is, they make young boyes and children that are yet weak in their limbs, carry such great and heavy burthens of wood, that they fall under them, and fall down.]

14 *The ancients cease from the gate*, [That is, the ancient, grave, and wise men sit no more in the gates, to administer justice, and to judge between party and party, as was wont to be done aforetime. See *Genes.* 34. 20. and *Psal.* 127. 5.] *the young men from their musick-play.* [That is, the young men have no joy nor recreation any more: they do not sing nor play any more, as they were used to do in time of peace and prosperity. See *Amos* 8. 10.]

15 *The joy of our heart ceaseth*, [That is, is at an end] *our dance is turned into mourning.* [that is, whereas we were wont to be merry and joyful, we have now nothing else but cause of sorrow and mourning. See *Exod.* 15. 20. *Job* 30. 31. *Psal.* 68. on *vers.* 26. that which they here complain to have befallen them, the same God threatens them, *Jer.* 7. 34. and 16. 9. and 25. 10.]

16 *The crown of her head is fallen off*, [All the honour and glory both of the Ecclesiastical and Political estate is vanished and come to nothing. See *Job* 19. on *vers.* 9. See also *Prov.* 4. 9. and 12. 4. and 14. 24. *Isa.* 28. 5. and 62. 3. *Ezek.* 16. 12. and 1 *Cor.* 11. 7. *Phil.* 4. 1. 1 *Thess.* 2. 19.] *O woe now unto us that we have (so) sinned.*

17 *Therefore is our heart weary* [Or, *faint*; To wit, because we have so abominably provoked thee to anger, O Lord] *for these things our eyes are grown dim*, [by reason of our daily weeping for our sins, and the great afflictions that are come upon us for our sins, our eyes are grown dim. Compare 1 *Sam.* 14. 28. *Job* 17. 7. *Psal.* 6. 8. and 31. 10.]

18 *Because of the mountain of Zion, which is desolate*, [This especially grieveth mine heart, that that place where the worship of God was wont to be performed to the honour of Gods holy name, lieth now so waste and desolate] *where the foxes run upon.* [that is, because crafty deceitful men, according to their pleasure, do recreate themselves there, and do what they list. Compare *Psal.* 12. 9. and *Isa.* 34. 11, &c. crafty men are also called *foxes*, *Cant. chap.* 2. 5. and *Luke* 13. 32. But it may be here also taken according to the letter. As if the Prophet should have said, I am exceedingly grieved from my heart, that that beautiful and glorious city of *Jerusalem*, together with the beautiful Temple, do now lie so waste and desolate, that the foxes, which are otherwise afraid of men, do run and play there freely. Compare herewith *Hos.* 9. 6. and 10. 8. *Psal.* 102. 7, 8. concerning horrible desolations.]

19 *Thou, O LORD, sittest* [Others, *remainest*] *for ever, thy throne is from generation to generation* [The meaning is, though often changes and alterations do happen in the world, yea even in the Church, yet thou remainest still as the suprem: Judge sitting still upon thy judgement-seat for ever and ever: *Psal.* 9. 8. and 29. 10. and 102. 13. and 145. 13.]

20 *Wherefore shouldest thou forget us* [Compare *Gen.* 8. *vers.* 1. and 31. on *vers.* 17.] *continually?* [See *Psal.* 13. 2.] (*wherefore*) *shouldest thou forsake us (so) long time?* [Heb. *in length of dayes.* The meaning is, seeing, O Lord, that thou art our God, and we are thy people, how cometh it to pass that thy hand is so heavy upon us, and presseth us so sore, as if we were not thy people? it seemeth that thou hast determined to forget us for ever, and to let us remain for ever in this affliction. Compare *Psal.* 109. *vers.* 8, 9, 10, &c.]

21 *LORD, convert us unto thee, so shall we be converted*: [As *Jerem.* 31. 18. The meaning is, grant that we may have and shew true sorrow and repentance for our great and manifold sins, whereby we have provoked thee to anger] *renew our dayes as of old.* [as above *chap.* 1. 7. and *chap.* 2. 17. the meaning is, let it please thee to change our miserable and sad condition, into that happy condition wherein our fathers and we aforetime lived under *David*, *Solomon*, and other our Kings.]

22 *For shouldest thou utterly reject us?* [Heb. *rejecting have rejected us*] *shouldest thou be so very wroth against us?* [as if they had said, Lord, it seemeth thou hast utterly rejected us, in regard thou doest punish us so heavily, and so long: we pray thee have mercy upon us at last, and lessen our miseries, forasmuch as we address our selves unto thee with hearty sorrow and repentance.

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THE PROPHET EZEKIEL.

The Argument of this Book.

THough God suffered King Jechonia, or Jojachin, with many Jews (amongst whom was also Ezekiel) to be carried away captive to Babel, yet he forsook them not utterly, but to shew that he would preserve his Church among them even in Babel, and afterwards graciously deliver and restore it, he raised up for her service this excellent Prophet, by whom he made known unto those captives in Babel the very same, in divers Visions, Prophesies and Sermons, that he had caused to be declared by the Prophet Jeremia unto their brethren that remained in the land and at Jerusalem under king Zedekia; although by both sorts (as well by those that were at Jerusalem, as by those that were in Babel) alike incredulity and obstinate impenitency was found. At Jerusalem they believed not the Prophet Jeremia, but mocked those that had surrendred themselves to the King of Babel, and had suffered themselves to be carried away captive, conceiving that they should now be sole heirs of the land, and their brethren that were carried away captive, be shut out. In Babel they believed not the Prophet Ezekiel, but murmured against God, and esteemed themselves much more unhappy then their brethren that remained in the land, unto whom notwithstanding God foretold both by Ezekiel, and by Jeremia, much sorer plagues, besides the utter ruine of the City, Temple, and land aforesaid; but every way with additions of very fair promises, and comforts, unto the penitent and believing, of his future and sure mercy and favour, both in things corporal, and especially in things spiritual; and of his severe judgements upon all their enemies and persecutors. Hereunto tendeth chiefly this whole Book of Ezekiel, wherein he in the first three Chapters describeth a very rare and wonderful vision, whereby God confirmed, instructed, and strengthened him in his Prophetical office. In the next place, unto the 25 Chapter are most lively represented the abominable sins, especially of the Jews that were at Jerusalem and in Juda, as also their approching judgements, by divers divine tokens, visions, and Prophetical Sermons of reproof. Then to the 33 Chapter God foretelleth to the neighbouring hostile heathen as the Ammonites, Moabites, Edomites, (of whom also is treated Chapter. 35) Philistines, Tyrians, Zidonians, and Egyptians, their ruine. Moreover, from the 33 unto the 40 Chapter, are severely reproved by God the sins, murmurings, and hypocrisies of the Jews that were captives in Babel, with exhortations to true repentance, and a faithful expectation of future deliverance, gathering and blessing of his Church, not onely by the deliverance from the Babylonian captivity, but also especially of the great work of grace which God would shew unto his catholike Church both of Jews and Gentiles, by their onely Saviour and King Jesus Christ; with an advertisement of the sore battel and enmity that should befall them by Gog and Magog, with all their adherents, and with a promise of a joyful issue at last. In the nine last chapters God concludeth and sealeth up these prophecies in Babylon, with a very full and ample vision of the building of a new Temple, new worship, new government of the people of God, new inheritance, and a new city, all for Israel and the strangers: representing under figures, according as that time did require, the future gracious and blessed estate of the Church both militant and triumphant, under their King the Messias, Jesus Christ, who with the Father and the holy Ghost, as the onely true God of Israel, is to be praised for ever. Amen.

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THE PROPHET EZEKIEL.

CHAP. I

When and where Ezekiel prophesied, ver. 1, &c. God sheweth him a wonderful vision, of four beasts, 4, 5, &c. of four wheels, 15. and of a throne, wherein the the Lord did manifest himself in the form of a man, as Ruler and Judge of all the world, 26.

I *N the thirtieth year*, [Some count this year from the reign of *Nabochodonosor* the first, otherwise called *Nabopolassar*, the father of Nabochodonosor, or *Nebuchadnezzar* the Great, who subdued Syria and Judea, under whose dominion the prophet Ezekiel lived at the same time when the book of the law was also found in the temple, to wit, in the eighteenth year of King Josia, 2 *Kin.* 22. 8. & 23. 21. Others have other accounts] *in the fourth moneth*), [which for the most part agreeth with our June, and is called by the Jews *Tamuz*: meaning of the Ecclesiastical year, for the moneth of the civil year is called *Tebeth*. The word *moneth* is here inserted from the following clause] *on the fifth* (day) *of the same moneth, when I was in the midst of them that were carried away*, [to wit, as captives to Babel. Heb. *carrying away*. So 2 *Kings* 24. 15. *Ezra* 11. 11. So likewise *captivity* for captives. See *Numb.* 31. on *ver.* 19. *when I was in the midst &c.* For when Jojachin was carried away captive to Babylon with much people, the Prophet Ezekiel was also among them. See below *chap.* 33. 21. and 40. 1.] *by the river Chebar*; [Some understand here an arme of the river Euphrates, called also *Chabora* from *Chabor* a certain Commander that divided the Euphrates. Others, a certain river in Mesopotamia, running from mount *Masius* into the river Euphrates toward a city of the same name] *then it came to pass (that) the heavens were opened*, [to wit, in a supernatural manner, whereby the Prophet being in a trance, was indued with a new sight, to behold without any impediment that which was shewed him. Compare *Revel.* 4. 1. and 19. 11.] *and I saw visions of God*, [that is, which God shewed unto me, or wherein God by certain forms caused himself to be seen by me in the spirit. So below *chap.* 8. 3. and 40. 2. See of divine visions, *Gen.* 15. on *ver.* 1. concerning this vision there be divers expositions of it in the Church of God, amongst which that which seemeth to be the fittest is here followed.]

2 *On the fifth* (day) *of the same moneth*, (*that was the fifth year of King Jojachins carrying away*,) [If to these five years we add the eleven years of Jojachins reign, 3 *Kings* 23. 36. the three moneths of Joahaz, 2 *Kin.* 23. 31. and the fourteen last years of Josias, we find the thirty years with three months, whereof is spoken in the former verse.]

3 *The word of the LORD came expresly* [Heb. *coming to pass came to pass*] *unto Ezekiel* [Heb. *Jechezkel*. This name signifieth *strength of God*, or *strengthened by God*] *the son of Buzi, the Priest, in the land of the Chaldeans, by the river Chebar: and the hand of the LORD was there upon him*, [that is, ability to prophesy was given him of God. See 2 *Kings* 3. on *ver.* 15. So below *chap.* 3. 22. and 37. 1. and 40. 1. For *hand* is found *spirit*, below *chap.* 11. 5. The meaning is one and the same. For the spirit of God giveth the ability and the gift for to prophesie, 1 *Cor.* 12. 4, &c.]

4 *Then I looked, and behold a whirlwind came* [To wit, not onely to stir up the Prophet to attention, but also to represent the terrible power of the supreme Judge, which he would put in practice against Jerusalem, by the enemies thereof. See of such a similitude, *Job* 9. on *ver.* 17.] *from the north*, [to wit, from whence the Jews enemies, that is, the Chaldeans should come. Compare *Jerem.* 1. 13, 14, 15.] *a great cloud*, [Understand hereby the army of the Chaldeans. See *Jerem.* 4. 13. Compare below *c.* 30. 18. and 38. 9.] *and a fire that caught (in it)*, [or *infolding*

infolding it self; to wit, in that cloud, or *compassing it*: compare *Exod.* 9. 24. This *fire* caught in the cloud signifieth the burning of the city of *Jerusalem* and the Temple] *and a brightness was round about that (cloud)* [by the *brightness* here is meant the glory of justice which God geteth by his punishments and judgements, *Psal.* 51. 6. *Isa.* 5. 16.] *and out of the midst thereof* [that is, of the fire, as appeareth by the end of this verse] *was as the colour* [Heb. *eye*; that is, colour or hue whereupon the eye hath its operation. So *Levit.* 13. 55. *Numb.* 11. 7. below *vers.* 7.] *of Hasmal*, [many understand hereby a kind of rosin called *amber*, by the Latines *Succinum*. Others take it to be a kind of metal called *Electrum*, consisting of gold, whereof the fifth part is silver, in colour like unto pale gold. Others understand the word of the *purest burning copper* or *steel*: some take it for the colour of very *fiery coles*; having the name (as some conceive) from *hasty cutting* asunder, *consuming*, &c. This suiteth well with burning *steel* and *coles*] *out of the midst of the fire*. [That is, the form thereof appearing when it lyeth and burneth in the midst of the fire. Compare this vision with that which is recorded below *chap.* 10.

5 *And out of the midst thereof* [To wit, of the fire, wherein was the colour of *Hasmal*] *(came) the likeness of four beasts*: [By these beasts are to be understood the holy Angels, because they are called *Cherubims*, below *chap.* 10. *vers.* 15, 20. Now that these four beasts are said to come out of the midst of the fire, this signifieth both the brightness of their nature, and the fervency of their operation; herewith agreeth the name *Seraphims*, being derived from *Saraph*, that is, to burn, *Isa.* 6. 2, 6.] *and this was their shape, they had the likeness of a man.* [To wit, for the most part of their body; for they had the face, hands, and legs of a man, *vers.* 7, 8. Angels are likened unto men, because they have understanding and will, but much more perfect then men, 2 *Sam.* 14. 20. *Psal.* 103. 20. 1 *Pet.* 1. 12.]

6 *And every one had four faces*; [Whereof see below *vers.* 10. So *chap.* 10. 14.] *likewise every one of them had four wings*, [to wit, two for to flie with, notwithstanding in this vision they lifted up towards the firmament, and in a maner covered their faces herewith; which wings signified partly their speediness in the executing of Gods commands, and partly their willing and ready attendance and disposition to minister unto God their Lord and master. And two other wings they had for to cover their body therewith; which sheweth both their reverence towards God, and the invisibility of their nature and essence unto man. In *Isa.* 6. 2. and in *Revel.* 4. 8. are six wings ascribed unto the Angels, to wit, two more besides these four, wherewith they cover their faces, because they were before the throne of God, whose brightness and Majesty they were not able to endure.]

7 *And their feet* [That is, leggs, or shanks] *were straight feet*, [signifying the straightness of their works. Heb. *and their feet, the foot was straight*] *and the soles of their feet* [meaning that part of the leg that is properly called *the foot*] *were like the soles of calves feet*, [which are round and strong, to signifie the swiftness and readiness of the Angels in the executing of their ministery] *and sparkled* [to shew that the works which God performeth by the Angels are clear and glorious] *like the colour of smooth copper*. [or, *polished, scoured*, and *cleansed copper*; signifying the purity of the Angels. Compare *Revel.* 1. 15.]

8 *And the hands of a man* [Understand by these hands, the works of the holy Angels which they do according to Gods command, and the aptness that is in them for those works] *were under their wings*, [to wit, to signifie that their works are invisible and unknown to men] *on their four sides*, [Heb. *four squares*, whereby is represented, that they executed Gods commands in and over all the corners of the world. Compare below *chap.* 43. 16, 17.] *and they four had their faces and their wings.*

9 *Their wings were joyned together* [Understand this of the wings wherewith they flew: and compare below *vers.* 11.] *the one to the other*: [Heb. *the woman to her sister*; that is, to one another. So *Exod.* 26. 3, 5, 6. below *vers.* 23. and 3. 13. This joyning together seemeth to signifie the natural friendship and peace that is among the holy Angels in the executing of their ministeries] *they turned not back when they went*: [that is, they departed not from the way, but went on equally in it. So below *vers.* 12. and 17.] *they went every one straight on before his face.* [That is, they went straight forward, keeping an equal pace, toward the place that was before their face, and unto which they were to come. This signifieth that the holy Angels go on in the work enjoyned them by God, without any looking back, and without being turned aside by any impediment.]

10 *Now the likeness of their face was the face of a man*; [To wit, before. See the signification above on *vers.* 5. Observe, that every beast had four faces; before, the face of a man; behind, the face of an eagle; on the right side, the face of a lion; and on the left, the face of an ox; as followeth] *and they four* [to wit, the four beasts] *had the face of a lion* [to wit, for to signifie thereby, that the Angels are very strong. Of the strength of lions see *Judg.* 14. 18. *Prov.* 30. 30. Of the strength of the holy Angels see 2 *Kings* 19. 35. *Coloss.* 1. 16. Who are also stronger then the devils, because they overcome them when they encounter with them, *Dan.* 10. 13. *Revel.* 12. 7, 8, 9.] *on the right side: and they four had the face of an ox* [this signifieth the ministring perseverance of the holy Angels in the execution of the charges laid upon them by God] *on the left side: they four also had the face of an eagle.* [To wit, behind, opposite to the face of a man, which was before. Understand hereby the quickness and activity of the Angels in working.]

11 *Also their faces and their wings* [Meaning the two wings wherewith they flew, which they lifted up as if they would flie, as followeth] *divided upward*: [that is, distinctly lifted up and stretched forth unto God that sate above the four beasts on a high throne in the form of a man: whereby is signified, that the holy Angels are active with all their minds and affections to receive and execute the commands of God. Others, *These*, or *thus were their faces: but their wings were spread upward*] *every one* [to wit, of the beasts] *had two* [to wit, wings] *joyned together* (the one) *to the other*, [See above *vers.* 9. and the Annotat.] *and two covered their bodies.* [See above the Annotat. on *vers.* 6.]

12 *And they went every one straight on before his face*: [See above on *vers.* 9.] *whither the Spirit was to go*, [meaning the Spirit and the power of God, which worketh from the Father by the Son, *Zach.* 4. 6. and whereby these beasts were moved and governed. Compare below *chap.* 2. on *vers.* 2. and *chap.* 3. *vers.* 14. and 8. 3. and 11. 19, 5. and 43. 5.] *they went: they turned not back as they went.* [See above *on vers.* 9.]

13 *As for the likeness of the beasts, their form was like burning coles of fire*, [Which not onely shewed unto the Prophet, that here some divine thing was

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done, and that theſe beaſts were no mean ordinary beaſts, but were Angels of God; moreover ſignifying the burning of Gods wrath, whereof theſe Angels were to be ſpeedy and terible executioners, Compare *Pſal.* 18. 9. and 140. *verſ.* 10. where burning coles ſignifie Gods judgments] *like the form of torches*: [Compare *Dan.* 10. 6.] *that (fire) went continually between thoſe beaſts*: [or *cauſed it ſelf to go*, &c. That is, went ſtedfaſtly on, by darting out perpetually new flames of fire: whereby may be underſtood the perpetual motion of the Angels for to execute Gods wrath, as likewiſe the conſtant purpoſe of God ready to puniſh the wickedneſs of the Jews] *and the fire had a brightneſs*, [ſignifying the purity of Gods juſtice which plainly appeareth in his judgments] *and out of the fire came forth lightning*. [Underſtand hereby, partly the dreadful terours that fall upon men by Gods juſt judgments, partly the uncomprehenſible ſpeedineſs which the Angels uſe in executing thoſe judgments. Compare *Matth.* 24. 27.]

14 *Now the beaſts ran, and returned as the ſhape of lightning.* [To wit, not by withdrawing themſelves from any work begun out of wearineſs, but by preſenting themſelves again before God, when their work is finiſhed, being ready again to receive new commands. Of the former they are cleared, above *ver.* 9, and 12, and this latter is here aſcribed unto them.]

15 *When I beheld thoſe beaſts, behold, there was a wheel upon the earth* [Which wheel (according to the opinion of ſome) ſignified the world, which is here upon the earth ſubject to many changes, like a running wheel, wherein oftentimes the upper part cometh below, and the lowermoſt cometh above. See below *chap.* 10. 13.] *by thoſe beaſts*, [Underſtand that every beaſt had a wheel; ſo that there were four wheels. See below *verſ.* 16. and *chap.* 10. 9, 12.] *according to the four faces* [that is, ſides or corners, wherewith they looked towards the four corners of the world. For every wheel was double, being one wheel in another joyned together overthwart, ſo that thoſe two wheels faſtened together had the form of a bullet or ball, and four ſides, whereupon they might be rolled and moved by the Angels to the four corners of the earth, ſometimes to one, and ſometimes to another quarter] *thereof*. [To wit, of the wheel, or of every one of the beaſts.]

16 *The faſhion of the wheels, and of their workmanſhip*, [Or, *work*; that is, form and faſhion. So is this word taken, 1 *Kings* 7. 17, 19, 26, 33. So likewiſe here in the ſequel] *was like unto the colour of a beryl*; [See *Cant.* 5. on *verſ.* 14.] *and they four had one manner of reſemblance*. [Whereby is ſignified, that the world is every where like unto it ſelf, to wit, unſtable and tranſitory. Some apply this reſemblance to the beaſts] *moreover, their ſhape, and their workmanſhip* was as it were a wheel in *the middle of a wheel*. [See the former verſe, on the words *four faces*. The ſignification hereof is, though the world by Gods ordering be very wiſely governed, yet many things in it every where (whenſoever it pleaſeth God in his juſt judgment) are both in general, and in particular, very ſuddenly confounded, and turned upſide down; which he knoweth very well how to redreſs to his own glory, and to the ſalvation of his people.]

17 *When they went they went upon their four ſides*: [To wit, either to the fore-part, where the face of a man was; or to the hinder part, where the eagles face ſtood; or to the right ſide, which had the face of a lion; or to the left ſide, where the oxes face ſtood; ſo that in going there was no turning back, as followeth, according to the face of the beaſt, or Cherub. The ſame is alſo ſaid above of the beaſts, *verſ.* 9, and 12.] *they turned not back when they went*. [See above on *verſ.* 9.]

18 *And their wings* [Heb. *backs*: Meaning the rands, or, the iron-work of every wheel, which are the outermoſt and higheſt part thereof: ſignifying the greateſt, higheſt, and fearful things of the world; and that all theſe are under the power of God, and are governed by him by the miniſtry of his Angels, as followeth] *they were ſo high that they were dreadful*; [Heb. *and they had height, and they had dreadfulneſs*; that is, they were ſo high, as that they were dreadful, or cauſed fear] *and their wings were full of eyes round about thoſe four (wheels)*: [Theſe eyes point us to the providence of God, who beholdeth and governeth all things upon the face of the earth. Compare 2 *Chron.* 16. 9. *Job* 34. 21. *Pſal.* 33. 18. *Jerem.* 16. 17. *Zach.* 3. 9. and 4. 10.]

19 *Now when the beaſts went, the wheels went by them: and when the four beaſts were lift up from the earth, the wheels were lift up.* [This ſignifieth unto us, that the alterations that happen in this world are governed by God by the miniſtry of his holy Angels: the ordering whereof though it be for the moſt part incomprehenſible, that it is juſt and righteous.]

20 *Whitherſoever the Spirit was to go*, [See above *verſ.* 12. and the Annotat.] *they* [to wit, the wheels] *went: whitherſoever the Spirit was to go*: [he repeateth the ſame again, to make the matter more plain and certain] *and the wheels were lifted up over againſt them*; [to wit, the beaſts, with whoſe lifting up the wheels were alſo lifted up among them] *for the Spirit of the beaſts* [Heb. *of the beaſt*. The ſingular number for the plural. So below *verſ.* 21, and 22.] *was in the wheels*. [The meaning is, that the wheels were moved and driven by one and the ſame Spirit, whereby the beaſts were moved and driven, namely, by the Spirit of God. Others, *a Spirit of life was in the wheels.*]

21 *When thoſe* [To wit the beaſts] *went*, (theſe) [To wit, wheels; ſo in the ſequel] *went*; *and when thoſe ſtood*, [that is, were no more moved, nor went forward. Underſtand withal, that the Angels having finiſhed their work, do quietly wait for other charges that God may lay upon them] *they ſtood: and when thoſe were lifted up from the earth, the wheels were lifted up over againſt them*; [See above in the end of the 20. verſe] *for the Spirit* [See above on *verſ.* 12.] *of the beaſts* [Heb. *of the beaſt*; as *verſ.* 20.] *was in the wheels*.

22 *And upon the heads of the beaſts* [Heb. *of the beaſt*; as before] *was the likeneſs of a firmament*, [What the firmament or expanſion which was created of God in the beginning properly is, may be ſeen, *Geneſ.* 1. on *verſ.* 6. Now here is ſpoken of the likeneſs of that firmament, which was ſhewed unto the Prophet in this viſion; and conſequently was not a thing that in its own nature and eſſence perpetually remained, but was onely a ſhape and appearance thereof] *like the colour* [Heb. *eye*. See above on *v.* 4.] *of the dreadful chryſtal, ſpread forth over their heads above*. [Or, *of dreadful ice*, &c. for the word *Kerach* is for the moſt part taken for ice; but it is here by Expoſitors rendred *chryſtal*: as the ſame is alſo like unto ice congealed and hardened into a ſtone, very clear, bright, and tranſparent: ſo that the form or faſhion of this firmament was like unto tranſparent ice, of ſuch clear brightneſs, that it was a terrible thing to behold, for which cauſe it is here alſo called *dreadful*, or *terrible*. This firmament was above over the heads of the beaſts, or Angels, intimating, that the Lord could through it conveniently ſee all that

was

was under it, and that the Angels could in ſome ſort behold his Majeſty that was above it.]

23 *And under that firmament were their wings ſtraight up*, [That is, lifted upward. See above on *verſ.* 6. and compare above *verſ.* 11.] *the one toward the other*: [Heb. *the woman toward her ſiſter*. See above on *verſ.* 9.] *and every one had two* [underſtand this of the other two wings which every one of theſe beaſts had hanging downward, to cover their bodies withall, as followeth. See above on *verſ.* 6.] *which covered their bodies hitherward*, [that is, whereof the one covered their own ſide, to wit, the fore part, and the other the other ſide, to wit, the hinder part: for theſe beaſts had but four wings, whereof the two uppermoſt were lifted up, wherewith they flew, and the other two hung down, to cover their bodies therewith] *and every one had two* [the repetition of one or more words is done according to the manner and cuſtome of ſpeaking uſed by the Hebrews when they make any diviſion. See *Geneſ.* 7. on *verſ.* 2.] *which covered them thitherward*, [that is, whereof the other wing covered the hinder ſide or part of their bodies.]

24 *And when they went, I heard a noiſe like the noiſe of many waters, as the voice of the Almighty*, [Underſtand withall, *when he ſpeaketh*, from below *chap.* 10. *verſ.* 5. Some underſtand it of the ratling or rumbling of the thunder. See *Pſal.* 29. 3.] *(as) the voice of a cry, as the noiſe of an hoſt*: [this various ſound ſignifieth partly an holy acclamation and thankſgiving of the Angels; and partly, that the judgements of God which he executeth upon the wicked by the miniſtry of his Angels, are moſt dreadful and terrible, ſo that every one hath cauſe to be amazed thereat] *when they ſtood*, [See above on *verſ.* 21.] *they let down their wings*.

25 *And there came a voice* [To wit, whereby the Prophet was ſtirred up to attend, and to receive the commands of God with reverence and obedience. Compare *Exod.* 19. 16. *Revel.* 1. 10.] *from above the firmament which was over their heads*; [to wit, the heads of the four beaſts] *when they ſtood and let down their wings*.

26 *And above the firmament that was over their heads was the likeneſs of a throne*, [This ſignified a royal Majeſty, and the power of a ſupreme judge, *Geneſ.* 41. 40. 1 *Kings* 1. 13. and 7. 7. *Prov.* 20. 8.] *as the form of a Saphir-ſtone*: [whoſe colour is skie-colour, ſhining with golden pearls. See *Job* 28. on *verſ.* 16, it ſignified an heavenly throne full of majeſty and glory, Compare *Exo.* 24. 10.] *and upon the likeneſs of the throne was the likeneſs as the form of a man* [which was the repreſentation of the majeſty of God. Compare *Iſa.* 6. on *v.* 1. Some apply it eſpecially to the majeſty of our Lord Jeſus Chriſt, true God and man in unity of perſon, the onely Mediatour of all believers, and the judge of all men; who below *chap.* 8. 6. calleth the Temple *his Sanctuary*, and here *verſ.* 28. is called *the Lord*] *being above upon it*. [to wit, as an everlaſting King, and ſupreme Judge: 2 *Sam.* 7. 13. *Pſal.* 45. 7. *Matth.* 25. 31. *Luke* 1. 32, 33. *Joh.* 5. 22, 27. *Acts* 10. 42. and 17. 31.]

27 *And I ſaw as the colour of Haſmal*, [Namely, round about him that ſate above the firmament on the throne. Of *Haſmal* ſee above on *verſ.* 4.] *as the form of fire*, [whereby was ſignified the eternal Godhead, who is called a *conſuming fire*, *Deut.* 4. 24. See the Annotat. there] *round about within it* [that is, round about within the colour of *Haſmal*: ſo that it ſeemed, that he that ſate on the throne was compaſſed about with burning *Haſmal* from his loins upward unto his head, and downward unto his feet; as followeth] *from the form of his loins and upward; and from the form of his loins and downward, I ſaw as it were the form of fire, and brightneſs round about upon him*. [Which ſignifieth that God dwelleth in a light which no man can approch unto, 1 *Tim.* 6. 16. and yet notwithſtanding remaineth ſtill a light of comfort and ſalvation to all thoſe that are his, that is, to true believers, *Pſal.* 27. 1. *Iſa.* 60. 20. *Mich.* 7. 8.]

28 *As the form of the bow that is in the cloud in the day of a great ſhowre of rain, ſo was the form of the brightneſs round about*: [The likeneſs of the rain-bow ſerved to ſet out and magnifie the Majeſty of him that ſate upon the throne, and the reverent awe of the Prophet toward the ſame. Thereby may be alſo underſtood a token of mercy and favour, which God in puniſhing would ſhew unto true penitents] *This was the form of the likeneſs of the glory of the LORD*, [to wit, whereby God manifeſted himſelf in this viſion: whereof ſee alſo below, *chap.* 3. 23. and 8. 4. and 9. 3, &c. *Exod.* 6. 7. *Levit.* 9. on *ver.* 6. *Numb.* 14. on *ver.* 10. So then hereby is to be underſtood Gods glorious preſence, and conſequently he himſelf] *and when I ſaw it, I fell upon my face*. [to wit, being aſtoniſhed by that dreadful manifeſtation of the divine majeſty, and being ready to honour the ſame with adoration. Compare *Geneſ.* 17. on *verſ.* 3.]

CHAP. II.

The Prophet being terrified by the former viſion, is raiſed up by God, verſ. 1, 2. *and called to the prophetical office among the children of Iſrael, with inſtruction and ſtrengthening againſt their obſtinacy*, 3 *and the viſion of a roll that was written within and without*, 9.

AND *he ſaid unto me*, [To wit, he whoſe voice he had heard, above *chap.* 1. 28. who no doubt was he that ſate upon the throne, *verſ.* 26. of the ſame chapter] *Child of man*, [ſo the Lord calleth him, leſt he ſhould lift up himſelf through the excellent revelation of the heavenly viſion before deſcribed, but rather humble himſelf by the conſideration of his humane infirmity. This name alſo ſerved for comfort unto the Prophet; as if God ſhould ſay, I know that thou art but a weak man, and therefore art afraid of my majeſty, yea that thou alſo ſhalt be vexed by reaſon of the contempts that ſhall befall thee from the *Jews*: but look unto me that call thee unto this office, and not upon thy ſelf, who art but a weak frail man] *ſtand upon thy feet*, [for the Prophet was fallen down upon his face, affrighted by the terrible viſion that was ſhewn unto him] *and I will ſpeak with thee*.

2 *Then the Spirit* [Meaning the Spirit of God, that enabled him to do that which God commanded him, *Iſa.* 48. 16. and 61. 1. So below *chap.* 3. 24.] *entred into me when he ſpake unto me, which ſet me upon my feet: and I heard him that ſpake unto me*. [to wit, the Lord, that ſate upon the throne.]

3 *And he ſaid unto me, Child of man, I ſend thee to the children of Iſrael*, [Meaning the *Jews* that were carried away captive with *Jojachin*, out of their own countrey *Judea* into *Babylon*, below *chap.* 3. *verſ.* 11. howbeit there under may be alſo comprehended the ten tribes that were ſcattered out of their own land among the heathen. Some underſtand thereby alſo the *Jews* that ſtill dwelt in their own countrey, to whom the Prophet *Jeremia* was ſent of God] *to the rebelling nations*, [there is the word *Gojim*, which

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signifieth *heathen*; So the Lord seemeth to call his people here, because they were so far departed from him by idolatry, as that they were no better then the heathen: although it be also attributed to the Israelites in a good sense, *Exod.* 19. 6. *Jos.* 3. 17. and 5. 8, *&c.*] *that have rebelled against me: they and their fathers have transgressed against me, even unto this very day.* [Heb. *unto the bone, or being of this very day.* So *Gen.* 7. 13. and 17. 26. *Levit.* 23. 14. and 24. 2. and 40. 1.]

4 *And those children are hard of face,* [That is, without shame. Compare *Jerem.* 3. 3. and 5. 3. and below *chap.* 3. 7. [*and stiff of heart*: [Stiff of heart are those that stiffen or harden their hearts. Who these are, see *Exod.* 4. on *ver.* 21.] *I send thee unto them, and thou shalt say unto them, Thus saith the Lord LORD,* [this was usually the preface of the prophets, when they were to declare somewhat according to Gods command. Now Ezekiel being called to be a Prophet, he is hereby authorized to speak thus; and he is also engaged to speak no otherwise then God had spoken to him.

5 *And they, whether they will hear, or whether they will forbear* [The Lord will have the Prophet only to look upon his charge, & not upon the event or issue. So below *v.* 7. *&ch.* 3. 11, 27.] (*for they are a rebellious house*): [Heb. *a house of rebellion*; to wit, against the Lord their God. *House* for *people*: so below *ver.* 6. and 3. 26, 27, *&c.* Also *children of rebellion*, Numb. 17. 10. *a people of rebellion*, Isa. 30. 9.] *they shall know that a Prophet* [that is, a person immediately sent by God, to declare his will, to raise up the decayed state of the Church, to threaten the wicked, to comfort the godly, to foretel things to come, especially concerning the Messias, and also to instruct Magistrates and rulers concerning their office and duty.] *hath been in the midst of them.* [that is, be convinced that the Lord hath admonished them by his minister, and exhorted them to repentance, and yet they remaining obstinate and hardened are utterly left without excuse]

6 *And thou, child of man, be not afraid of them, neither be afraid of their words; though rebels and thorns* [Meaning men that prick and hurt either with words or deeds] *be with thee, and thou dwellest with Scorpions:* [Others, *thistles*. Understand very crafty and mischievous men, who know cunningly to shoot out the destructive poison of their malice and wickedness] *be not afraid of their words, nor be dismaied at their looks; for they are a rebellious house.*

7 *But thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are rebellious,* [Heb. *rebellion*. So *Prov.* 17. 11. and here in the next verse. Compare *Job* 24. on *ver.* 20. and 35. on *ver.* 13.]

8 *Yet thou child of man, hear that which I speak unto thee; be not thou rebellious like that rebellious house: open thy mouth and eat that I give thee.* [By this token the prophetical office is delivered unto Ezekiel, and he is charged thereby, not onely to hear the revelations of God readily and willingly, but also to ponder them diligently, and to discharge them faithfully. Thus were also other men of God by certain tokens installed and consumed in their offices and places. See *Exod.* 4. 2, 3, 4. *Isa.* 6. 6, 7. *Jerem.* 1. 9. *Rev.* 10. 8, 9, 10.]

9 *Then I looked, and behold, there was an hand put forth unto me; and lo, therein was the roll of a book:* [Or *a letter rolled together*. In former time writings or books written in paper or parchment were fastened together, wrapped round about a stick, and rolled together; by reason whereof they were called a *roll*. See *Psal.* 40. on *ver.* 8. likewise *Isa.* 8. 1. and 34. 4. *Jerem.* 36. 2. *Ezra* 6. on *ver.* 2.]

10 *And he spread the same out before my face; and it* [To wit, the roll of the book] *was written before and behind:* [that signified that the judgements that God would send upon the Jews were manifold] *and in it were written lamentations, and sighing, and woe.* [to wit, which signified the miserable condition that should befall the Jews by Gods just judgement]

CHAP. III.

The Prophet eateth up that roll at the command of God, verf. 1. *&c. who again chargeth, instructeth, and strengtheneth him against the peoples obstinacy:* 4 *sheweth him again his glory, and instructeth him concerning the office of a faithful Prophet, and the usefulness thereof.* 12 *The glory of the Lord is shewed unto him again,* 22 *God shutteth and openeth the Prophets mouth,* 25. *&c.*

AFter that he said unto me, *Child of man, eat that thou shalt find:* [See above *chap.* 2. on *ver.* 8. that is, eat that which is here present, to wit, this rolled letter, as the following words expresse. See the same phrase *Ge.* 19. 15. 2 *Kin.* 19. 4. *Jer.* 10. 15, 16.] *eat this roll,* [See above *chap.* 2. on *ver.* 9.] *and go speak unto the house of Israel.* [See above *chap.* 2. on *ver.* 3.]

2 *Then I opened my mouth, and he gave me that roll to eat.*

3 *And he said unto me, Child of man, give thy belly to eat, and fill thy bowels with this roll that I give thee: then did I eat (it) & it was in my mouth like honey for sweetness.* [Hereby he doth intimate, that the revelations of God were pleasant and delightful unto him. For though the contents thereof grieved him, yet he assented altogether to the end and scope thereof, which was to declare the justice of God in the punishing of sins. Compare *Jerem.* 15. 16. *Rev* 10. 9.]

4 *And he said unto me, Child of man, go thy wayes, go to the house of Israel, and speak unto them with my words.*

5 *For thou art not sent unto a people deep of speech,* [Heb. *deep of lips*; that is, of a dark, unknown, and strange speech: for that which is deep is also dark; and that which is dark is not well known. So *Isa.* 33. 19. and here in the next verse] *and heavy of tongue:* [that is, language. Understand again a language that is strange, outlandish, and unknown: for that falleth heavy to him that is not versed in it. *Exod.* 4. 10. Moses calleth himself *heavy of tongue*, because he was not eloquent] (*but*) *to the house of Israel.*

6 *Not to many nations deep of speech, and heavy of tongue, whose words thou canst not understand:* [Heb. *hear*. See *Gen.* 11. on *ver.* 7.] *if I had sent thee unto them, would they not have hearkened unto thee?* [that is, they would not have been so incredulous, obstinate, and unthankful as the Israelites are at this day: as the same also appeared by the repentance of the Ninevites at the preaching of Jonas. Compare *Matth.* 11. 21, 23. Others, *if it were not* (so), to wit, that thou dost not understand their language, nor they thine, *I had sent thee unto them, and they would have hearkened unto thee.*]

7 *But the house of Israel will not hearken unto thee, because they will not hearken unto me: for all the house of Israel* [Meaning, except the true believers and elect, such as were Jeremias, Baruch, Daniel, and his companions, and many others] *is stiff of forehead* [that is, impudent. So above *chap.* 2. 4. *hard of face*] *and they are hard of heart.* [So above *chap.* 2. 4. *stiff, or hardened of heart.* Compare *Exod* 4. on *verf.* 21. also *Prov.* 28. on *ver.* 14.]

8 *Behold I, have made thy face stiff* [Understand a stiffness proceeding not from a froward nature, (which consisteth in a hard cruel heart, and discovereth it self in a bold impudent face) but from the spirit of Christ, consisting in a strong faith and confidence in Gods gracious help, joyned with activity in working, and couragiousness in the outward countenance] *against their faces, and thy forehead stiff against their forehead.*

9 *I have made thy forehead as a diamond,* [See of the Hebrew word *Schamir*, which many render an *Adamant*, or *Diamond*, Jerem. 17. on *ver.* 1.] *harder then a rock: fear them not, neither be dismaied at their looks, because they are a rebellious house.* [the Lord giveth a reason why he had furnished his Prophet with strength, that he might not fear, to wit, because he had to deal with a wilfull and obstinate people, which were to be dealt withall with an undaunted boldness and courage. Others, *although they are a rebellious house.* So the reason should be expressed, why the Prophet might find himself to be dismaied. Heb. *an house of rebellion.* So in the sequel.]

10 *Moreover, he said unto me, Child of man, receive in thine heart all my words that I (shall speak) unto thee, and hear them with thine ears.*

11 *And go thy wayes, come to them that are carried away,* [Heb. *transportation, or carrying away.* See above *chap.* 1. on *ver.* 1.] *to the children of thy people,* [that is, to thy people and nation, namely, the Jews that were carried away captive. Compare *Genes.* 23. 11. 2 *Chron.* 25. 5, *&c.* God calleth not the Israelites *his people*, because they were rebellious against him, but Ezekiels people; that is, those that were of his nation. Compare *Exod.* 32. 7.] *and speak unto them, and say unto them, Thus saith the Lord LORD: whether they will hear, or whether they will forbear.* [See above *chap.* 2. on *ver.* 5.]

12 *Then the spirit* [See above *chap.* 2. on *ver.* 2.] *took me up, and I heard behind me a voice of a great rushing,* [to wit, made by the beasts, the Angels, or Cherubims. See the next verse] (*saying*), *praised be the glory of the LORD* [Compare *Isa.* 6. 3. *Luke* 2. 13, 14. *Revel.* 4. 8. *of the Lord*; that fare upon the throne. See above *chap.* 1. 26. The meaning is, that his glory should not be diminished by the destruction of Jerusalem, and of the Temple, but rather be the more exalted by the demonstrations of his justice against the back-sliding Jews] *out of his place,* [to wit, removing, and departing. Understand by this place Jerusalem, and especially the Temple, which God had chosen for his habitation, as a token of his presence among that people; 1 *King.* 8. 13. 2. *Chron.* 6. 2. *Psal.* 132. 13, 14. This place God would forsake for a while, *Hos.* 5. 15. *Mich.* 1. 3.]

13 *And I (heard)* [This word is here inserted from the former verse] *the sound* [Heb. *voice*. So in the sequel] *of the wings of the beasts,* [this was a token that the holy Angels with a glorious sound of applause reverenced and magnified the judgements of the supreme judge] *that touched* [Heb. *kissed*; that is, hit, or touched] *one another,* [Heb. *the woman her sister*: that is, the one the other. See above *chap.* 1. on *verf.* 9.] *and the sound of the wheels over against them,* [to wit, the beasts, or the wings of the beasts] *and the sound of great rushing.* [hereby was intimated, that the ruine of the Jews should come suddenly, and should be also very terrible.]

14 *Then the spirit,* [To wit, the holy Ghost. See above *chap.* 1. on *ver.* 12. and *chap.* 2. on *ver.* 2.] *lifted me up, and took me away,* [to wit, from the place wherein he saw the vision, to the habitation of the captives. With the sight of his spirit it may be there was also the transporting of his body] *and I went utterly grieved* [Heb. *bitter*; that is, was inwardly sore grieved. See 2 *Kings* 4. on *ver.* 27.] *by the heat of my spirit*; [that is, by the hot disquietness, and heavinesse of my mind occasioned in me, because I was called to this prophetical ministry, and was to preach such terrible things. *Ezekiel* confesseth his own weakness. See the like examples of infirmity in Moses, *Exod* 3. 11, *&c.* and 4. 1, 10. in *Jerem.* 1. 6. (*of my spirit*) meaning the Prophets own will, inclination and motion, which is here opposed to the power of the holy Ghost. See 2 *Kings* 19. on *ver.* 7.] *but the hand of the LORD was strong upon me,* [Meaning the power of the Lord, which conquered the opposition of Ezekiels weak nature. Others understand the spirit of prophesy, as above *chap.* 1. 3. See the Annotat.]

15 *And I came to the carried away* [Heb. *to the carrying away or transportation.* See above *chap.* 1. on *ver.* 1.] *at Tel-abib,* [the word signifieth *an heap of green ears of corn.* Compare *Exod.* 9. 31. *Lev.* 2. 14. that is, of new fruits. But *Tel-abib* is here taken for a country so called, lying in Mesopotamia about the river Euphrates. See *Ezra* 2. on *ver.* 59.] *that dwelt by the river Chebar,* [See above *chap.* 1. on *ver.* 1.] *and I stayed where they dwelt:* [Others, *and* (*by*) *Haefcher, where they dwelt.* Thus *Haefcher* is the name of another river, called by Geographers *Saocora*, between which and the river *Chebar* the country of *Tel-abib* lay] *yea I stayed* [the Hebrew word signifieth oftentimes not onely *to dwel*, but also to stay or tarry. See 2 *Chron.* 32. on *ver.* 10. [*there astonished* [to wit, at the terrible judgements of God that should fall upon the Israelites, and which I was to denounce] *in the midst of them,* [*among them*] *seven daies.* [He sate so long still, without revealing any thing, either because being amazed he knew not how to begin his ministry, or because he was afraid to undertake it, or because he expected further and fuller charges from God.

16 *Now it came to pass at the end of seven daies, that the word of the LORD came unto me, saying:*

17 *Child of man, I have made thee a watchman over the house of Israel:* [The Prophets and other ministers of the word of God are called *watchmen*, because they are appointed by God to give warning to his people to avoid all dangers that may arise either from false doctrine, or scandalous conversation. See *Isa.* 21. 11, & 52. 8, 56, &. 10. 11. *Jer.* 6. 17. below *c.* 33. 2. *Acts* 20. 28, 29. Its a comparison taken from watchmen, that are set upon high towers, or other places, to give notice to the inhabitants of the place, of the enemies coming, or of any other danger near hand, to the end that that they may be in readiness and upon their guard to oppose it. See 1 *Sam.* 14. 16. 2. *Sam.* 13. 34. and 18. 24. 2 *King.* 9. 17.] *therefore thou shalt hear the word at my mouth, and give them warning* [See of the word *to give warning*, *Psal.* 19. on *ver.* 120.] *in my name.* [Heb. *from* or *by me*: that is, in my name, by my command, or appointment, or by charge, warrant, and authority from me]

18 *When I say unto the wicked, Thou shalt die the death,* [Heb. *dying thou shalt die.* Compare *Gen.* 2. 17. and 3. 4. with the Annotat.] *and thou givest him not warning, nor speakest to warn the wicked from his wicked way,* [See *Prov.* 2. on *ver.* 12.] *that thou maist save him alive:* [to wit, not as God, the onely workman by his own power, but as his instrument by the administring of his word, which is called the *power of God*, 1 *Cor.* 1. 18. See 1 *Cor.* 3. 5, 6, 7, 8, 9. Thus the ministers

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niſters of God are ſaid *to make many righteous*, Dan. 12. 3. *to be fiſhers of men*, Matth. 4. 19. *to be the light and ſalvation of the Gentiles*, Acts 13. 47. *to open the eyes of men, that they may turn from darkneſs to light*, &c. Acts 26. 18. *to ſave themſelves and thoſe that hear them*, 1 Tim. 4. 16. *to ſave the ſoul from death*, *and to cover a multitude of ſins*, James 5. 20, &c. Compare Jerem. 1. on ver. 10] *that wicked (man) ſhall die in his iniquity*, [that is, for his iniquity. Compare Lev. 15. 3. below verſe 19, 20. and chap. 18. verſe 25.] *but his blood will I require at thine hand.* [See Gen. 42. on verſe 22.]

19 *Yet when thou warneſt the wicked, and he turneth not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.* [To wit, from my vengeance and puniſhment, which otherwiſe would have come upon thee. So below verſe 21.]

20 *Alſo when a righteous man* [To wit, in ſhew and outward appearance before men, not in deed and in truth before God. So is the word *righteous* taken Prov. 18. 17. below chap. 18. 24, 26. and 33. 13. Matth. 9. 13. Luke 18. 9, 14. ſo *faith* for ſeeming or hypocritical faith, Luke 8. 13. Acts 8. 13. and *love* for ſeeming or hypocritical love; 1 Joh. 3. 18. and *children of the kingdome*, for thoſe that ſeemed to be ſuch, Matth. 8. 12.] *turneth away from his righteouſneſs*, [that is, ſhew of righteouſneſs, to wit, which hath an outward luſtre and appearance of righteouſneſs, but not the inward hidden root. So below chapter 18. 24, 26. and 33. 13. Matth. 5. 20.] *and committeth iniquity, and I lay a ſtumbling-block before his face*, [God is ſaid to do this, not properly by moving and putting a man on to ſin, but by leaving him in the way of his iniquity, yea by giving him up to his own wicked free-will, and by ſuffering occaſions to be offered unto him whereby he bringeth himſelf into deſtruction. Others, *then I will lay a ſtumbling-block before his face*, (that is, puniſh him for his ſins) *he ſhall die*, as followeth] *he ſhall die: becauſe thou haſt not given him warning, he ſhall die in his ſin*; that is, for his ſin. See above on ver. 18.] *and his righteouſneſs which he hath done ſhall not be remembred*: [that is, ſhall not be eſteemed, nor move God to ſpare him from puniſhing. So below chap. 18. 24. and 33. 13.] *but his blood will I require at thine hand.*

21 *But when thou warneſt the righteous man, that the righteous ſin not, and he doth not ſin*; [Underſtand this of the reigning ſin, and whereof a man doth not truly repent, 1 Joh. 3. 6, 9. for even the truly righteous themſelves do alſo ſin, but do repent of it, Eccleſ. 7. 20. Job. 8. 7. 1 Joh. 1. 8.] *he ſhall ſurely live*, [Heb. *living live*. So below chap. 18. 28.] *becauſe he is warned*, [to wit, actually, really, effectually, powerfully, and withal counting himſelf to be warned, accepting the warning, or ſuffering himſelf to be warned, obtaining by the grace of God the true fruit of the warning, whereby he eſcaped the danger and is ſaved] *and thou haſt delivered thy ſoul.*

22 *And the hand of the LORD was* [Or, came. See above chap. 1. on ver. 3.] *there* [to wit, at Tel-Abib. See thereof above on ver. 15.] *upon me, & he ſaid unto me, Get thee up, go forth into the valley*, [the Hebrew word ſignifieth a low field that lieth between mountains, and ſeemeth to be divided from them. See alſo below chap. 8. 4.] *and I will there talk with thee.*

23 *And I gat me up, and went forth into the valley, and behold the glory of the LORD* [See above chap. 1. on ver. 28.] *ſtood there, as the glory which I had ſeen by the river Chebar; and I fell on my face.* [See above chap. 1. on ver. 28.]

24 *Then the ſpirit entred into me*, [See above chap. 2. on verſe 2.] *and ſet me upon my feet: and he* [to wit, the ſpirit of God. Others apply it to the word *Lord*, from the former verſe] *ſpake with me, and he ſaid unto me; Go, ſhut thy ſelf within in thine houſe.* [Heb. *in the midſt of thine houſe*.]

25 *For as for thee, Child of man, behold, they* [The Jews that were carried away captive, that dwelt in Tel-Abib by the river Chebar. See above on verſe 15.] *would lay thick cords upon thee*, [to wit, if thou ſhouldſt go forth unto them. Others, *they ſhall*, &c. Heb. *they have given* (that is, laid) *thick cords upon thee*: but that the preterperfect tenſe according to the prophetical manner of ſpeaking, muſt here be taken for the future, may be gathered from the words following that ſuit with the future tenſe] *and they bind thee therewith*: [to wit, to hinder thee that thou mighteſt no more propheſie againſt them and thoſe of Jeruſalem. Some underſtand this in a parabolical way of the wilful obſtinacy of the Jews, that ſhould make the prophets propheſies fruitleſs, yea cauſe them to ceaſe] *therefore thou ſhalt not go out into the midſt of them*: [*Among them*, as above ver. 15.]

26 *And I will make thy tongue cleave to the roof of thy mouth, that thou ſhalt be dumb*, [This may be underſtood either of corporal dumbneſs, or of inability, and dejection of ſpirit which God brought upon his Prophet, becauſe the Jews were unworthy of his ſermons. Some underſtand it, as if the Lord ſhould have ſaid, I will reveal nothing unto thee at that time] *and ſhalt not be to them a reproving man*: [the Lord ſignifieth hereby, that he will not reſtrain the obſtinacy of the Jews, but ſuffer it for a while, for their greater puniſhment] *for they are a rebellious houſe.* See above chap. 2. on ver. 5. Heb. *an houſe of rebellion*: ſo in the ſequel]

27 *But when I ſhall ſpeak with thee, I will open thy mouth*, [That is, by my ſpirit and my power give thee ability again to execute thy prophetical office] *and thou ſhalt ſay unto them, Thus ſaith the LORD, he that heareth let him hear, and he that forbeareth let him forbear*; [Compare above chap. 2. on verſ. 5, 7.] *for they are a rebellious houſe.*

CHAP. IV.

The Prophet is commanded by God to pourtray the ſiege of Jeruſalem upon a tile-plate, ver. 1, &c. *as alſo the the time of Gods forbearance with the back-ſliding of Iſrael and Juda.* 4 *Likewiſe the great famine that ſhould be in Jeruſalem during the ſiege*, 9, &c.

AND thou, *Child of man, take thee a tile*, [Meaning a flat ſmooth table made of tile or brick, whereon a man might write, engrave, or make a draught of any thing: as with us ſlates are uſed for ſuch a purpoſe] *and lay it before thy face, and pourtray* [the word ſignifieth here properly to expreſs, to cut in, to delineate, to engrave with a graver. Compare below chap. 23. 14.] *upon it the city of Jeruſalem.*

2 *And lay ſiege againſt it*, [To wit, in pourtraying, or delineating] *and build forts againſt it*, [ſee of the Hebrew word rendred here *forts*, 2 Kings 25. on verſ. 1.] *and caſt up* [Heb. *poure out*] *a mount* [See 2 Sam. 20. on ver. 15.] *againſt it: and ſet camps againſt it, and ſet battering rams* [to wit, whereby the walls and forts of cities were battered and broken down; called by the latines *arietes*. The word ſignifieth alſo *Captains*, or *Commanders in war*, as 2 Kings. 11. 4, 19. in which ſenſe it is alſo taken by ſome; as below chap. 21. 22.] *againſt it round about.*

3 *Moreover, take unto thee an iron pan*, [To wit, for a to-

a token of Gods firm and unmoveable reſolution which he had to deſtroy Jeruſalem, and not to ſpare it] *and ſet it for an iron wall between thee and between that city; and ſet thy face againſt it*, [that is, have a ſtrong reſolution to deſtroy it by the ſiege. Compare the phraſe with Levit. 17. 10. and ſee the Annotat. The Prophet is here commanded by way of pourtraying to do that work againſt Jeruſalem which God himſelf intended to do, Jerem. 21. 10.] *that it be beſieged*, [Heb. *that it be in ſiege*] *and thou ſhalt deſtroy it: let this be a token, to the houſe of Iſrael.* [to wit, that Jeruſalem ſhall be beſieged, taken, and deſtroyed.]

4 *Lie thou alſo down upon thy left ſide*, [To wit, for a token that God was ſo long as it were ſtill and ſleeping, bearing with the iniquities of his people. Now it is conceived that this was not really done by the Prophet in his own perſon, but onely in a prophetical viſion, and repreſentation thereof, which he in preaching was to ſhew unto the people. But ſome are of opinion that there was alſo ſomewhat of this really ſhewed unto the people. (*upon thy left ſide*) to wit, to ſignifie thereby, that this firſt lying down was in reſpect of the children of Iſrael (though ſome underſtand here not onely the ten tribes, but alſo Juda, in regard of the community of their ſins, eſpecially of their Idolatry) whoſe chief city Samaria was to them that ſtood between it and Jeruſalem with their faces towards the eaſt; on the left ſide, that is, northward; as Jeruſalem the chief city of the Jews was on the right ſide, that is, ſouthward: or underſtand by the *left ſide*, that the Iſraelites were the unworthieſt of Gods people, becauſe they were under the reign of Jeroboam fallen off from the true worſhip of God. See below verſ. 6.] *and lay upon it the iniquity of the houſe of Iſrael*: (*according to*) [this word is here inſerted from the next verſe] *the number of the dayes that thou ſhalt lie upon it thou ſhalt bear their iniquity.* [to wit, not as Chriſt did, to take away the guilt and the puniſhment of iniquity by ſatisfaction: but as a divine token repreſented unto them by this pourtraiture, ſignifying Gods long-ſuffering and forbearance, whereby he had born many years with their obſtinacy and wilfulneſs: and alſo the grievouſneſs of the puniſhment which they now were to expect.]

5 *For I have given thee the years of their iniquity, according to the number of the dayes*, [That is, I have appointed, ordained, and commanded thee to bear their iniquity ſo many dayes as thoſe years are, (*the years of their iniquity*) which are here delared by the dayes of the Prophets lying down, as followeth. They are in number three hundred and ninety, beginning from the defection of the ten tribes under Jeroboam, 1 Kings 12. 26. 2 Chron. 10. 16. whereupon alſo immediately followed the defection of the Jews, 1 Kings 14. 22. 2 Chron. 12. 1. and ended with the ſiege and taking of the city of Jeruſalem, and the deſtruction of the Temple by Nebuchadnezzar, 2 Kings 25. 2 Chron. 36. with this proviſo, that among the three hundred and ninety years are alſo comprehended the fourty years mentioned in the former verſe; of the beginning whereof ſee there. This may be gathered from the ninth verſe following, where the Prophets proviſion is preſcribed onely for three hundred and ninety dayes. Some begin to count the years (ſignified by theſe dayes) from the twenty ſeventh year of King Solomon, when he and the land began to fall into open idolatry, 1 King. 11. 4.] *three hundred and ninety dayes*, [Their number is here punctually ſet down, becauſe the ſtrong and ſtreight ſiege of Jeruſalem ſhould continue ſo long, agreeing with the time of years wherein the Iſraelites and the Jews had defiled themſelves with Idolatry, for a publick evidence of Gods righteous judgment. By Jerem. 52. 4, 5, 6. it appeareth, that more dayes were expired from the beginning of the ſiege to the taking of the city: but we muſt know that the ſiege was intermitted a while becauſe of the marching up of the Egyptians, Jerem. 37. 5. which time is here paſſed by and not counted by Ezekiel] *that thou ſhalt bear the iniquity of the houſe of Iſrael.* [Compare Numb. 14. 34.]

6 *Now when thou ſhalt have accompliſhed theſe*, [That is, when thou ſhalt not be far from the accompliſhing of theſe days, having finiſhed thoſe three hundred and fifty, ſo that but forty remain] *lie down the ſecond time on thy right ſide*; [See above on verſ. 4. This ſecond lying down was in reſpect of the ſins of the Jews. Juda in reſpect of Samaria and the Iſraelites lay Southward, that is, on the right ſide of the world. See above on verſ. 3. The right ſide may alſo ſignifie the dignity and excellency which the Jews had above the Iſraelites, becauſe with them was the Temple, and the ſervice of God, and the houſe of David] *and thou ſhalt bear the iniquity of the houſe of Juda.* [See above on verſ. 4.] *forty years*: [theſe dayes, which ſignifie fourty years, as followeth, begin from the eighteenth year of Joſias reign, (wherein the Jews renewed their covenant with God, but ſo, as that they ſtraightway again fell to Idolatry) and end with the ſiege or deſtruction of the city of Jeruſalem, and the Temple, or the laſt carrying away of the Jews captive to Babel by Nebuzaradan, 2 Kings 25.] *I have given thee each day for each year.* [Heb. *a day for a year, a day for a year.* See Gen. 7. on verſ. 2. and Levit. 24. on verſ. 8.]

7 *Therefore thou ſhalt ſet thy face againſt the ſiege of Jeruſalem*, [That is, againſt Jeruſalem that is beſieged. See above on verſ. 3.] *thine arm ſhall be made bare*; [to ſignifie that the Chaldeans ſhall be very ready, active and forward, to take Jeruſalem ſuddenly by force and violence: Compare Jerem. 21. 5.] *and thou ſhalt propheſie againſt it.*

8 *And behold, I will lay thick ropes upon thee, that thou ſhalt not turn thee about from thy (one) ſide to thy (other) ſide*, [Heb. *from thy ſide to thy ſide*] *till thou haſt ended the dayes of thy ſiege.* [It is called *his*, either becauſe the pourtraying and prediction thereof was enjoyned to him, or becauſe they concerned his city. Others, *ſieges* in the plural number, becauſe there were at that time two ſieges of the city of Jeruſalem. For when the Chaldeans had heard that the King of Egypt came to help King Zedekia, they left the ſiege, but when they underſtood that he was returned into Egypt, they reaſſumed the ſiege. In this eight verſe the Lord ſheweth, that his decree of deſtroying the city was unalterable, and that therefore the Prophet muſt perſevere in this his propheſying, and in propounding his Prophetical pourtraiture.]

9 *And take thou for thy ſelf wheat, and barley, and beans, lentils, and millet*, [Otherwiſe called *bioſe*] *and ſpelte; and put them in one veſſel*, [That is, not every ſort in a ſeveral veſſel, but all mingled together in one veſſel, which was wont to be done in time of need, when there is great want of bread-corn] *and make them unto thee for bread, according to the number of the dayes that thou ſhalt lie down upon thy ſide*: [by theſe and the following words is ſhewed the great diſtreſs and famine that ſhould come upon thoſe that ſhould be beſieged in Jeruſalem] *three hundred and ninety days ſhalt thou eat it.* [That is, the ſiege of Jeruſalem ſhall laſt about fourteen moneths.]

10 *Now thy meat which thou ſhalt eat ſhall be in weight twenty ſhekels a day*: [Underſtand common,

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or civil ſhekels, whereof one made about a quarter of a Ryx-dollar, *Gen.* 20. on *verſ.* 16. Four of theſe made the weight of an ounce, that is, of a Ryx-dollar: ſo then the weight of twenty ſhekels was five ounces] *from time to time ſhalt thou eat it.* [that is, thou ſhalt every day eat but ſo much, to ſignifie the famine that ſhall be in *Jeruſalem.* So in the next verſe of the daily drink. Compare 2 *Kings* 25. 3. *Jerem.* 37. 20.]

11 *Thou ſhalt alſo drink water by (certain) meaſure, the ſixth part of an hin:* [A meaſure of moiſt commodities, containing as much as may go into threeſcore and twelve common egge-ſhells. See *Levit.* 19. on *verſ.* 36. So that the meaſure of drink was as much as might go into twelve hen-eggs] *from time to time ſhalt thou drink it.*

12 *And thou ſhalt eat a barley cake,* [Others, *thou ſhalt eat it* (as) *a barley cake*: meaning the meat mentioned *verſ.* 9, 10. That is, prepared and made up in ſuch a faſhion as barley-cakes are] *and thou ſhalt bake it in the dung of a mans excrement* [which ſhould be fain to ſerve them in ſtead of wood to boil their meat withall; or alſo to bake their cakes on an hearth, or in an oven heated with mans dung. So that hereby is ſignified, that in the ſiege they ſhould have great want of wood; yea alſo of cattel, becauſe the dung thereof was held to be leſs loathſom] *before their eyes.* [Hence ſome do gather, that theſe things were not onely ſhewed by God unto the Prophet in a viſion, but that he alſo ſhewed them unto the people in a viſible reſemblance.]

13 *And the LORD ſaid, Thus ſhall the children of Iſrael* [That is, the *Jews*, with thoſe of the ten tribes that dwelt among them. See 2 *Chron.* 21. on *verſ.* 2.] *eat their unclean bread,* [it is ſo called becauſe of the aforementioned boiling or baking. Compare *Deut.* 23. 12, &c.] *among the Gentiles, whither I will drive them.* [meaning the *Chaldeans*, among whom the *Jews* ſhould be when they ſhould be beſieged, and afterward carried away captive by them.]

14 *Then ſaid I, Ah Lord LORD, behold my ſoul* [That is, my perſon. See 1 *Kings* 19. on *verſ.* 4.] *hath not been polluted;* [To wit, by any ceremonial uncleanneſs, which was manifold; whereof three ſorts are named here, among which all the reſt are to be underſtood, and thoſe that were forbidden to the Prieſts, *Levit.* 21, and 22] *for from my youth up even till now have I not eat a dead carcaſe,* [ſee of this ſort of uncleanneſs, *Levit.* 11. 40.] *or that which is torn in pieces,* [ſee of this ſort, *Exod.* 22. 31.] *neither came* (there) *loathſome fleſh* [Heb. *fleſh of loathſomneſs*, or *of ſtink.* [See *Levit.* 7. on *verſ.* 18.] *into my mouth.*

15 *And he ſaid unto me, Lo, behold I have given thee ox dung for mans dung, therefore thou ſhalt prepare thy bread therewith.* [Thus the Lord mitigateth his former command in reſpect of the Prophets own perſon, that was to pourtray this before the eyes of the people, above *verſ.* 12. but not in reſpect of the *Jews*, that ſhould be beſieged in *Jeruſalem.*]

16 *After that he ſaid unto me, Thou child of man, behold, I break the ſtaffe of bread* [See *Levit.* 26. on *verſ.* 26. alſo *Iſa.* 3. 1. below *chap.* 5. 16. and 14. 13.] *in Jeruſalem, and they ſhall eat bread by weight,* [as God had threatned, *Levit.* 26. 26.] *and with carking,* [to wit, whereby they ſhall fear yet greater miſery] *and drink water by (certain) meaſure, and with aſtoniſhment:* [whereby they ſhall be ſo caſt down, as that they ſhall ſtand amazed like deſpairing men.]

17 *That they may want bread and water,* [Or, *ſo that they ſhall want bread and water*] *and be aſtoniſhed one with another,* [Heb. *the man, and his brother*] *and conſume away in their iniquity.* [Compare *Levit.* 26. 39. *Ezek.* 23. 24. and 33. 10.

CHAP. V.

The Prophet is commanded by God to ſhave his head and beard, and to divide the hair into four parts, and to deal ſeverally with thoſe four parts, verſ. 1, &c. *repreſenting thereby the diverſity and dreadfulneſs of the plagues that ſhould come upon the people of the Jews for the ſins here mentioned,* 5, &c.

AND *thou child of man, take thee a ſharpe knife,* [The Hebrew word is taken for a knife, *Joſ.* 5. 2.] *thou ſhalt take thee a barbers raſor*: [that is, which barbers uſe when they ſhave a man. This ſignifieth here the enemies of the Jews, whom God juſtly made uſe of to puniſh his people by. Compare *Iſa.* 7. 20.] *which thou ſhalt cauſe to paſs upon thine head and upon thy beard*: [that is, thou ſhalt cauſe the hair of thine head and thy beard to be ſhaved off therewith. See the ſame phraſe, *Numb.* 6. 5. and 8. 7. and compare *Judg.* 13. 5. Underſtand hereby the hair of the head and beard, the citizens and inhabitants of Jeruſalem, which were very many in number; and by the ſhaving off of the hair, the cutting off of thoſe citizens] *then thou ſhalt take thee a balance,* [as a token of Gods juſtice] *and divide thoſe (hairs).* [Compare this verſe with the twelfth verſe following.]

2 *A third part* [The hair divided into three equal parts ſignified that the Jews ſhould be deſtroyed and periſh by divers ſorts of judgments: he that eſcaped the one ſhould fall into the other. Compare *Iſa.* 24. 18. *Jerem.* 15. 2.] *thou ſhalt burn with fire* [which ſignified all the judgments whereby a third part of the people, during the ſiege, ſhould die in the city, as namely by hunger, ſorrow, peſtilence, ſhot, and the like plagues. See of the word *fire* taken for plagues and calamities, *Job* 15. on *verſ.* 34. So below *verſ.* 4.] *in the midſt of the city,* [to wit, of the city of Jeruſalem: he having pourtrayed it upon a tile, above *chap* 4. 1. he was now to ſhew upon the ſaid tile this ſad ſpectacle with the interpretation thereof, unto the people that dwelt in Chaldea, where the Prophet was] *after that the dayes of the ſiege are fulfilled*: [that is, thou ſhalt not burn the whole third part all at once, but now a little and then a little till the ſiege be ended. Others, *when the dayes of the ſiege ſhall be fulfilled*] *then ſhalt thou take a third part, ſmiting about it* [to wit, the third part of the hair] *with a ſword*: [hereby is ſignified, that another third part of the Jews without the city ſhould be deſtroyed by the enemy, to wit, when they ſhould break out upon him, or elſe taking flight ſhould fall into his hands, 2 *Kings* 25. 4.] *and a third part thou ſhalt ſcatter in the wind;* [Underſtand by this third part the remaining third part of the Jews, which was partly ſcattered into the countreys round about, partly carried away captive to Ribla and Babel, 2 *Kings* 25. 11, 20, 21.] *for I will draw out the ſword after them.* [To wit, the ſword of the enemies, which ſhall here and there purſue after, plague, and devour the fugitive and captive Jews. Heb. *empty the ſword after them.* So *Exod.* 15. 9. *Levit.* 26. 33. below *verſ.* 12. and *chap.* 12. 14.]

3 *Thou ſhalt alſo take thereof* [To wit, of the laſt third part] *a few in number, and binde* (them) *in thy skirts.* [To ſignifie that a very ſmall number of the pooreſt and meaneſt Jews ſhould remain in the land, whom Nebuzaradan ſhould leave there for vine-dreſſers and husbandmen, 2 *Kings* 25. 12. *Jerem.* 52. 16.]

4 *And thou ſhalt yet take of them,* [To wit, of thoſe few that are left] *and caſt them into the midſt of the fire, and ſhalt burn them with fire*: [which ſignified, that yet many of them that were left under the government of *Gedeliah* ſhould miſerably periſh and be ſcattered abroad, 2 *Kings* 25. 25, 26. *Jerem.* 41. 3.] *therefrom ſhall a fire* [meaning the fire of miſeries and plagues. See above on *verſ.* 2. ſo in the ſequel of this verſe] *come forth againſt all the houſe of Iſrael.* [To wit, a fire which ſhall utterly plague and deſtroy the whole remnant of Juda, and Iſrael mingled among them, whereſoever they be. See *Jerem.* 42. 16. and 44. 27, 28.]

5 *Thus ſaith the Lord LORD: This is Jeruſalem,* [To wit, the city which the Prophet had pourtrayed upon the tile, above *chap.* 4. 1. It was not the city it ſelf that was in Juda, but the token and pourtraiture thereof. See of this phraſe whereby the token beareth the name of the thing betokened, *Gen.* 17. on *verſ.* 10.] *which I have ſet in the midſt of the heathen,* [That is, I have ſhewed her more favour then I have done to any other cities among the heathen, that ſhe might be unto them an example of vertue and honeſty. Compare *Deut.* 4. 6, 7, 8. *Pſal.* 48. 2, 3, &c. and 87. 1, 2, 3, &c.] *and lands round about her.* [That is, heatheniſh lands and nations before whom ſhe ought to have ſhined in goodneſs. Or, *and of the lands that are round about her.*]

6 *But ſhe hath changed my judgments into wickedneſs more then the heathen, and my ſtatutes more then the lands that are round about her*: [See 2 *Kings* 21. on *verſ.* 9. and 2 *Chron.* 33. 9. *Jerem.* 2. 10. See alſo in the end of the next verſe] *for they have rejected my judgments, and in my ſtatutes have they not walked.* [What it is to walk in the law or ſtatutes of the Lord, ſee 2 *Chron.* 6. on *verſ.* 16.]

7 *Therefore thus ſaith the Lord LORD; Becauſe ye have made* (it) *ſo much the more then the heathen that are round about you,* [To wit, by ſinning and tranſgreſſing. Heb. *for your multiplying*; &c. that is, becauſe ye multiply, to wit, in ſins; or are multiplied in ſins. Others underſtand this multiplication of their great ſtore and abundant riches, wherein they ſurpaſſed the heathen round about, and yet notwithſtanding were unthankful towards God, as followeth. Compare *Deut.* 32. 15.] *have not walked in my ſtatutes, and have not kept my judgments, yea have not done according to the judgments of the heathen that are round about.* [Which ſuffered not any raſhly to change their Gods and their Religion, *Jerem.* 2. 10. This may alſo be underſtood of the natural and civil laws (which are by God written in the hearts of all men, *Rom.* 1. 32. and 2. 15.) which many heathen better kept and obſerved then the Jews did. Among theſe laws this is one, that a man ought to keep his word and his promiſe, (to wit, ſuch a one as may be kept) which the Jews did not, 2 *Kings* 24. 1. and 20.]

8 *Therefore thus ſaith the Lord LORD;* Behold, I (*will* be) *upon thee,* [namely, O thou city of Jeruſalem, to wit, to deſtroy thee. Others, *I* (*come*) *againſt thee*: as *Revel.* 2. 5, 16. and 3. 3.] *yea I*: [this repetition tendeth to the aſſurance and aggravation of the puniſhment that is foretold] *for I will exerciſe judgments in the midſt of thee* [that is, execute puniſhments upon thee. So *Pſal.* 119. 84. below *chap.* 11. 9. and 25. 11. Compare 2 *Chron.* 20. 12. and the Annotat.] *before the eyes of thoſe heathen.* [To wit, whom thou exceedeſt in wickedneſs, to whom thou by thy doings haſt given offence, and who being thine enemies, will rejoyce at thy deſtruction.]

9 *And I will do in thee that which I have not done;* [That is, ſend ſuch a puniſhment as I never ſent heretofore] *neither will do any more the like, becauſe of all thine abominations.* [To wit, idolatry, and other ſins againſt the firſt and ſecond table, as alſo againſt the ceremonial and judicial laws.]

10 *Therefore the fathers ſhall eat the children in the midſt of thee; and the children ſhall eat their fathers*: [To wit, becauſe of their great hunger and want of victuals. See the threatning of God concerning this, *Levit.* 26. 29. *Deut.* 28. 53. and the accompliſhment, 2 *Kings* 6. 29. *Lament.* 2. 20. and 4. 10.] *and I will exerciſe judgments in thee, and I will ſcatter all thy remnant into all the winds.* [That is, into all the parts of the world. So *Jerem.* 49. 32, 36. and below *chap.* 12. 14. and 17. 21. and 37. 9. *Zach.* 2. 6. See alſo above on *verſ.* 2.]

11 *Therefore (as true as) I live,* [Compare *Numb.* 14. 28. *Ruth* 3. 13. 1 *Sam.* 14. 39, 45. and 19. 6. 2 *Sam.* 22. 27. *Jerem.* 46. 18.] *ſaith the Lord LORD; (becauſe thou haſt defiled my ſanctuary* [That is, the Temple, wherein the ſervice of God was performed] *with all thy deteſtations, and with all thine abominations)* [to wit, of the groſſeſt idolatries in the ſervice of God, and of the groſſeſt evils in life and converſation] *if I alſo ſhall not therefore diminiſh (thee), and mine eye ſhall not pity (thee),* [this word is here inſerted from the following 7 *chap. verſ.* 4. Becauſe the eyes are witneſſes of the heart, therefore that is aſcribed unto them which properly belongeth to the heart. Thus the eye is here ſaid not to pity, that is, to have no compaſſion, nor to be gracious or merciful. See alſo *Deut.* 7. 16. and 13. 8. 1 *Sam.* 24. 11. below *chap.* 7. 4. and 16. 5.] *and I alſo ſhall not ſpare!* [See *Numb.* 14. on *verſ.* 23. and *Deut.* 1. on *verſ.* 35.]

12 *A third part of thee ſhall die of the peſtilence,* [See a farther expoſition of this verſe above on *verſ.* 2.] *and ſhall by famine be brought to nothing in the midſt of thee*: [That is, in your beſieged city of Jeruſalem] *and a third part ſhall fall by the ſword* [to wit, of the Chaldeans, that ſhall be without the city, and beſiege it. See of this phraſe *Levit.* 26. on *verſ.* 7.] *round about thee: and I will ſcatter a third part into all the winds,* [Compare above *verſ.* 10. and the Annotat.] *and I will draw out* [Heb. *empty*: as above *verſ.* 2.] *the ſword after them.* [See above on *verſ.* 2.]

13 *Thus ſhall mine anger be accompliſhed,* [That is, my threatnings which I in my juſt wrath have denounced by my Prophets, ſhall be thus accompliſhed. Compare the phraſe with *Iſa.* 10. 25. *Lament.* 4. 11. below *chap.* 7. 8. and in the end of this verſe] *and I will cauſe my fury to reſt upon them,* [that is, wreak my ſpleen upon them, and ſo ſatiate and ſatisfie my wrath upon them, that I ſhall be quiet when I ſee them in a forlorn caſe by means of judgement, that I ſhall not need to renew it, *Nahum* 1. 9. this is ſpoken of God after the manner of men. So below *chap.* 16. 4. and 21. 17. and 24. 13.] *and comfort my ſelf*: [that is, avenge my ſelf, and wreak my ſpleen, and delight my ſelf in the declaration of my juſtice. It is ſpoken of God after the manner of men. So *Iſa.* 1. 24.] *and they ſhall know,* [that is, find indeed, and perceive to their own ſhame and loſs. See *Job* 5. on *verſ.* 24. alſo below *chap.* 6. 7, 10, &c.] *that I the LORD have ſpoken* (it) *in my jealouſie,* [meaning fierce and jealous wrath, as of a man that is wronged by his wiſe. So *Pſal.* 79. 5. *Prov.* 6. 34. *Iſa.* 59. 17. below *chap.* 16. 42. and 38. 19.] *when I ſhall have accompliſhed my fury againſt them.*

14 *Moreover, I will make thee a deſolation, and a*

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reproch among the heathen that are about thee; before the eyes of every one that passeth by. [To wit, a reproch whereby thou shalt be despised, reviled, and abhorred by the nations round about, when they shall say that thou wast worthy to be so dealt with, because of thy great sins and abominations. See Gods threatning of this judgement, *Levit.* 26. 31. and the accomplishment thereof, *Lam.* 2. 2, &c.

15 *So the reproch and infamy shall be an instruction and an astonishment round about;* [To wit, an instruction, whereby the heathen may be taught what a great evil sin is, and how fearful a thing it is by reason thereof to fall into the hands of God] *when I shall execute judgements* [that is, execute just punishments. So below *chap.* 25. 11.] *upon thee in anger, and fury, and in furious rebukes* : [Heb. *in rebukes of fury*] *I the LORD have spoken (it.)*

16 *When I shall send upon them the evil arrows of famine,* [Meaning all plagues, scourges, whereby death and famine is occasioned. They are called *evil*, because they should be deadly, and bring destruction along with them; as the words declare. See *Deut.* 32. on *verf.* 24.] *which shall be for destruction, which I will send forth to destroy you; so will I increase the famine upon you, and break your staff of bread.* [See *Levit.* 26. on *ver.* 26. and above *cha.* 4. 16. and below *chap.* 14. 13. likewise 2 *Kings* 6. 25. *Isa.* 3. 1.]

17 *Yea I will send upon you famine, and evil beasts* [See *Levit.* 26. 22.] *which shall bereave thee of children; also pestilence, and blood* [that is, man-slaughters and murders. See *Genes.* 37. on *verf.* 26.] *shall pass through thee; and I will bring the sword upon thee: I the LORD have spoken (it.)*

CHAP. VI.

A prophecy of the destruction of the land for the abominable idolatry of the people, verf. 1, &c. *Promises of mercy to a small penitent remnant,* 8. *The Prophet is commanded by gestures of disquietness and mourning to represent the sins and plagues of the people,* 11.

AND the word of the LORD came unto me, saying:

2 *Child of man, set thy face against the mountains of Israel,* [That is, take a strong resolution, and make thy self ready to prophesie boldly and undauntedly against them. So below *chap.* 13. 17. and 20. 4. and 21. 2. and 25. 2. and 28. 21. and 35. 2. and 38. 2. *against the mountains of Israel*; to wit, that were near and round about Jerusalem. See *Psal.* 125. 2. meaning the land and kingdom of Juda, which is called *Israel*, not onely because the Jews as well as the Israelites descended from the Patriarch Israel, that is, *Jacob*; but for other causes also mentioned 2 *Chron.* 15. on *verf.* 17. and 21. on *ver.* 2.] *and prophesie against them,*

3 *And say, Ye mountains of Israel,* [Meaning the men that dwelt upon the mountains. So must in the the following words *hills, brooks,* and *valleys* be taken, namely for those that had their habitations upon, or by, or in the *woods*. Compare *Judg.* 1. 19. *Psal.* 98. 8. below *chap.* 36. 1. *Mich.* 6. 1, 2.] *hear the word of the Lord LORD: Thus saith the Lord LORD to the mountains, and to the hills, and to the brooks,* [or, *streams, floods, rivers, gulfs*, that strongly spread forth their course into the land. So is the word taken, *Job* 6. 15. below *chap.* 31. 12. and 35. 8.] *and to the valleys, Behold, I, I bring the sword* [that is, war. See *Levit.* 26. 6. and 2 *Chron.* 20. 9. and the Annotat.] *upon you, and I will destroy your high places.* [Of high places see *Levit.* 26. on *verf.* 30.

4 *Moreover, your altars* [To wit, which they had set up to the honour of their Idols] *shall be wasted, and your images of the Sun* [see of these, *Levit.* 26. on *verf.* 30.] *shall be broken: and I will cast down your slain men* [or, *your mortally wounded men*: meaning the Jews, that should be slain and murdered by their enemies, even when they should be fled to their Idols, to be helped by them in their necessity, as is implied in the following words] *before the face of your dung-gods.* [See, *Levit.* 26. on *verf.* 30.]

5 *And I will lay* [Heb. properly give] *the dead bodies of the children of Israel before the face of their dung-gods, and I will scatter your bones round about your altars.* [That is, I will not onely cause them to be slain before their Idols, but I will also cause their dead bodies and the pieces thereof to lie and to be scattered about their idolatrous altars, to defile them therewith: for the dead bodies of men were held to be most loathsome and abominable about altars and sacrifices.]

6 *In all your habitations* [That is, in all places where you might dwell] *the cities shall be laid waste, and the high places be made a wilderness, that your altars may be waste and solitary, and your dung-gods may be broken and cease, and your images of the sun may be cut down, and your works* [Meaning their images and Idols, with all their idolatrous furniture made by mens hands. See 2 *Kings* 22. on *verf.* 17.] *may be abolished.*

7 *And the slain shall lie* [Heb. *fall. Falling* for lying, see *Jerem.* 9. on *verf.* 22.] *in the midst of you; that ye may know* [See above *chap.* 5. on *verf.* 13.] *that I am the LORD.* [That is, the onely, and true God, that have spoken these things by my Prophets, and will make it actually appear that I am both true and just. So below *verf.* 1. and *chap.* 11. 10. and 12. 15. &c.]

8 *I will yet leave a remnant, when ye shall have (some) to escape the sword among the heathen, when ye shall be scattered into the Lands.* [Heb. *escapers of the sword*, &c. Meaning those that should indeed become exiles in forreign countreys, but by the grace of God should remain alive for their good, that God might alwaies reserve unto himself a people in the midst of all destructions.]

9 *Then shall thine escaped ones remember me* [To wit, whom when they were in their prosperity, and lived in pleasure, they had forgotten. *To remember God* is here to return unto him by forsaking their former wicked life. Compare *Jerem.* 50. 51.] *among the heathen, where they shall become captives, because I am broken by their whorish heart which hath departed from me,* [that is, I am sore troubled and vexed. This is spoken of God after the manner of men, to shew that the sins of the Jews extremely displeased him, and stopped and broke down the current of mercies towards them. By the *whorish heart* here is meant spiritual whoredom, which is Idolatry. See *Levit.* 17. on *verf.* 7. and 20. on *verf.* 5.] *and by their eyes, which go a whoring after their dung-gods:* [Compare below *chap.* 20. on *verf.* 24.] *and they shall loath themselves* [Heb. *their faces*; that is, themselves] *for* [the Hebrew particle is likewise so taken 1 *Kings* 21. 22. 2 *Kings* 7. 7. and here in *verf.* 7.] *the evils which they have committed in all their abominations.*

10 *And they shall know* [See above *chap.* 5. on *verf.* 13.] *that I am the LORD; I have not spoken in vain of doing this evil unto them.* [To wit, because my faithfulness requireth, that I should so admonish and threaten them by my Prophets; and my justice, that I should so destroy them by their enemies.]

11 *Thus*

11 *Thus saith the Lord LORD, Smite with thine hand,* [To wit, in token of sorrow and heaviness which thou shalt bewray for the sins of the people, and the punishments that shall follow thereupon. Compare *Numb.* 24. 10. and the Annotat. Smiting or clapping the hand (but with other words in the original) hath also been used as a token of contempt. See *Job* 34. on *verf.* 37. *Lam.* 2. 14. yea even as a token of joy, *Psal.* 47. 1. and 98. 8. and 25. 6. and of contracts or bargains, *Job* 17. on *verf.* 3.] *and stamp with thy foot,* [also in token of sorrow. A like token it is, to smite upon the thigh or hip, *Jer.* 31. 19. below *chap.* 21. 12.] *and say, Ah, for all the abominations of the evils of the house of Israel: for they shall fall* [that is, perish and dye. See *Genes.* 14. 10. and the Annotat. *Levit.* 26. 7. and the Annot.] *by the sword, by the famine, and by the pestilence.*

12 *He that is far off* [Meaning those that should be fled into the countreys round about, or should hide themselves here and there in woods and caves] *shall die by the pestilence; but he that is near* [that is, those that should fall into the hands of the *Chaldeans*] *shall fall by the sword; and he that remaineth and is besieged,* [to wit, in the city of Jerusalem. Others, *is preserved*] *shall die by the famine: thus will I accomplish my fury against them.*

13 *Then shall ye know that I am the LORD, when their slain men shall be in the midst of their dung-gods, round about their altars upon all high hills, upon all the tops of mountains, and under every green tree,* [See *Deut.* 12. on *verf.* 2. 1 *Kings* 14. 23. 2 *Kings* 16. 4.] *and under all thick oaks,* [that is, very thick branched oaks] *the place where they made a pleasant savour to all their dung-gods.* [Heb. *savour of rest, &c.* [to wit, of sacrifices, or incense, wherein they conceived that their Idols took rest, pleasure, and delight: and so imitated that which God had appointed. See *Gen.* 8. on *verf.* 21. and *Levit.* 16. on *verf.* 31.]

14 *Therefore will I stretch out mine hand upon them, and will make the land desolate, yea more desolate than the wilderness towards Diblath* [It is conceived that this wilderness lay in the land of the Moabites, being very terrible by reason of its extraordinary desolation, thorow which wilderness the Israelites passed when they first were to enter into the land of Canaan, *Numb.* 33. 47. *Jerem.* 48. 22. *Diblath* was a city (as is conceived) in the forementioned land of the Moabites, otherwise called *Diblathaim, Jerem.* 48. 22.] *in all their habitations: and they shall find that I am the LORD.*

CHAP. VII.

A further prophecy of the final and most fearful desolation of the whole land of Juda, verf. 12, &c. *The pitiful Lamentation of those that escaped,* 16. *Because of their sins they shall like men astonished, desperate malefactours both high and low, heartless, comfortless, and void of counsel, be carried into captivity; this was represented unto them by the token of a chain,* 17, &c.

AFter that the word of the LORD came unto me, saying:

2 *Moreover, thou child of man, thus saith the Lord LORD concerning the land of Israel;* [Meaning the kingdom of Juda, which is often in this book called *Israel*. Compare 2 *Chron.* 15. 17. and 21. 2.] *the end is* (come), [to wit, of the forementioned land. Understand by the word *end*, the ruine and destruction of the land. See *Genes.* 6. on *verf.* 13. Compare *Lament.* 4. 18.] *the end is come* [that is, is very nigh at hand: for this prophecy was made in the fifth year of Zedekiahs reign, and was fulfilled in the eleventh. See the like phrase 1 *Sam.* 2. 31. *Psal.* 102. 14. *Isa.* 13. 22. *Jerem.* 50. 31.] *upon the four corners of the land,* [Heb. *wings*, &c. that is, sides, bounds, parts of the land of Juda: as for example, there were the west, east, south, and north-borders. Christ calleth these the four *winds*, *Matth.* 24. 31. The meaning is, that no part of the land should be free from Gods punishment.]

3 *Now is the end upon thee: for I will send mine anger against thee,* [That is, my judgments, which I will pour out in my wrath against thee. So *Exod.* 15. 7. *Job* 20. 23. *Psal.* 78. 49.] *and I will judge.* [that is, punish. See *Genes.* 15. on *verf.* 14.] *thee according to thy waies,* [that is, works. See *Genes.* 6. on *verf.* 12.] *and I will bring upon thee all thine abominations.* [Heb. *I will give upon thee*, &c. That is, bring, lay, put. So *verf.* 4. That is, I will punish thee for thine abominations and wicked works. See the like phrase 1 *Kings.* 8. on *verf.* 32. *Jerem.* 26. 15. below *verf.* 8. and *chap.* 9. 10. and 11. 21. and 16. 43. and 22. 31. 23. 48.

4 *And mine eye shall not pity thee,* [See above *chap.* 5. on *verf.* 11. and below *chap.* 8. 18.] *neither will I spare: but I will bring thy waies upon thee, and thine abominations shall be in the midst of thee.* [that is, the punishments of thine abominations &c. for the guilt of the abominations had been long before among them. So *iniquity* for the punishment thereof: See *Levit.* 5. 1. and the Annot.] *and ye shall know that I am the LORD.*

5 *Thus saith the Lord LORD; an evil,* [Meaning the evil of punishment, *Gen.* 19. on *ver* 19.] *an only evil,* [which at once shall utterly ruine and destroy you. Compare the phrase with 1 *Sam.* 26. 8. *Nahum* 1. 9.] *behold is come.*

6 *An end is come,* [See above on *ver.* 2.] *that end is come,* [to wit, which I have continually threatned by my prophets: one and the same thing is twice said, to express the truth and heaviness of it] *it is awaked against thee:* [It, meaning the forementioned end. Others, *he is awaked*, to wit, the Lord, and that to punish thee. *Awaked*; that is, prepared, and ready to fall upon thee. Compare 2 *Pet.* 2. 3.] *behold the (evil)* [to wit, whereof is spoken in the former verse] *is come.*

7 *The morning* [That is, the time wherein thou shalt of a certain be early and quickly cut off. Some conceive that here respect is had to the time of publick civil punishments, which among the Israelites were done in the morning, using for that purpose that which is said, *Psal.* 101. 8.] *is come unto thee, O inhabitant of the Land: the time is come, that day of trouble is near,* [meaning a certain and determined time, wherein the land should be full of trouble by means of the tumult and violence of war, and by means of the lamenting and howling of men. Heb. *the day, the trouble is near*] *and there is no echo of the mountains.* [meaning the echo proceeding from the shouting and noise that is made when they gather in their new wine, and other fruits of the field. Some understand this also of the joyful sound which Idolaters made upon the mountains near their altars. Compare 25. on *ver.* 30.]

8 *Now will I shortly* [Heb. *from nigh at hand*] *pour out my fury upon thee,* [That is, send upon thee the punishments of my fury in great abundance, and with violence. So below *chap.* 20. 8, 13. See *Psal.* 79. on *ver.* 6.] *and accomplish mine anger against thee,* [See above *chap.* 5. on *ver.* 13.] *and judge thee according to thy waies,* [that is, works, or doings, as above *ver.* 3.]

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and will bring upon thee all thine abominations.

9 *And mine eye shall not pity, neither will I spare: I will render unto thee according to thy waies, and thine abominations shall be in the midst of thee:* [See above on *ver.* 4.] *and ye shall know that I am the LORD that smiteth.* [that is, that punisheth justly. See of this word *Gen.* 8. on *ver.* 21.]

10 *Behold the day*, [That is, the time of punishment and vengeance of God. See above *ver.* 7. and below *ver.* 12.] *behold (the morning)* [this word is here inserted from the foregoing seventh verse, or from the following words of this verse. We may also put in the room of it, *the evil*, from the fifth verse] *is come, the morning is gone forth: the rod hath blossomed,* [by the *rod* here is understood by many King Nebuchadnezar, by whom the Jewes should be punished, for which end his might increased and flourished. Compare *Isa.* 10. 5.] *pride hath budded.* [By *pride* here is meant the bold and obstinate presumption of the Jews in sinning against God, which was the cause of the aforesaid blossoming rod. See the next verse]

11 *Violence is risen up into a rod of wickednesse:* [By *violence* understand here injustice and cruelty, proceeding from the afore mentioned pride. For from contempt of God issueth all injustice and cruelty which men practise one against another. Now this bringeth forth the rod, whereby the wickednesse of men according to the just judgement of God is punished. *Violence* may be also here understood in respect of the Chaldeans, whom the Lord would shortly raise up to punish the wickednesse of the Jews] *nothing of them* [to wit, of the Jews] *(shall remain),* [this is to be understood with exception of the remnant, whereof is spoken above *chap.* 6. 8.] *nor of their multitude*, [that is, of the common people] *nor of their tumult,* [Understand the Lords, the great ones of the land, that with multitudes of people accompanying them or waiting upon them, do shew themselves in publick. Others, *nor of them that are out of them*: that is, of their posterity] *neither shall (there) be lamentation for them.* [that is, no mourning when they shall be dead. The meaning is, that the destruction should be so great, that few shall be left to lament the dead: or that every one should have enough to do with his own grief. See *Jeremia* 16. 4, 5, 6, 7.]

12 *The time is come,* [See above on *vers.* 7.] *the day is approched, let not the buyer rejoyce*, [to wit, because he shall not enjoy the commodity that he hath bought] *neither let the seller mourn*: [to wit, because he was constrained through want and poverty to sell his land, or other goods of his; for if he had not sold it, yet he would not have been able to have kept it. See the next verse] *for burning anger* [meaning the burning anger of the Lord. See 2 *Chron.* 28. on *ver.* 13. and below *ver.* 14.] *is upon all the multitude of the (Land).* [to wit, of the land of Juda.]

13 *For the seller shall not return to the thing sold,* [As was done in the year of Jubile, wherein every man that had sold his inheritance was to return to it again. See *Leviticus* 25. 13. But this law should not be kept in the seventy years captivity. Heb. *selling*: as above *chap.* 1. 1. *carrying away,* for those that were carried away] *though their lives* were yet among the living: [that is, though both buyer and seller were yet alive] *because the vision concerning the whole multitude of the (land)* [to wit, of the land of Juda, as in the former verse. That is, this prophesy foretelling the ruine of the Kingdome of Juda, and of the seventy years captivity of the people of the Jews. See of the word *vision Genes.* 15. on *ver* 1. and 46. on *ver.* 2.] *shall not turn back*; [that is, shall not be revoked by God, nor be in vain, but shall be certainly accomplished. So is the word *returning* taken, *Isa.* 55. 11. Compare also 2 *Sam.* 1. 22.] *and no man shall strengthen his life by his iniquity.* [the meaning is, that the Jews how wickedly and vilely soever they shall seek to keep back Gods vengeance, yet notwithstanding they should not escape the same. These words may also be rendred thus: no man *whose life is in his iniquity shall strengthen himself*; or, *no man being in his iniquity, shall strengthen his life* or *strengthen himself (in)his life*; that is, as long as he goeth on in his iniquity, he shall not be able to save himself from destruction.]

14 *They have trumpeted with the trumpet, & have prepared all,* [To wit, that is needful & serviceable for war] *but no man goeth to the battel*: [to wit, either because through carelesnesse he will not, or through fear dare not, or through weaknesse cannot] *for my burning anger is upon all the multitude of the (Land).* [to wit, of the land of Juda, as in the two former verses.]

15 *The sword is without,* [To wit, without the city of Jerusalem] *and the pestilence and the famine within:* [to wit, within the city of Jerusalem] *he that is in the field,* [meaning those that flee out of the city, that they might not perish in the destruction] *shall die by the sword,* [to wit, of the Chaldeans that should besiege the city] *and he that is in the city, the famine and the pestilence shall consume him.*

16 *And their escaping ones* [Meaning those that shall have escaped the common plague of the city, and the hand of the Chaldeans,] [*shall (indeed) escape, but they shall be upon the mountains, they all shall be like the doves of the valleyes*, [to wit, wherein they hide themselves for fear of a storm and tempest, or for fear of some birds of prey] *mourning*, [the Hebrew word signifieth here as much as making a stir by sighing, whining and howling. Compare *Isa.* 38. 14. and 59. 11.] *every one for his iniquity.*

17 *All hands shall wax feeble,* [See 2 *Sam.* 4. on *ver.* 1. Compare *Isa.* 13. 7. *Jerem.* 6. 24.] *and all knees shall flow away (as) water,* [Heb. *go away, &c.* That is, lose their strength, trembling for fear, and not being able to stand against my violence, or to flee from it. So below *chap.* 21. 7. of feeble knees, see also *Job* 4. 4. and the Annotat.]

18 *They shall also gird on Sacks,* [See *Gen.* 37. on *ver.* 37. *Isa.* 15. 2, 3. *Jerem.* 48. 37.] *horror shall cover them*, [See the same phrase *Psal.* 55. 6.] *and shame shall be upon all faces, and baldnesse upon all their heads.* [to wit, because through the greatnesse of their sorrow they should pluck out the hair of their head, which the Lord had forbidden, *Deut.* 14. 1. not willing that his people should mourn immoderately and uncivilly, as the heathen: which command forasmuch as these men would not heed or regard, it seemeth therefore that they repented not]

19 *They shall cast their silver in the streets,* [To wit, either because it might be an hinderance to them in their flight, or because they should despair of possessing it any longer] *and their gold shall be as uncleannesse*; [that is, which they shall esteem no more then that which by the law is unclean, & from which they were to separate and sequester themselves. Heb. *sequestration.* See of this word 2 *Chron.* 29. on *ver.* 5.] *their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD:* [that is, when God in his just judgement shall severely punish the Jews. Compare *Prov.* 11. 4. *Zeph.* 1. 18.] *they shall not satisfie their soul,* [the word *soul* is here taken for the appetite & desire unto meat. The same is said not to be satisfied, for want of victuals, which should also befal the richer sort, yea the very richest. The phrase is also found *Jerem.* 31. 25.] *neither shall they fill their bowels: for it,* [to wit, gold and silver] *shall be the stumbling-block of their iniquity*: [that is, the occasion and cause of their fall and ruine, because they had gotten it ill, and used it ill, and especially in honouring their Idols therewith: below *chap.* 16. 17. See of the word *stumbling-block* also below *chap.* 21. 15. and the Annotat.]

20 *And he* [To wit, God] *set the beauty of his ornament*, [meaning the Temple at Jerusalem, vvhich vvas not onely adorned vvith gold, and many precious instruments, and Jevvels, but also vvith the exercise of the true service of God] *for excellency*: [that is, to shevv thereby as by an outvvard token his exceeding eminent glory, and to exalt his people as his dear spouse, most costly adorned above all nations] *but they made images of their abominations (and) of their detestations therein: therefore have I made it* [to vvit, the beauty of mine ornament] *uncleannesse unto them.* [See on the former verses. Others, *made it a separation,* &c. that is, set it, or put it far from them.]

21 *And I will deliver it* [To vvit, the beauty of mine ornament] *into the hand of strangers for a prey,* [to vvit, into the hand or povver of strange nations, as the Chaldeans, or Babylonians, vvho spoiled, destroyed, and burnt the Temple, 2 *Kings* 25. 9, &c. 2 *Chron.* 36. 18, 19.] *and to the wicked of the earth* [meaning the same Chaldeans, that should have no fear of God, no justice, nor compassion tovvards men] *for a spoil, and they shall pollute it.* [to vvit, by plundering, murdering, violating, and burning it, likevvise by taking the gold, silver, copper, and the holy vessels out of it, and imploying them to profane uses, 2 *Kings* 25. 13, 14, 15, &c. *Dan.* 1. 2. and 5. 3.]

22 *I will also turn away my face from them,* [To wit, from the Chaldeans that shall take and destroy my Temple. It implies that he would let them alone, and not hinder nor resist their wicked practise. Others understand this of the Israelites] *and they shall profane my secret place*: [Meaning the holy of holies, where the ark of the covenant was: and it is called *a secret* or *hidden place*, because it was the innermost part of the Temple, and no man might enter into it save the high priest, and that onely once a year] *for breakers in* [See of this word *Psal.* 17. on *ver.* 4.] *shall enter into it,* [namely into *Jerusalem*, and from thence into the Temple, and so into the holy of holies] *and profane it.*

23 *Make a chain*: [Or, *cord*; to vvit, for a token that the Jevvs, like malefactors (that are vvont so to be carried (bound vvith chains and cords) to prison, or to the place of execution) should partly perish by the svvord, and partly be carried avvay captive into Chaldea] *for the land is full of the judgements of bloud,* [that is, sins that have deserved death, othervvise called *judgement of death.* See *Deut.* 19. on *vers.* 6. *Jerem.* 26. 11. Others understand publick judgements vvherein the innocent are condemned to death by the unrighteous Judges] *and the city is full of violence.* [understand hereby all manner of injustice practised against our neighbour, either by open and publick oppression, or by secret fraud and deceit, to heap up riches.]

24 *Therefore I will cause the worst of the heathen* [That is, the Chaldeans who at that time were the mightiest among the heathen, and implacable enemies to the Jews] *that shall hereditarily possesse their houses*: [the Hebrew word indeed signifieth for the most part to possesse a thing by right of secular inheritance, but it is also taken for possession in propriety, how and in what manner soever the same might be obtained, 1 *Kings* 21. 15. *Habak.* 1. 6.] *and (I) will make the haughtinesse* [that is, the pride, loftinesse, pomp and statelienesse] *of the strong* [that is, of the great ones in the land; that are great and mighty in birth, honour, riches, or one of them] *to cease, and that hallow them* [to wit, the forementioned strong men. Now those that hallowed them, were the priests that offered sacrifices for them, whereby they thought to be hallowed] *shall be profaned.*

25 *Ruine* [Or, *rooting out, destruction.* Heb. *cutting off.* Compare *Isa.* 38. 12.] *cometh: and they shall seek peace, but it shall not be.*

26 *Misery shall come upon misery, and there shall be rumour upon rumour: then shall they seek the vision of a Prophet*: [To knovv of him the event of their misery: but their seeking shall be vvithout finding, because they hearkened not to the Prophet in due time] *but the law shall perish from the Priest, and counsel from the eldest.* [that is, from the Counsellours, Rulers of the land. That is, the ordinary Ecclesiastical persons shall lose the true and sincere doctrine, vvhich alone can instruct and comfort a man truly in all trouble and affliction, and the political or civil Rulers shall be void of counsel; and all this to the aggravation and increase of the punishment that the Jevvs had deserved. Compare *Isa.* 29. 14.]

27 *The King shall mourn, and the princes shall be clothed with desolation,* [That is, be quite filled vvith astonishment, amazement, and despair. See the like phrase *Job* 8. 22. and in the Annotat. Heb. *the Prince shall be clothed &c.*] *and the hands of the people of the land* [that is, of the common people. So *Jer.* 44. 21. *Hagg.* 2. 5.] *shall be troubled*: [that is, through trouble and astonishment of heart be utterly unable to do any thing tovvards the beating off of the enemy. Compare 2 *Sam.* 4. 1. and the Annotat.] *I will do unto them according to their way,* [that is, according to the deserts of their vvorks] *and with their judgments,* [that is, vvith the punishments that they have deserved. *Judgement* for punishment, see 2 *Chron.* 20. on *vers.* 12. Or, *according to the manner* so as they deserve. *Judgement* for manner, see *Genes.* 40. on *vers.* 13.] *will I judge them: and they shall know that I am the LORD.*

CHAP. VIII.

When, where, and how this vision was revealed unto the Prophet, vers. 1, 2, 3, 4. *God bringeth him into the Temple at Jerusalem, and sheweth him the abominable idolatry that the Jews there committed with the image of jealousie, or provocation of God,* 5 *with divers creeping things, abominable beasts, and dung-gods,* 8 *he sheweth him also the women that wept for the Idol Thammuz,* 13 *the men that worshipped the Sun,* 15. *All which abominations they esteemed light*, 17. *Therefore God will punish them without mercy,* 18.

Now *it came to passe in the sixth year,* [To vvit, after the carrying avvay of *Jojachin.* See above *chap.* 1. on *vers.* 2.] *in the sixth (moneth)* [called by the Hebrevvs *Elul.* See *Nehem.* 6. 15. and the Annot.] *on the fifth (day) of the moneth, when I sat in mine house,* [to vvit, in Babylon, among the Jevvs that vvere carried avvay captive] *and the eldest of Juda* [that is, the Rulers of the Jevvs. See *Exod.* 3. 16. and *Levit.* 4. 15. and the Annotat. Some understand those that dvvelt in Jerusalem: others, those that dvvelt there among the captives, Compare belovv *ch.* 14. 1. and 20. 1.] *sat before my face*; [to vvit, to receive some advice, counsel, instruction, or comfort concerning the state of the land of Juda, and of the Church

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Church of God, from the Prophet. Compare *Exod.* 3. 16. and 2 *Kings* 6. 32. and the Annotat.] *that the hand of the Lord LORD fell there upon me.* [See above *chap.*1. on *verſ.* 3.]

2 *Then I beheld*, [To wit, in the ſpirit, and in a trance. See of the prophetical viſions *Gen.* 15. on *ver.* 1. and 46. on *ver.* 2.] *and lo, a likeneſs* [to wit, of the ſhape of a man] *as the ſhape of fire: from the ſhape of his loins and downward was fire*; [which ſignified Gods vengeance and juſt wrath that was kindled againſt the wickedneſs of the Jews. Compare *Deut.* 4. on *ver.* 24.] *and from his loins and upward as the ſhape of brightneſs*, [ſignifying Gods Majeſty, and gracious kindneſs towards them that receive his word with faith and reverence. See above *chap.* 1. on *ver.* 28] *as the colour of Haſmal.* [See above *chap.* 1. on *ver.* 4,]

3 *And he put forth the likeneſs of an hand*, [To wit, which likeneſs and ſhape is deſcribed in the former verſe. Compare *Dan.* 5. 5.] *and took me by the hair* [or *hair-locks*] *of mine head; and the Spirit* [that is, the holy Ghoſt, that ſhewed him this viſion. See above *chap.* 1. on *verſ.* 12.] *carried me up between the earth and between the heaven*, [this was done in the ſpirit, not in the body, by a trance, and not by change of places: for the Prophet interpreteth himſelf immediately, ſaying, *in the viſions of God.* Compare below *chap.* 11. 24.] *and brought me in the viſions of God* [to wit, which God by his Spirit wrought in my mind. So above *chap.* 1. 1. and below *chap.* 40. 2.] *to Jeruſalem, to the door of the gate of the inner (court)*, [this word is expreſſed in the Hebrew text, below *chap.* 13. 3. See of this court 1 *Kings* 6. on *verſ.* 36. Some underſtand this of the innermoſt part of the great court, called otherwiſe *the peoples court*: others of the entry of the great court] *which looketh toward the north, where was the ſeat of an image of jealouſie*, [It is conceived that this image was the image of Baal, unto whom Achaz had ſet up an altar, 2 *Kings* 16. 10, &c. which altar Hizekia afterward deſtroyed, but Manaſſeh ſet it up again, 2 *Kings* 21. 3. It was afterward again broken down by Joſia, and ſet up again by Joahaz, and his brethren. Its called *the image of jealouſie*, becauſe the idol-worſhip performed unto it by the Jews provoked God to jealouſie, as followeth; that is, incenſed, and provoked him to anger, becauſe the honour and ſervice which his people onely owed unto him as their onely bridegroom, was tendered to this idol. See *Exod.* 20. on *ver.* 5. and *Lev.* 20. on *ver.* 5.] *which provoketh to jealouſie.* [namely the Lord. Its ſpoken after the manner of men. See *Deut.* 4. on *ver.* 24.]

4 *And behold the glory of the God of Iſrael was there.* [See above *chap.* 1 on *ver.* 28.] *according to the form, that I ſaw in the valley.* [See above *c.* 1. on *v.* 28.]

5 *And he* [To wit, the ſpirit, of whom is ſpoken above *ver.* 3.] *ſaid unto me, Child of man, lift up thine eyes now*, [to wit, the eyes of the ſpirit, not of the body: for Ezekiel was not in Jeruſalem according to the body, but in a trance] *towards the way of the north*, [Heb. *the way towards the north*; or *northward*] *and I lift up mine eyes towards the way of the north, and behold, towards the north, at the gate of the Altar was this image of jealouſy in the entry.* [underſtand by *the gate* here mentioned, the gate of the temple, by which gate the copper altar (otherwiſe called the *altar of the burnt offering*) was to ſtand according to Gods command, but now this image was placed there. Compare 2 *Kings* 16. on *ver.* 14.]

6 *And he ſaid unto me, Child of man, ſeeſt thou indeed what they do, the great abominations which the houſe of Iſrael here commit?* [Meaning the abominable idolatry which they committed here to the honour of Baal] *that I ſhould go far away from my ſanctuary?* [the meaning is, that the abominations which they committed, would give him cauſe to depart from his ſanctuary] *but thou ſhalt yet again ſee great abominations.* [Heb. *thou ſhalt return, thou ſhalt ſee, &c.* That is, thou ſhalt ſee again. See *Numb.* 11. on *ver.* 4. Others, *turn thee yet again, (and) thou ſhalt ſee greater abominations*]

7 *So he brought me to the door of the Court*: [To wit, of the inner Court; whereof ſee above on *verſ.* 3. Others underſtand the outer Court] *then I looked, and behold there was a hole in the wall.* [meaning an opening in the wall, which the Prophet is commanded to dig through and to ſee what was done within; which was all done in a viſion of the ſpirit, and not by any bodily act.]

8 *And he ſaid unto me, Child of man, dig now in that wall: and I digged into that wall, and behold there was a door.* [Or *there became a door.* [to wit, which the Lord had made by that opening]

9 *Then he ſaid unto me, Go in and behold the wicked abominations that they do here.*

10 *So I went in, and ſaw, and behold, there was every ſimilitude* [That is, of all ſorts and ſhapes, forms or repreſentations: the word *all* or *every* is often ſo taken. See *Gen.* 7. on *ver.* 14. So here in the ſequel] *of creeping things, and abominable beaſts*, [Heb. *beaſts of abomination*, that is, that are deteſtable; to wit, not onely becauſe ſome of them might not be eaten, *Levit.* 11. but becauſe they were all of them, by reaſon of the divine honour that was given to them, an abomination in the ſight of God, *Deut.* 27. 15.] The Hebrew word rendred here beaſts, ſignifieth fourfooted creatures, not onely tame, but alſo wild, and eſpecially thoſe that are of ſome bigneſs. See *Gen.* 6. on *ver.* 7.] *and all the dung-gods* [See *Levit.* 26. on *ver.* 30.] *of the houſe of Iſrael pourtraied* [to wit, either by picturing, or by engraving] *quite round about* [Heb. *round about round about*] *upon the wall.*

11 *And ſeventy men of the Eldeſt of the houſe of Iſrael* [That is, of the people of Juda. See above *chap.* 7. on *ver.* 2. Some underſtand by theſe *ſeventy men*, the ſeventy Senatours, *Num.* 11. 17. whoſe Preſident it may be Jaazania was. But by theſe may be alſo underſtood other perſons that were in authority among the people, either becauſe of their age or office, or for that they ought to be examples of good unto others] *with Jaazania the ſon of Saphan* [We read below *chap.* 11. 1. of another Jaazania that was the ſon of Azzur] *ſtanding in the midſt of them, ſtood before their faces*; [to wit, before the faces of the pourtraied images. That is, they miniſtred unto thoſe idolatrous images. See *Deut.* 10. on *ver.* 8.] *and every man (had) his cenſer in his hand: and a plentiful cloud* [Heb. *the plenty of a cloud*; that is, a plentiful cloud or miſt] *went up.*

12 *Then ſaid he unto me, Child of man, haſt thou ſeen what the Eldeſt of the houſe of Iſrael do in the darkneſs*, [That is, in ſecret and hidden places, according to the abominations of the heathen] *every man in his pictured inner chambers?* [Heb. *inner chambers of his pourtraiture*; that is, wherein every man had his idolatrous pictures which he honoured in ſecret. This may be underſtood either of the chambers of the Prieſts that were built about the Temple, 1 *Kings* 6. 5. or of the ſecret places which they had ſet apart in their houſes for the ſervice of Idols] *for they ſay, the LORD ſeeth us not, the LORD hath forſaken the land.* [This excuſe they pretend, when they would give a reaſon why they ſerved Idols. Compare 2 *Chron.* 28. 23. *Jerem.* 44, 18, *&c.* Moreover they declared

declared thus, that they were not afraid of Gods wrath, becauſe he minded them not, yea ſaw them not, as being departed far from them. Compare *Pſal.* 10. 4, 11. and 94. 7.]

13 *And he ſaid unto me, Thou ſhalt yet again ſee greater abominations* [See above on *v.* 6.] *which they commit.*

14 *And he brought me to the door of the gate of the LORDS houſe which is towards the north, and behold, their ſat women weeping for Thammuz.* [By theſe *women* underſtand the Prieſts, whoſe idolatry was full of diſhoneſty and uncleanneſs committed to the honour of the idol Thammuz. *Thammuz* was the name of an heatheniſh idol, which by many is held to have been the idol of the Egyptians called *Oſiris*, who had been the husband of one *Iſis*, who having loſt this her husband in Egypt, cauſed him every year to be lamented by a kind of moſt filthy unclean idolatry. Others underſtand the idol *Adonis*, with whom the hathen committed like idolatry] The place where this idolatry was practiſed, is conceived to have been by the gate of the Prieſts Court, in the chambers that were built about the Temple for the Prieſts. Into theſe chambers there might no women come, but the Prophet ſaw ſome there]

15 *And he ſaid unto me, Son of man, haſt thou ſeen (that)? thou ſhalt yet again ſee greater abominations then theſe.*

16 *And he brought me to the inner Court of the LORDS houſe*; [See above on *ver.* 3.] *and behold, (at) the door of the Temple of the LORD, between the Porch*, [See hereof 1 *Kings* 6. on *ver.* 3.] *and between the Altar* [to wit, the Altar of burnt offering. Others underſtand the Altar of incenſe, which was in the *holy place*] *were about five and twenty men*: [which ſome conceive to have been thoſe whereof mention is made below, *chap.* 11. 1. where they are called *Princes of the people*; that is, rulers, and governours in the land] *their hindermoſt (parts) were towards the people of the LORD*, [that is, towards the holy place, and the holy of holies, wherein the Ark was, a token of Gods gracious preſence among that people] *and their faces towards the eaſt*; [that is, with their backs towards the weſt, juſt as the heathen were wont to worſhip their idols. But the Jews when they worſhipped God, were to turn their faces towards the weſt, where the ark of God was in the holy of holies] *and theſe bowed themſelves down towards the eaſt before the ſun.* [that is, and worſhipped it with religious honour and worſhip, againſt the expreſs command of God, *Deut.* 17. 2, 3, *&c.*

17 *Then he ſaid unto me, Son of man, haſt thou ſeen (that)? is there any thing counted lighter by the houſe of Iſrael then to commit theſe abominations which they commit here?* [This queſtion implieth a ſtrong denial. See *Gen.* 18. on *ver.* 17. The meaning is, that nothing was counted lighter by the Jews; though theſe abominations committed againſt the firſt table were of all others the moſt grievous and moſt diſpleaſing to God: but there was no commandment ſo great, but the Jews counted it a light thing to tranſgreſs againſt it] *when they have filled the land with violence*, [that is, with oppreſſion of the innocent and poor, which is done either in publick by judgement, or in private by all manner of wrong and injury] *then they return themſelves to provoke me to anger*: [to wit, by idolatry, whereby they provoke me to jealouſie, and prophane my Temple] *for lo, they put the vine-branches* [or boughs, or *graſs*. The Hebrew word is ſo taken, *Numb.* 13. 24. and below *chap.* 15. 2.] *to their noſe.* [to wit, to the honour of the ſun, whom they worſhip, becauſe he cheriſheth and ripeneth the fruits. This place is diverſly expounded]

18 *Therefore will I alſo deal in fury; mine eye ſhall not pity, neither will I ſpare*; [So above *chap.* 5. 11. & 7. 4.] *though they cry before mine ears with a loud voice, yet will I not hear them.* [to wit, becauſe their prayers ſhall not proceed from a true and lively faith, nor be joyned with true repentance, but onely wrung from them by a ſenſe of preſent miſery and feeling, and fear of greater puniſhment, without any firm reſolution of true amendment. Compare *Prov.* 1. 28. *Iſa.* 1. 15. *Jerem.* 11. 11.]

CHAP. IX.

God commandeth ſix men to execute his vengeance in Jeruſalem, ver. 1 *The glory of the Lord departeth to the threſhold of the Temple*, 3. *God commandeth a man clothed in linnen firſt to ſet a mark upon all the godly*, 4 *He commandeth the others to deſtroy all the reſt*, 5 *which being done, the Prophet is greatly troubled at it*, 8 *receiveth thereupon anſwer from God.* 9 *The man clothed in linen reporteth the execution of his commiſſion*, 11.

AFter that he [Namely, the Lord, of whom ſee above *chap.* 1. on *verſ.* 26.] *cried before mine ears with a loud voice*, [That is, ſo that I *Ezekiel* heard this cry. Underſtand by this *cry* the power of Gods providence, whereby he moveth the creatures to execute his will and eternal counſel] *ſaying*; [to wit, to the holy Angels that are at Gods ſervice, to execute his commands and judgements, *Pſal.* 103. 20. *Heb.* 1. 14.] *cauſe the overſeers of the city*, [namely Jeruſalem. Heb. *overſights* &c. that is, thoſe that had the overſight: meaning certain holy Angels that were appointed by God as Overſeers of the city: for they were by him ſet over lands, nations, and cities, not onely to preſerve and defend them, 2 *Kings* 6. 17. *Dan.* 10. 20, 21, 22. but alſo to puniſh them, *Ge.* 19. 12, 13. 2 *Ki.* 19. 35. they are called *Princes*, *Dan.* 10. 20, 21. alſo *Dominions*, *Principalities*, *Powers*, *Coloſ.* 1. 18. that is, Rulers, Commanders, Potentates. So here *Overſights* for Overſeers, Commiſſioners] *to draw near, and every man with his deſtroying weapon* [Heb. *weapon*, or *furniture of deſtruction*; that is, whereby he ſhould deſtroy the inhabitants of the city] *in his hand.*

2 *And behold ſix men* [That is, (as ſome are of opinion) ſix Angels in the ſhape of men. Compare *Geneſ.* 18. 2. *Mark* 16. 5. *Acts* 1. 10. Some take it, that by theſe men are meant the Chaldeans, or the Commanders of the army that ſhould beſiege Jeruſalem. Others, the nations and kingdoms which the Chaldeans ſhould have for their aid and aſſiſtance in this expedition] *came from the way of the higher gate*, [See of this gate 2 *Kings* 15. on *verſ.* 35. alſo 2 *Chron.* 27. 3. *Jerem.* 26. 10.] *which is turned toward the North*, [to wit, from whence the Chaldeans ſhould come that ſhould deſtroy the city and the Temple] *and every one* [to wit, of thoſe ſix men] *with his cruſhing weapon* [Heb. *the furniture of his cruſhing*; that is, the weapon wherewith he ſhould cruſh and batter in pieces] *in his hand, and one man in the midſt of them*, [to wit, diſtinct from the ſix men aforementioned: for they were ſent to deſtroy, having their weapons ready for it; but this man to ſave, having for that purpoſe his inkhorn, and a command to mark the godly, as followeth] *was clothed with linen*, [like Prieſt. See *Exod.* 28. 39. *Levit.* 6. 10. Some underſtand by this man our onely high Prieſt the Lord Jeſus Chriſt, who is ſent by the Father to deliver his people from the deſtruction

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ſtruction of the ſoul: and conſequently he is not here conſidered in his divine Majeſty and Glory, which he hath common with the Father and the holy Ghoſt, as above *chap.* 1. 26. but in the ſtate of his humiliation, and office of Mediatourſhip] *and a writers ink-horn* [to wit, out of which the writer taketh ink with his pen] *was on his loins*; [meaning, hanging on the girdle of his loins] *and they went in, and ſtood by the copper Altar.* [So called *Exod.* 38. 30. 2 *Kings* 16. 14. otherwiſe, the *altar of burnt offering, Exod.* 30. 28. of this place ſee *Levit.* 1. 3, 5. a further deſcription thereof ſee 2 *Chron.* 4. on *verſ.* 1.]

3 *And the glory of the God of Iſrael* [See above *chap.* 1. on *verſ.* 28.] *lifted up it ſelf from the Cherub,* [Meaning the Cherubims that were over the Ark in the moſt holy place, for a token of Gods gracious preſence with that people. Some underſtand the Cherubim which *Ezekiel* ſaw in his viſion. Compare below *chap.* 10. *verſ.* 4. with the Annotat. See of the Cherubims, *Geneſ.* 3. on *verſ.* 24.] *whereupon he was,* [to wit, the God of Iſrael. Or, *ſhe was,* namely the glory of God] *to the threſhold of the houſe:* [that is, the end of the *moſt holy place.* This ſignifieth that God would part from the Temple] *and he called to the man that was clothed with linen, which had the writers ink-horn on his loins.*

4 *And the LORD ſaid unto him, Go thorow, thorow the midſt of the city, thorow the midſt of Jeruſalem, and mark a mark upon the foreheads of the men that ſigh,* [Which were the remnant of Gods people, hid among the [illegible] ſliding generation. This marking was not done corporally by a viſible and outward mark upon the body; but ſpiritually, by an inviſible and inward mark upon the ſpirit, which diſtinguiſheth true believers from all hypocrites and unbelievers. For all this is done in a ſpiritual viſion, and conſequently not by a corporal act. Compare *Revel.* 7. 3.] *and cry out for all thoſe abominations that are done in the midſt thereof.* [Namely of the city of Jeruſalem.]

5 *But to thoſe (others)* [To wit, thoſe ſix other men that were appointed to deſtroy, to kill, and to cut off, of whom ſee above *verſ.* 2.] *he ſaid before mine ears, Go thorow, thorow the city after him,* [to wit, that had the ink-horn on his loins, and went before. See of this man above *verſ.* 2. and the Annotat. The killing might not be done, before thoſe that were to be ſaved were marked, and ſo exempted from the common deſtruction. Compare *Geneſ.* 19. 22.] *and ſmite:* [that is, kill, deſtroy, cut off. Compare *chap.* 7. 9.] *let not your eye pity, neither ſpare ye.*

6 *Slay, old* (men) *young men, and maids, and little children, and women, even to deſtruction,* [ſee the accompliſhment, 2 *Chron.* 36. 17.] *but come not near any man upon whom the mark is:* [Seeing ſome that were marked have alſo taſted of the outward puniſhment, as namely *Jeremia*, that was an exile in Egypt, and others beſides: underſtand this, as was ſaid before, of the ſpiritual preſervation unto ſalvation] *and begin at my Sanctuary*] [to wit, the ſlaying, or killing] *at my Sanctuary:* [that is, at my Temple. See 2 *Chron.* 20. on *verſ.* 8.] *and they began at the ancient men which were before the houſe.* [that is, before the Temple. So in the ſequel. See of theſe *ancient men* above *chap.* 8. 11. and the Annotat.]

7 *And he ſaid unto them, Defile the houſe,* [Which was done by the dead bodies that were ſlain in it. Compare *Numb.* 19. 11. 2 *Kings* 23. 16.] *and fill the Courts* [ſee of both Courts, the inner and the outer Court, 1 *Kings* 6. on *verſ.* 36.] *with the ſlain; go forth: and they went forth, and they ſmote in the city.* [that is, they made a great ſlaughter and killing of all ſorts of men throughout the whole city. See of the word *ſmiting* taken for killing, *Geneſ.* 8. on *verſ.* 21.]

8 *Now it came to paſs when they had ſmitten them,* [To wit, the inhabitants of Jeruſalem] *and I was left;* [To wit, ſuppoſing my ſelf to be left alone. Compare 1 *Kings* 19. 10. *Rom.* 11. 3.] *that I fell upon my face,* [to wit, through great amazement at Gods ſevere vengeance, and through compaſſion towards the people that were ſlain. Compare *Geneſ.* 17. on *verſ.* 3.] *and cryed, and ſaid, Ah Lord LORD! wilt thou deſtroy all the remnant of Iſrael,* [that is, of Juda and Benjamin, and thoſe that of the other tribes might be mingled among them. See 2 *Chron.* 21. 2. and the Annotat] *in pouring out thy wrath upon Jeruſalem?*

9 *Then ſaid he unto me, The iniquity of the houſe of Iſrael and Juda is exceeding great,* [Heb. *is exceeding great.* Compare *Geneſ.* 17. 6, 20. below *chap.* 16. 13.] *and the land is filled with bloud,* [Heb. *blouds*; that is, ſlaughters, murders. See *Geneſ.* 4. on *verſ.* 10. and 1 *Kings* 2. on *verſ.* 33.] *and the city is full of back-ſliding:* [or, *perverſeneſs,* or *revolting,* or *wreſting (of judgement)*] *for they ſay, the LORD hath forſaken the land, and the LORD ſeeth not.* [See above *chap.* 8. on *verſ.* 12.]

10 *Therefore as for me alſo, mine eye ſhall not pity, neither will I ſpare:* [He ſpeaketh in the future tenſe, becauſe that which [illegible] related before was not really done [illegible], in a viſion, which in the Prophets ſpirit was a [illegible] notion and prediction of that which ſhould be actually done in its due time] *I will give their way upon their head.* [that is, puniſh them as they have deſerved by all their wicked deeds. See 1 *Kings* 8. on *verſ.* 32. and above *chap.* 7. on *verſ.* 3.]

11 *And behold, the man that was clothed with linen, on whoſe loins the ink-horn was, brought word again, ſaying, I have done according as thou haſt commanded me.* [Compare *Pſal.* 40. 9. *Job.* 4. 34. and 5. 30. and 6. 38. and 17. 4. others, *according to all that, &c.*]

CHAP. X.

A further viſion of the glory of the Lord, being like unto the former which the Prophet had ſeen by the river Chebar, and of the fiery coles which the man clothed with linen received, for to ſcatter them over the city, verſ. 1. &c. *The glory of the LORD ſeemeth here to have changed its place three times; firſt from the Cherubims to the threſhold of the Temple,* 4. *Secondly, from thence again upon the Cherubims,* 18. *Thirdly, upon the Cherubims to the Eaſt-gate, or foremoſt gate, to go forth out of his houſe,* 19.

THen *I looked,* [To wit, in the ſpirit: for the Prophet was in a trance] *and behold, above the firmament,* [See above *chap.* 1. on *verſ.* 22. and compare there *verſ.* 26.] *which was over the head of the Cherubims,* [that is, the likeneſs of Cherubims. See of theſe *Geneſ.* 3. on *verſ.* 24. they are above *chap.* 1. 5. called *beaſts,* and were four in number. See the Annotat.] *was a Saphir ſtone,* [ſee above *chap.* 1. on *verſ.* 26.] *as the form of the likeneſs of a throne:* [See above *chap.* 1. on *verſ.* 26.] *(and) he* [to wit, God, who is called below *the Lord, verſ.* 18. and *the God of Iſrael, verſ.* 14.] *appeared upon them.* [to wit, the firmament and the throne; or *upon them,* to wit, the Cherubims.]

2 *And he ſpake unto the man clothed with linen,* [See of this man above *chap.* 9. on *verſ.* 3. If by him here be underſtood the Lord, Chriſt, then he is here conſidered as the Judge of the wicked] *and he ſaid, Go in even between the wheels,* [that is, into the very midſt of them. So in the ſequel. Underſtand by theſe, the wheels, whoſe deſcription and ſignification ſee above *chap.* 1. on *verſ.* 15.] *under the very Cherub,* [For the wheels were by the Cherubims] *and fill thy fiſts with fiery coles* [which were repreſentations of Gods juſt judgements. See above *chap.* 1. on *verſ.* 13. and compare *Pſal.* 18. 9.] *from between the Cherubims,* [Heb. *from the betweeneſſes of the Cherubims.* That is, from the place which is between the Cherubims] *and ſcatter them over the city:* [for a token that it ſhall be conſumed by a burning of the ſword, famine, and peſtilence; yea alſo with material fire, 2 *Kings* 25. 9.] *and he* [namely the man clothed with linen] *went in before mine eyes.* [that is, ſo as that I beheld him with mine eyes in this viſion.]

3 *Now the Cherubims ſtood on the right ſide* [That is, on the north-ſide; which looked toward the land of the Chaldeans, to ſignifie that the deſtruction of the Temple and of the Jews ſhould come from thence] *of the houſe,* [that is, of the Temple of the Lord; meaning in the inner court, as appeareth by the following words of this verſe] *when that man went in: and a cloud,* [which ſignified Gods wrath, and the deſtruction that was near hand and ready to light upon the Temple. So that *the cloud* here is a token of Gods anger, and approching calamities, as *Pſal.* 18. 13. and not of his gracious co-habitation, as *Exod.* 40. 34. *Numb.* 9. 15. 1 *Kings* 8. 10, 11.] *filled the innermoſt court.* [Which was the court of the Prieſts. See 1 *Kings* 6. on *verſ.* 36.]

4 *Then the glory of the LORD* [See above *chap.* 1. on *verſ.* 28.] *lifted up it ſelf on high from above the Cherub* [upon which the Lord had his ordinary dwelling-place in the holy of holies, 1 *Sam.* 4. 4. *Pſal.* 8. 20. *Iſa.* 37. 16. Or, from upon theſe four Cherubims, to the threſhold of the houſe, as followeth, (*the Cherub*) or, *Cherubims*: for the ſingular number is here taken for the plural. See above on *verſ.* 1. and *chap.* 9. on *verſ.* 3.] *upon the threſhold of the houſe:* [to ſignifie that God would remove from the Temple, and from that people. By *houſe* is here meant that part of the Temple which was called the *holy place.* Firſt God departed from the moſt holy place, above c. 9. 3. Now he departeth alſo from the holy place] *and the houſe was filled with a cloud, and the court* [to wit, the innermoſt court, otherwiſe called the *court of the Prieſts*] *was full of the brightneſs of the LORDS glory.*

5 *And the noiſe of the wings of the Cherubims* [To wit, who thus as it were with praiſe and thankſgiving applauded the juſt removal of God: or as it were with aſtoniſhment foretold the fearful miſery that would follow thereupon. Of the *Cherubims wings* ſee above *chap.* 1. on *verſ.* 6.] *was heard unto the outermoſt court.* [This is further deſcribed by ſimilitudes, above *chap.* 1. 24. The *outermoſt court* was otherwiſe called *the great court.* See 1 *Kings* 7. 9. and the Annotat.] *as the voice of the Almighty God,* [See above *chap.* 1. on *verſ.* 24. Of the *Almighty God* ſee *Gen.* 17. on *verſ.* 2.] *when he ſpeaketh.*

6 *Now it came to paſs, when he* [Namely, the Lord, whoſe glory is deſcribed above *v.* 4.] *had commanded the man clothed with linen, ſaying; Take fire* [called above *verſ.* 2. *fiery coles.* Fire ſignifieth Gods wrath and vengeance. See *Job* 22. on *verſ.* 20.] *from between the wheels,* [See above on *verſ.* 2.] *from between the Cherubims: that he went in, and ſtood by a wheel.* [To wit, by one of theſe four wheels that were by the Cherubims. Others, *wheels.* And ſo here the ſingular number is taken for the plural. Compare above *verſ.* 4. the Annotat. on the word *Cherub.*]

7 *Then one Cherub* [To wit, one of the four, of which ſee above *chap.* 15. and the Annotat.] *put forth his hand from between the Cherubims, unto the fire which was between the Cherubims, and took (thereof), and gave it into the fiſts of him that was clothed with linen: he took it, and went out.*

8 *For there was ſeen on the Cherubims the likeneſs of a mans hand under their wings.* [See above *chap.* 1. on *verſ.* 8. Nevertheleſs, underſtand that each of them had two hands. The ſingular number for the plural. Compare above *verſ.* 4. on the word *Cherub*; alſo below *verſ.* 21.]

9 *Then I looked, and behold, four wheels* [See above *chap.* 1. on *verſ.* 15.] *were by the Cherubims;* [Which were alſo four in number, above *chap.* 1. 5. where they are called *beaſts.* See the Annotat.] *one wheel was by every Cherub:* [Heb. *one wheel by one Cherub, and one wheel by one Cherub*; that is, by every Cherub a wheel. See of this phraſe *Geneſ.* 7. on *verſ.* 2. and *Numb.* 7. *verſ.* 11. and 13. on *verſ.* 2.] *and the form of the wheels was as the colour of a beryl-ſtone.* [A precious ſtone, of which ſee above *chap.* 1. *verſ.* 16.]

10 *And as for their forms, theſe four had one manner of likeneſs;* [Which ſignifieth, that in all the works of God there is a wonderful likeneſs in manner, order, and perfection] *as if a wheel had been in the midſt of a wheel.* [See above *chap.* 1. *verſ.* 15. on the words *four faces.* Likewiſe ſee the Annotat. in the ſame place on *verſ.* 16.]

11 *When thoſe* [To wit, the Cherubims, by whom the wheels were. See above *chap.* 1. on *verſ.* 9.] *then (theſe)* [to wit, the wheels. See above *chap.* 1. on *verſ.* 17.] *went upon their four ſides: they turned not about when they went:* [See above *chap.* 1. *verſ.* 17.] *but the place whither the head looked,* [Meaning one of the four heads which every Cherub had, which looked towards the four winds] *they followed it; they turned not about as they went.*

12 *Now their* [To wit, the Cherubims] *whole body,* [Heb. *fleſh*: for mans body conſiſteth of fleſh. See *Job* 12. on *verſ.* 10.] *and their hands, and their wings, together with the wheels, were full of eyes round about;* [Eyes are here aſcribed unto the Cherubims, (though not in the firſt viſion, *chap* 1.) which ſignifie the providence of God, whereby they are enlightened, and whereby all their work is wiſely ordered and performed. Compare above *chap.* 1. on *verſ.* 18. where mention is made of the eyes of the wheels] *thoſe four* [to wit, Cherubims. See above *chap.* 1. on *verſ.* 15. likewiſe here *verſ.* 9.] *had their wheels.* [The meaning is, that every Cherub had one wheel.]

13 *As for the wheels, every one of them was called before mine ears Galgal.* [That is, in my hearing, or ſo that I heard it, every wheel was called *Galgal*; that is, *wheel,* or, *globe,* or, *ball.* Or, thus: *it was cryed unto them, O wheel,* or, *the wheel,* &c.]

14 *And every one had four faces: the firſt face* [To wit, of every one of the Cherubims. Now this firſt face of the Cherub was that which looked forward; the ſecond, that looked toward the right hand; the third, toward the left hand; the fourth looked backward. Such four faces they all four had. Heb. *the face of the firſt*] *was the face of a Cherub,* [Some are of opinion, that here inſtead of the face of an ox is put the face of a Cherub, to ſhew that they were all Cherubims. Others give other reaſons] *and the ſecond face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.* [In this viſion is ſome difference, both in order and appellation, from the former viſions mentioned above *c.* 1. though indeed it was the very ſame. See above *chap.* 15. 22.]

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15 *And those Cherubims lifted themselves on high: this was the very beast* [Or, *these were the very beasts.* The singular number before the plural: he speaketh of the four beasts, whereof see above *chap.* 1. 5.] *that I had seen by the river Chebar.*

16 *And when the Cherubims ran, then those wheels went by them: and when the Cherubims lifted up their wings to lift themselves on high from the earth, then those same wheels also turned not themselves about from beside them.*

17 *When those* [To wit, the Cherubims] *stood, (these)* [to wit, the wheels. So in the sequel] *stood; and when those were lifted up, they (also) lifted up themselves: for the spirit of the beasts* [to wit, the holy Ghost. See above *chap.* 1. on *verf.* 12. Others, *the Spirit of life*] *was in them.*

18 *Then the Glory of the LORD* [That is, God that is glorious. See above *chap.* 1. on *verf.* 28.] *departed from above the threshold of the house,* [to wit, upon which it was come before from the Cherubims. See above *verf.* 4. and the Annotat.] *and stood* [Or, *set it self*] *above the Cherubims.*

19 *And the Cherubims lift up their wings, and lift up themselves on high from the earth before mine eyes,* [That is, that I beheld it, to wit, with the eyes of my spirit, being in a trance] *when they went out; and the wheels were over against them:* [or, *beside them*] *and every one stood* [or *stayed*] *at the door of the east-gate* [or *foremost gate*] *of the LORDS house:* [some understand by this gate, the gate of the Priests Court. Others, the gate of the peoples Court. This signified, that God would at length utterly remove from his house. Compare above *chap.* 9. the Annotat. on *verf.* 3. and in this chapter on *verf.* 4.] *and the glory of the God of Israel was from above over them.* [namely, over the Cherubims.]

20 *This is the beast* [See above on *verf.* 15.] *that I saw under the God of Israel,* [for these beasts stood under the firmament, above which the glory of God appeared. See above *chap.* 1. 26. and here *verf.* 1.] *by the river Chebar:* [See above *chap.* 1. 3.] *and I perceived that they were Cherubims.* [to that this vision of the Prophet served for interpretation of the first vision, described above *chap.* 1.]

21 *Every one had four faces, as every one had four wings: and the likeness of mans hands was under their wings.*

22 *And as for the likeness of their faces, they were the same faces that I had seen by the river Chebar: their forms, and themselves: they went every one straight on before his face.* [See above *chap.* 1. on *verf.* 9.]

CHAP. XI.

God sheweth unto the Prophet the wickedness of the chiefest Rulers in Jerusalem, that mocked at Gods Prophesies, verf. 1, &c. *the Prophet must prophesie of their sins and punishments,* 4 *One of the aforesaid Rulers dieth, at which the Prophet is troubled,* 13. *God sheweth him how those at Jerusalem mocked at their brethren that were carried away to Babel, to whom on the contrary God promiseth both Spiritual and corporal blessings,* 14. *The glory of the Lord forsaketh the city,* 22. *God bringeth the Prophet again (in a vision) to his fellow-captive brethren in Chaldea,* 24.

THen *the Spirit lift me up,* [Meaning the Spirit of God, that shewed him this vision. See above *chap.* 8. on *verf.* 3.] *and brought me to the east-gate of the LORDS house,* [See above *chap.* 10. on *verf.* 19.] *which looketh east-ward: and behold, at the door of the gate were five and twenty men;* [it is conceived that they were the very same that are mentioned above *chap.* 8. 16. however this is most certain, that they were men of great account among the people, and especially those whose names are hereafter expressed. They come here out of the house of the Lord from the idol-service, which they had performed to the Sun, and discourse together about fortifying the city, as followeth:] *and in the midst of them I saw Jaazania the son of Azzur,* [this is to be distinguished from another *Jaasania* the son of *Saphan*, above *chap.* 8. 11.] *and Pelatia the son of Benaja,* [this *Pelatia* is also to be distinguished from another of this name, 1 *Chron.* 3. 21. and 4. 42.] *Princes of the people.* [That is, most honourable and excellent persons, that being in place of government and authority, were greatly respected by the people, and consequently ought to have been examples of piety unto them. Compare *Exod.* 3. 16. *Levit.* 4. 15. 2 *Kings* 23. 1. and the Annotations.]

2 *And he said unto me,* [He, to wit, the Spirit that carried him. Whence it appeareth, that the word must not be understood of the *wind.* Others understand by this speaking person, the Lord, that shewed himself over the *Cherubims*, above *chap.* 10. 19.] *Child of man, these are the men that devise iniquity, and that counsel evil counsel in this city.* [to wit, not to deliver up the city into the hand of the Chaldeans, against the counsel of the Prophet *Jeremia*, but to defend it against them.]

3 *Which say, a man ought not to build houses near by,* [To wit, near the city; that is, in the suburbs] *this (city)* [that is, *Jerusalem*] *should be the pot,* [to wit, whereof *Jeremia* prophesied, *Jerem.* 1. 13. See above *chap.* 1. on *verf.* 3.] *and we the flesh.* [that is, the Chaldeans coming to besiege this city, might conveniently dwell in the houses of the suburbs, and as a fire, cause the city being as a pot, to seeth; and consume us that should be in it as the flesh, by famine. Compare below *chap.* 24. 4, &c. they scoff at *Jeremias* prophecy, *Jerem* 1. 13. which they by their counsel go about to discredit, and to prove it to be a false and lying prophecy. Others (our destruction) *is not near, let us build houses,* to wit, to tarry and dwell here: and so *let this city be the pot, and we the flesh*: for if we be the flesh in the pot, we must stay in it: so that *Jeremia* prophesieth against himself, when he telleth us that we shall be carried away.]

4 *Therefore prophesie against them, prophesie, O child of man.*

5 *So then the Spirit of the LORD fell upon me,* [See above *chap.* 1. on *verf.* 3.] *and he said unto me;* [See above on *verf.* 2.] *Say, thus saith the LORD: Thus do ye say,* [to wit, as is related immediately before *verf.* 3.] *O house of Israel:* [That is, *Juda.* See 2 *Chron.* 15. 17. and 21. 2. with the Annotat.] *for I know every one of the things that ascend into your spirit.* [Heb. *the ascensions of your spirit*: that is, whatsoever ascendeth into the thoughts of your heart. See of the like phrase *Jerem.* 7. on *verf.* 31.]

6 *Ye* [To wit, Princes, and Rulers of the city, of whom see above on *verf.* 1.] *have multiplyed your slain in this city:* [that is, those whom ye have opposed in the city by all manner of injustice. Compare above *chap.* 7. 23. and 9. 9.] *and ye have filled the streets thereof with the slain.*

7 *Therefore thus saith the Lord LORD; your slain, whom ye have laid down in the midst of, it they are that flesh, and this (city) is the pot: but I will cause you to go forth out of the midst of it.* [To wit, *Jerusalem.* Namely, by means of the Chaldeans, that should take them captive, and punish them according to their deserts. See the four following *verses.* Others, *he shall,* or *they shall* cause you to go forth: meaning the enemy. That which the Jews spake in derision of *Jeremiahs* words, the same doth *Ezekiel* retort against them: as if he had said; the city of Jerusalem is indeed the pot, but the flesh that boils in it are those whom ye have cruelly oppressed in it, for which cause, and all your impieties, Gods wrath shall devour you and such as you are, yet more fearfully then hitherto it hath done.]

8 *Ye have feared the sword:* That is, war. See *Levit.* 26.] *and I will bring the sword upon you, saith the Lord LORD.*

9 *And I will cause you to go forth out of the midst thereof, and I will deliver you into the hand of strangers:* [Namely, of the Chaldeans] *and I will do judgement among you.* [See above on *verf.* 8.]

10 *They shall fall by the sword;* [That is, perish by war. See *Levit.* 26. on *verf.* 7.] *I will judge you* [that is, punish you. Compare *Gen.* 15. on *verf.* 14. So here in the next verse] *in the borders of Israel:* [namely, in *Ribla.* See of this city 2 *Kings* 23. on *verf.* 33. and 25. 6. It lay in the land of Hamath, which was by north on the border of Palestina, *Numb.* 33. *Jos.* 13. 5.] *and ye shall know that I am the LORD.*

11 *This (city) shall not be your pot,* [To wit, to seeth in it; that is, to stay in it, and to bear your greatest punishment, touching this life] *and ye shall (not)* [this word must here be added again from the former clause] *be the flesh in the midst thereof: I will judge you in the borders of Israel.* [As above in the foregoing 5 verse. See the fulfilling hereof, 2 *Kings* 25. 21. *Jerem.* 52. 10.]

12 *And ye shall know that I am the LORD, because ye have not walked in my statutes, neither done my judgements, but have done according to the rites* [Or, *manner*] *of the heathen that are round about you.* [meaning the idolatrous laws and customes of the heathen, which God had forbidden his people in any wise to follow: *Levit.* 18. 3. and 20. 23. *Deut.* 12. 29, 30. and 18. 14. above *chap.* 5. *verf.* 7. the Jews are reproved because they lived not according to the judgements or laws of the heathen: but see thereof the Annotat. there.

13 *Now it came to pass when I prophesied, that Pelatia the son of Benaja died:* [It seemeth that this prophesying of *Ezekiel*, and the dying of *Pelatia* happened in that vision, and afterward in deed, so that *Ezekiel* actually declared unto the Israelites that were in Chaldea, that which he had seen and done in the spirit; and that the death of *Pelatia* then also happened actually, for confirmation of this prophecy] *then fell I down upon my face,* [to wit, through astonishment, and to pray for the remnant of the people. Compare *Numb.* 14. on *verf.* 5.] *and cried with a loud* [Heb. *great*] *voice, and said, Ah, Lord LORD, wilt thou utterly make a full end of the remnant of Israel?* [The Prophet in this complaint doth not properly look at *Pelatia*, that was a wicked man, but at a few that yet were left, conceiving that if the Lord should so go on, he would suddenly make an end, whereas he had promised to reserve a remnant. See of this phrase *Jerem.* 4. on *verf.* 27.]

14 *Then the word of the LORD came unto me, saying:*

15 *Child of man, they are* [Meaning those that with *Jojachin* by *Jeremiahs* counsel had removed as exiles into Chaldea, 2 *Kings* 24. 12, &c.] *thy brethren,* [that is, thy kinsmen, or next of kin. See *Genes.* 24. on *verf.* 27.] *thy brethren,* [this repetition is made, to express the zeal of God, and the weightiness of the matter] *the men of thy kindred,* [Heb. *of the redemption*; that is, those that by vertue of their kindred had right to redeem thy goods, and consequently are thy neerest kinsmen. See *Levit.* 25. 25.] *and all the house of Israel, (yea) all that,* [to wit, that was there in Chaldea, for the most part belonging to the tribe of Juda] *unto whom the inhabitants of Jerusalem have said,* [to wit, mocking them, because they had left their own country, and dwelt like banished men in Chaldea, whereas they on the other side still possessed and enjoyed the land which God had given unto their fathers for an inheritance, as followeth] *get ye far away from the LORD; this same land is given unto us for an hereditary possession.* [As if they had said; we onely are Gods people, that inhabit his land which he gave unto our fathers. We have nothing to do with you that are gone away from us, and ye shall have no share with us in this land which ye have forsaken.]

16 *Therefore say, Thus saith the Lord LORD, although I have removed them* [To wit, those whom he had in the former verse called the Prophets brethren, and the house of Israel: so in the sequel] *far off among the heathen, and although I have scattered them in the lands; yet will I be to them a little (while) a sanctuary,* [or, *I am to them a little while a sanctuary.* Others, *I will be to them a little sanctuary.* To wit, in stead of the visible Temple in Jerusalem, which was a token of my presence, I will be a little while with them, without that outward token, dwelling among them by my Spirit and grace, hearing their prayers, and protecting them. Others, *a sanctuary of fewness,* that is, a few. Compare *Isa.* 8. 14.] *in the lands into which they are come.* [To wit, the land of Chaldea, and other countreys wherein they are scattered.]

17 *Therefore say, Thus saith the LORD; Yea I will gather you from the nations, and I will assemble you out of the lands wherein ye are scattered,* [Which was fulfilled when the Jews came back out of the Babylonian captivity into their own country; and yet more fully, when our Saviour Christ gathered his Church out of all nations, by the ministry of the Apostles] *and I will give you the land of Israel.* [To wit, after the captivity of seventy yeers.]

18 *And they shall come hither, and take away all the detestations thereof, and all the abominations thereof* [That is, the Idols, *which men ought* to detest and abominate] *from thence.*

19 *And I will give them one kind of heart,* [That is, such as is not double, nor false, but upright, unfeigned cleaving onely unto me, and not divided between me and Idols. See further *Jer.* 32. 39. with the Annotat. By *heart* here is meant the will, inclination, motion. So is the word heart for the most part taken, when it is placed by the word *spirit*: which then signifieth the mind, understanding, and thoughts of man, *Psal.* 51. 12. below *chap.* 18. 31. and 36. 26.] *and will give a new spirit in the innermost* (part) *of you.* [That is, another mind, and other thoughts then were in you before. Meaning a change of the spirit, not in substance and essence, but in qualities and powers. Compare the fore-quoted places, likewise *Rom.* 7. 6. and 12. 2 *Cor.* 4. 13. *Eph.* 4. 23. *Col.* 30. 10.] *and I will take away the stony heart,* [Heb. *the heart of stone*: that is, a stony heart. The heart of the unregenerate man is here likened to a stone, in regard of its natural hardness. The resemblance consisteth also herein, that as a stone of its own nature hath not power to change or turn it self into flesh, so neither hath an unregenerate man, by his own unregenerate nature, power to turn unto God; but as God is able even of stones to raise up children unto

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Abraham, Matth. 3. 9. so can he also soften stony hearts by his saving and sanctifying Spirit] *out of their flesh,* [that is, out of their body, wherein the soul dwelleth. See *Job* 12. on *vers.* 10. And this I will do, (saith God) to wit, by rooting out of the soul the evil qualities, powers & faculties wherewith through their own corrupt nature they oppose me, and by taking them away from them by the Spirit of regeneration, that they may no more rebel against me] *and will give them a flesh heart.* [Heb. *an heart of flesh*; that is, a fleshy heart. The heart of a regenerate man is here resembled to flesh, which is not hard like a stone, but is flexible, soft, and suitereth it self willingly to be led by Gods Spirit. Such is the heart of man, after God hath taken away the stony heart, and hath given a new heart.]

20 *That they may walk in my statutes,* [He saith not, *that they may be able,* or *may have power to walk,* &c. but he speaketh of actual obedience which the regenerate yield unto God] *and keep my judgments,* [the word *keep* hath respect to the certain perseverance of those that are truly converted unto God] *and do them: and they shall be a people unto me,* [See *Lev.* 26. on *vers.* 12] *and I will be a God unto them.* [See *Gen.* 17. on *vers.* 7. and *Levit.* 18. on *vers.* 2. Compare *Jerem.* 24. 7. and 30. 22. and 31. 1. and 33. 38.]

21 *But whose heart walketh after the heart of their detestations and their abominations,* [That is, idols. Of walking after idols, compare 1 *Kings* 11. on *ver.* 5. (*after the heart &c.*) That is, which they conceive that their Idols do with and desire. Others, *but as for them whose heart walketh after the heart of their detestations and abominations,*] *I will render their way upon their head.* [See above *chap.* 9. on *ver.* 10. Compare *Jerem.* 9. 10.] *saith the LORD.*

22 *Then did the Cherubims* [See above *chap.* 1. 6. upon the word *beasts*] *lift up their wings,* [to wit, wherewith they flew. See above *chap.* 1. on *ver.* 6.] *and the wheels* [See above *chap.* 1. on *ver.* 15.] *over against them: and the glory of the God of Israel* [See above *chap.* 1. on *ver.* 28. so in the next verse] *was over them from above.*

23 *And the glory of the LORD went up from the midst of the city,* [See above *chap.* 10. on *vers.* 4.] *and stood upon the mountain* [that is, stayed, or went and stood, or set it self upon the mountain: meaning the mount of Olives, whereof see 2 *Sam.* 15. 30. *Zach.* 14. 4. *Matth.* 24. 3.] *which is toward the east of the city.*

24 *Afterwards the spirit took me up, and brought me in vision by the spirit of God into Chaldea,* [That is, in a vision that was shewed me by the Spirit of God. Compare above *chap.* 4. on *ver.* 4.] The meaning is, that all this happened to him in the vision of his spirit, not really in his body, which still remained in Chaldea] *to them that were carried away captive:* [Heb. *captive carrying away.* So in the next verse: see above *chap.* 1. on *ver.* 1.] *and the vision that I had seen went up from me.* [that is, ceased or vanished away.]

25 *And I spake unto them that were carried away captive all the words* [Or *matters, things*] *of the LORD, which he had caused me to see.*

CHAP. XII.

The Prophet is commanded by God to represent in his own person the flight and captive carrying away of King Zedekia and the people, excepting a few, verse 1, *&c. also to eat his bread and drink his water with carefulness and anguish, for a token unto the Jews,* 17. *God rejecteth the taunting proverb of the Jews, and foretelleth on the contrary a sudden and certain accomplishment of his Prophesies,* 21.

MOreover, *the word of the LORD came unto me, saying:*

2 *Child of man, thou dwellest in the midst of a rebellious house,* [That is, in Chaldea among the Jews that with King Jojachin were carried away out of their own country into Babylon, among whom though God had his own people, above *chap.* 11. 16, 17, *&c.* yet it appeareth from this place, that many of them were unbelieving and obstinate persons. Of the term *rebellious house.* See above *chap.* 2. on *ver.* 5. also in the sequel. Compare likewise above *chap.* 2. 3. and 5. 6, 7. and 3. 26, 27.] *which have eyes to see, and see not,* [to wit, inwardly by the spirit to perceive what punishments themselves had endured, and yet were to expect more, to the end that they might be converted unto God. Compare *Isa.* 6. 9. and 42. 18. *Jerem.* 5. 21.] *have ears to hear, and hear not;* [That is, believe not, nor obey according to all the warnings and threatnings which God hath given them by his Prophets. Compare *Jerem.* 5. 21.] *for they are a rebellious house.*

3 *Therefore thou Child of man, make thee furniture of removing;* [To wit, a wallet or bundle, staff, travelling-coat, shooes, and other necessaries for a journey. Compare *Matth.* 10. 9, 10. Others understand houshold-stuff, as bedding, boulster, stools, tables, chests, cabinets, &c.] *and remove by day before their eyes:* [that is, so as that they may behold it with their eyes. For the Lord would by that which the Prophet was to do publickly, give these that were carried away captive a certain token of that which of a certain should shortly befal those of Juda and Jerusalem, because they believed not that it should be ill with them; yea they hoped suddenly themselves to return thither, *Jer.* 28. 3. they rebuking the Prophet Jeremia, by whose advice they had suffered themselves to be carried away into Chaldea] *and thou shalt remove from thy place* [to wit, where thou dwellest] *to another place* [to wit, where in the same city thou hast not dwelt; and that to fashion thy self every way after the manner of those that remove indeed, and are wont to change often and frequently their habitations; which was to be a token unto the people that King Zedekia with his people should be constrained suddenly to remove out of Juda and Jerusalem, and to be carried away captive to Babel] *before their eyes: it may be they will consider it,* [to wit, how I will punish them for their rebellion. (*It may be*) he useth his particle to leave the Prophet doubtful of the successful event of this token, that he might learn to be contented with onely obeying and following his command. It sheweth also that he would raise up some good hope in the Prophet, to stir him up to diligence] *though they be a rebellious house.* [that is, though they be very wilful & disobedient, so that there is not much amendment to be expected in them, yet I will shew them this visible token, for their greater conviction. Others, *because they are a rebellious house,* in regard such judgements shall light upon their people, and they themselves were not yet bettered by their own judgements which had befallen them]

4 *Thou shalt then bring forth thy furniture* [To wit, whereof is spoken in the former verse] *by day before their eyes, as the furniture of those that remove:* [Heb. *as the furniture of removing;* that is, which men take along with them when they remove, depart, or take a journey] *afterwards thou shalt go forth in the evening before their eyes,* [it seemeth that the prophet is enjoyned

joyned first to bring forth his furniture into a place before his house being within the wall, and afterward to break through the wall, and to go away with it in the dark, as followeth: to signifie that the Jews should seek to escape away privily, and that King Zedekia should get away out of Jerusalem, and flee by night, as it also came to pass, 2 *King.* 25. 4. *Jerem.* 39. 4. and 52. 7. The *evening* is here taken for the night. See *Job* 7. on *ver.* 4.] *as they go forth that remove.* [Heb. *according to the goings forth of removing.* That is, after the manner of the going forth of them that take a journey]

5 *Dig thee through the wall before their eyes, and bring out thereby* (*thy furniture,*) [To wit, to signifie that King Zedekia should cause the city-walls to be broken, that he with his souldiers might thorow the breach escape out of danger. See the accomplishment thereof, 2 *Kings* 25. 7. *Jerem.* 52. 7. These words, *thy furniture,* are here inserted from the foregoing fourth verse, and the following seventh verse]

6 *before their eyes* [See above on *v.* 3.] *shalt thou carry it upon* (thy) *shoulders, thou shalt bring it forth in the dark, thou shalt cover thy face, that thou see not the land:* [This signifieth that King Zedekia should flee away so swiftly and so dismaied, to escape the hands of the Chaldeans, that he should scarcely see the land through which he fled: again, that Zedekia should be deprived of his sight by the loss of his eyes, so that he should not see the land of Babylon. See the accomplishment 2 *King* 25. 7. *Jerem.* 39. 7. and 52. 11. The covering of the face hath also been a token of shame and grief which a man already hath, and of trouble which is to be expected. Compare 2 *Sam.* 15. on *ver.* 30. *Esth.* 7. 8. *Jerem.* 14. 3.] *for I have given thee for a wonder-token unto the house of Israel,* [to wit, to signifie that which was to come, namely the ruine of King Zedekia, and of the city of Jerusalem. So below *ver.* 11. and *chap.* 24. 24. Compare *Psal.* 71. 7. with the Annotat.

7 *And I did so, according as I was commanded; I brought forth my furniture by day, as the furniture of them that remove* [Heb. *of removing*] *afterwards in the evening I digged me through the wall with* (mine) *hand;* [not with any iron tools and open violence, but as it were with a theef-like slight and privacy, to signify that King Zedekia with his company should seek privily to escape and flee from the hands of the Chaldeans. See 2 *Kings* 25. 4.] *I brought it forth in the dark,* [to wit, the travelling-furniture] *and I carried it upon* (my) *shoulder before their eyes.*

8 *And in the morning came the word of the LORD unto me, saying:*

9 *Child of man, hath not the house of Israel, the rebellious house said unto thee, what doest thou?* [That is, whats the matter that thou dost thus suddenly remove in a strange kind of way?]

10 *Say unto them; Thus saith the Lord LORD, this burden* [That is, this prophesy which is propounded unto you by the token of my removing. See 2 *Kings* 9. on *verse* 25.] *is* (against) *the Prince at Jerusalem,* [that is, King Zedekia] *and all the house of Israel,* [the meaning is, that the burden which he carried upon his shoulders was a token of the burden of great miseries that should shortly come unto the King, his Lords, and all the people. Or thus, *this burden is* (against) *the Prince, against Jerusalem, &c.*] *that it, in the midst thereof,* [to wit, the Jews that dwelt in Jerusalem, or the city of Jerusalem, wherein the Jews and Israelites were gathered]

11 *Say, I am your wonder-token* [See above on *ver.* 6.] *like as I have done,* [To wit, in bearing this furniture thus, for to remove] *so shall it be unto them:* [namely, to the King of Juda, and his people] *they shall by carrying away* [or *removing*] *go into captivity.* [to wit, to Babel. See the accomplishment hereof, 2 *Kings* 25.]

12 *And the Prince* [Namely King Zedekia, of whom is spoken in the foregoing verse] *that is in the midst of them,* [that is, of those of Jerusalem and all Juda] *shall carry* (*the furniture*) [to wit, such furniture as is needful for travelling, as above *ver.* 4.] *upon* (his) *shoulder in the dark,* [Compare above *ver.* 4, 6, 7.] *and he shall go forth; they shall dig through the wall,* [compare above *ver.* 5.] *to bring* (him) *out thereby: he shall cover his face, that he see not the ground with* (his) *eye.* Compare above *ver.* 6.]

13 *I will also spread out my net upon him,* [To wit, by the Chaldean souldiers, that shall pursue after him in his flight, and take him, as followeth. See of the accomplishment 2 *Kings* 25. 5, 6. and of the phrase, *Job.* 19. on *ver.* 6. [*that he be taken in* my snare: *and I will bring him into Babylon, the land of the Chaldeans; also he shall not see it,* [to wit, becaule by sentence past upon him his eyes shall be blinded before he cometh thither, 2 *Kings* 25. 7. *though he shal die there.*

14 *And I will scatter into all the winds* [See above *chap.* 5, on *ver.* 10.] *all that are about him* (*for*) *his help,* [to wit, those that accompanied King Zedekia in his flight. See the accomplishment hereof, 2 *King.* 25. 5. Understand also the Egyptians that were formerly come to help the King in the siege, *Jerem.* 37. 6. also those that after Gedalias death were fled into Egypt, *Jerem.* 42. 16, 17, 18. and 43. 5, 6, 7, *&c.*] *and all his bands:* [the word signifieth properly wings, and here bands and troops of Souldiers. So below *chap.* 17. 21. and 39. 10.] *and I will draw out the sword after them.* [See above *chap.* 5. on *ver.* 2.]

15 *So they shall know* [See above *chap.* 5. on *ver.* 13.] *that I am the LORD,* [see above *chap.* 6. on *ver.* 7.] *when I shall disperse them among the heathen, and scatter them in the lands.*

16 *And I will cause a few men* [Heb. *men of number*; that is, a few men that may easily be numbred. See *Genes.* 34. on *ver.* 30.] *of them* [to wit, of the Jews and other Israelites that were mingled one among another in Jerusalem, and without the city] *to be left from the sword, from the famine, and from the pestilence, that they may declare all their abominations* [against the first and second table. See thereof 2 *Kings* 16. 3, 4, *&c.* and 21. 2, 3, *&c.* 2. *Chron.* 33. 2, 3, *&c.* and 36. 14, 16.] *among the heathen whither they shall come;* [to wit, that they may declare them not onely in bare words, but also actually declare that they were the cause of their scattering into all the countries round about; whereby they shall be brought as it were upon the stage for a publick shew of Gods vengeance against sin] *and they shall know that I am the LORD.* [To wit, not onely the Jews shall know it, finding really and indeed that I am true, just, and an enemy unto sin; but also the Gentiles shall know it, being informed by the Jews, and beholding the just plagues wherewith God punished their sins]

17 *Afterward the word of the LORD came unto me, saying:*

18 *Child of man, thou shalt eat thy bread with trembling, and thou shalt drink thy water with trouble and with carefulness.* [To wit, to signifie the distress, fear, and dismaiedness, whereinto the Jews should be brought in Jerusalem, and every where throughout the land. Compare above *chap.* 4. 16.]

19 *And thou shalt say unto the people of the land,* [Namely,

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[Namely, of Chaldea; he meaneth the Jews and Israelites that dwelt there as captives. Unto these it was very satisfactory to hear what would yet become of Jerusalem: for they were grieved, (to wit, being seduced by false Prophets) that by Jeremias counsel they had left their own land, and had yeelded themselves up to their enemies] *thus saith the Lord LORD of the inhabitants of Jerusalem, in the land of Israel, they shall eat their bread with carefulness, and they shall drink their water with astonishment*; [that is, being exceedingly troubled, perplexed, and astonished at the unexpected and fearful miseries that should fall upon them all at once] *because her land* [meaning the land of Jerusalem; to wit, wherein this city lay, and over which she bare rule] *shall be desolate from her fulness*, [that is, from that which it is full of. So *Psal.* 24. 1. Meaning all manner of abundance and riches, that should be taken away by the enemy] *because of the violence of all them that dwell therein.*

20 *And the inhabited cities shall be laid wast, and the land shall be a wilderness, and ye shall know that I am the LORD.*

21 *Again, the word of LORD came unto me, saying:*

22 *Child of man, what kind of proverb* [The Hebrew word signifieth here a common saying, signifying much in few words, and so well known to the greatest part of men, that upon occasions it is commonly made use of. See 1 *Sam.* 10. 12. and 24. 14. and below *chap.* 18. 2.] *is this (which) ye have in the land of Israel*, [to wit, you that among your selves mock at my threatning] *saying, the daies shall be prolonged, and every vision shall perish?* [the meaning of this proverb is, that they had nothing to do with the predictions of the Prophets touching their ruine, because God according to his patience & long suffering would prolong the time of the coming of their destruction, which the Prophets made to be short: or because their prophesies would never be found true]

23 *Therefore say unto them Thus, saith the LORD; I will make this proverb to cease, that they shall use it no more for a proverb in Israel: but say unto them, The daies* [That is, the time of their ruine] *are at hand, and the word of every vision.* [that is, the prophesy of their destruction by the Chaldeans. Or the substance of every prophesy concerning your destruction aforesaid]

24 *For there shall be no more any vain vision,* [That is, false and lying prediction. So *Lament.* 2. 14, below *chap.* 13. 6, 7. *Zach.* 10. 2. *Vanity* for falsehood, see *Job.* 31. on *ver.* 5.] *nor flattering divination in the midst of the house of Israel.* [Heb. *smooth* divination, or divination *of him that is smooth* to wit, in mouth or tongue, by flattering and fair speaking. Compare *Prov.* 5. 3. and 26. 28. and the Annotat. he speaketh of the false Prophets, that gain-sayed the true prophets, and soothed up the people with sweet and pleasing predictions in their unbelief, idolatry, and wicked lives. Others, *slippery*; that is, doubtful divinations]

25 *For I am the LORD*; I *will speak, the word that I shall speak shall be done, (the time) shall be no more delayed:* [For the siege of Jerusalem by Nebuchadrezar followed shortly after. Heb. properly *be adjourned*] *for in your daies*, [that is, in your lifetime] *O rebellious house, will I speak the word, and do the same, saith the Lord LORD.*

26 *Moreover, the word of the LORD came unto me, saying:*

27 *Child of man, behold, they of the house of Israel say, the vision that he seeth is for many daies:* [That is, for a long while, before it shall be accomplished, so that the punishment shall not come in our daies. They do not absolutely deny the the truth of the prophesy, but to rock themselves asleep, they put it off a long while] *he* [they mean the prophet Ezekiel] *prophesieth of the times that are far off.*

28 *Therefore say unto them, Thus saith the Lord LORD, none of my words shall be any more delayed, the word that I have spoken, it shall be done, saith the Lord LORD.*

CHAP. XIII.

God commandeth the Prophet to prophesy against the false prophets, and their vain daubings, ver. 1, &c. *also against the false Prophetesses, and their arm-pillows, and head-vails, coverings,* 17.

AND *the word of the LORD came unto me, saying:*

2 *Child of man, prophesy against the prophets of Israel,* [To wit, that were in Chaldea among the captive Jews, whom they would make to believe that they should quickly return into their own country. See of them also *Jerem.* 29. 8. they had their companions also in Jerusalem, *Jerem.* 23. 16, 17.] *that prophesy*, [that is, that take upon them, but falsely, the prophetical office] *and say unto them that prophesy out of their* (own) *heart*, [Heb. *unto the Prophets out of their* (own) *heart*; that is, those that prophesy that which proceedeth out of their own opinion, judgement, and motion, and not from God. Such kind of prophets are said *to prophesy false visions, and the deceits of their* (own) *heart*, *Jerem.* 14. 14. *to speak the visions of their* (own) *heart*, *Jerem.* 23. 16. *to be prophets of the deceit of their* (own) *heart*, *Jerem.* 23. 26. *to walk after their* (own) *spirit*, here in the next verse. See the contrary, *Num.* 16. 28. and the Annotat. there] *hear the word of the LORD.*

3 *Thus saith the Lord LORD; Wo unto those foolish Prophets that walk after their* (own) *spirit*, [That is, follow their own minds and conceptions in propounding their presumptuous prophesies. Compare the Ann. on the former verse] *and that which they have not seen!* [that is, that which was not shewed them by God in a vision, to declare it in his name unto the people. The word *seeing* is often thus taken, as *Prov.* 24. 4. *Isa.* 30. 10. *Lament.* 2. 14. and here below *ver.* 6, 7, 8. hence the prophets are called *Seers.* See 1 *Sam.* 9. on *ver.* 9. and 2 *Chron.* 9. on *ver.* 29.]

4 *Thy prophets, O Israel, are like the foxes in the waste places.* [To wit, like foxes that being in waste, barren, and desolate places, where very little prey is to be had, are very eager to snatch at the meanest thing they can come at]

5 *Ye* [To wit, false prophets] *have not gone up into the gaps*, [Its a similitude taken from warlike affaires, where valiant souldiers do boldly set themselves in the gap that is made in the city-wall by the enemy, to keep the enemy out of it: which the false prophets ought to have imitated by their prayers unto God, and exhortations unto the Congregations to turn away Gods judgements and punishments. See the same phrase, *Psal.* 16. 23, 30. and below *chap.* 22. 30.] *neither have* (ye) *made up the hedge for the house of Israel*, [to wit, when the said hedge was broken. Its another similitude taken from gardens, whose hedges and fences when they are hurt by the wild beasts, must be repaired against a new inrode of them. See of this comparison below *chap.* 22. 30.] *to stand in the battel in the day of the LORD.* [meaning the time wherein the Lord would send the Chaldeans against the Israelites to destroy them. *The day of the Lord* for the day of punishment or vengeance, see *Job* 24. on *verse* 1.]

6 *They* [To wit, the false Prophets, unto whom *Ezekiel* had spoken in the second person, *vers.* 5. of whom he now speaketh in the third person; as also above *vers.* 4. See of the like alteration in person, *Job* 18. 4.] *see vanity*, [See above *chap.* 12. on *v.* 24.] *and lying prediction*, [Heb. *prediction of a lye*] *that say, The LORD hath spoken, whereas the LORD hath not sent them: and they give hope of confirming the word.* [Or, *the matter*; to wit, which they have falsly pretended to be a Prophecy that came from God.]

7 *Do ye not see a vain vision* [Heb. a vision of vanity. So above *chap.* 12. 24. See the Annotat.] *and speak a lying prediction*, [Heb. *a prediction of a lye*] *when ye say*, [to wit, unto the people] *the LORD speaketh, whereas I* [namely, I the Lord] *have not spoken?* [this question implieth a strong affirmation.]

8 *Therefore thus saith the Lord LORD, Because ye speak vanity, and see a lye: therefore behold, I (will be) upon you*, [To wit, to punish and destroy you. Compare *Jerem.* 21. 13. with the Annotat.] *saith the Lord LORD.*

9 *And mine hand* [That is, my power to punish and to destroy. So *Exod.* 9. 3. *Judg.* 2. 15. 1 *Sam.* 12. 15.] *shall be against the Prophets that see vanity, and foretel a lye; they shall not be in the assembly* [so is the word *sod* taken, *Psal.* 89. 8. and 111. 1.] *of my people, neither be written in the writing of the house of Israel.* [That is, as the register of Gods children. Compare *Exod.* 32. 32. and the Annotat. likewise *Psal.* 69. 29. and the Annotat. *Luke* 10. 20. *Revel.* 13. 8. and 17. 8. and 20. 15. and 21. 27. (*of the house of Israel*) that is, that formed the number of the true Church] *nor enter into the land of Israel:* [That is, not return into the land of Juda out of the Babylonian captivity: as they also that remain impenitent shall not enter into the heavenly Canaan. The meaning then of this passage is, that the false Prophets shall not be reckoned among Gods chosen people, nor be partakers of his spiritual goods] *and ye shall know that I am the Lord LORD.*

10 *Therefore, yea therefore* [This doubling is made to adde the greater force to the sense or meaning. See the like *Genes.* 7. on *vers.* 2. and 14. on *vers.* 30. *Numb.* 3. 9. and *Deut.* 16. 20. *Joel* 3. 14. and the Annotat.] *because they seduce my people*, [to wit, so as that they have not believed my threatnings, nor purely performed my worship, nor obeyed my laws, prescribing the way and rule of life, *Jerem.* 28. 15, 16.] *saying, peace*, [that is, making them believe that all things were well, and that there was no punishment to be expected. Compare *Jerem.* 6. 14. and 28. 9. and below *vers.* 16.] *where* (there) *is no peace; and (because) one* [to wit, false Prophet] *buildeth a mud-wall*, [that is, a slight and weak fence, to save an house from a violent onset and breach. Meaning the vain and flattering prophesies of deceivers, which they presented unto the people, that they might not believe the threatnings of God denounced by the true Prophets] *and lo others* [to wit, other false Prophets] *daub it with slight lime.* [that is, helped by vain and plausible flattering speeches to confirm, make good former Prophets propounded prophecy. Understand here by *slight lime* an ill-made or tempered stuff of lime or morter, that easily falleth off and perisheth. Compare below *chap.* 22. 28.]

11 *Say unto them that plaister with slight lime, that it* [To wit, the mud-wall] *shall fall down: there shall be an over flowing-showre*; [Understand by this and that which followeth, the violence of the Chaldeans, which should be terribly poured out upon Jerusalem, and the whole kingdom of Juda. The same comparisons are also elsewhere used. See *Isa.* 25. 4. *Jerem.* 47. 2. below *chap.* 38. 22.] *and ye, O great hail-stones, shall fall, and a great stormy wind shall split (it).*

12 *Lo, when that wall shall be fallen, shall it not then be said unto you*, [To wit, by the men, that passing by, shall see the ruine of the house, or shall have notice thereof. This question implieth a strong affirmation] *where is the plaistering wherewith ye have plaistered?*

13 *Therefore thus saith the Lord LORD; Yea I will split (it)* [to wit, that mud-wall] *by a great stormy wind in my fury, and there shall be an over-flowing showre in mine anger, and great hail-stones in my fury, to destroy (it)* [Heb. *for destruction.*]

14 *So will I break down wall that ye have plaistered with slight lime, and will cast it down to the ground*, [Heb. *make it come near the ground*] *(so) that the foundation thereof shall be discovered:* [that is, it shall be rased to the very foundation. See the same phrase *Psal.* 137. 7. *Mich.* 1. 16. *Habak.* 3. 13. Compare 2 *Sam.* 22. 16.] *thus shall (the city)* [namely, Jerusalem] *fall, and ye* [to wit, the Jews] *shall perish in the midst thereof: and ye shall know that I am the LORD.*

15 *Thus will I bring forth my wrath against the wall, and against them that plaister it with slight lime; and I will say unto you*, [Meaning those that believed the false Prophets, and expected all manner of good from their vain and flattering prophecies] *that wall is no (more)*, [that is, it is thrown down] *neither are they that plaistered it*. [To wit, alive. See *Genes.* 42. on *vers.* 13. and *Prov.* 12. on *vers.* 7.]

16 *(To wit) the Prophets of Israel, that prophesie concerning Jerusalem, and see a vision of peace for her* [See above on *vers.* 10.] *where (there) is no peace, saith the LORD.*

17 *And thou child of man, set thy face against the daughters of thy people*, [See of this phrase above *chap.* 6. on *vers.* 2.] *which prophesie out of their* (own) *heart:* [that is, set thy face against the women, that pretending themselves to be prophetesses and diviners, by meer vanities and lies made men believe that God was not angry with them, as the true Prophets taught. Moreover, they scattered the people, and hardened them in their sins, promising them Gods mercy and blessing, though they continued and went on in those sins. Now to assure every one of it, they made (as some conceive) arm-cushions and head-quoifs, which they tendered to the person whom they deceived, for some gain which these prophetesses reaped from it] *and prophesie against them*, [See above in this chapter on *vers.* 2.]

18 *And say, Thus saith the Lord LORD; Wo to (those women) that sow cushions for all arm-holes of the arms*, [Some understand this not properly, but figuratively, of the flatteries and promises of peace and rest. Others understand it properly, that they made and sold such things, to be used by those that believed their prophecies; to signifie, that they should as truly have rest and peace in the land, as their arms should easily lean and rest upon those cushions. Heb. *all arm-holes of the hands*; to wit, of all those that for the aforesaid purpose should have a desire to buy, and use them] *and make head-coverings* [others *night-quoifs*, or *kerchiefs*. This served as a token that they should alwaies sleep soundly and quietly] *for the head of every stature*, [that is, of every age, or talness. They suit their jugling to all sorts of men, small and great, to seduce every man, to pluck from every man] *to hunt souls:* [and so to catch them. That is, to bring men into temporal and eternal destruction, by hardening them in abominable idolatry and impenitency. Compare *Prov.*

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Prov. 6. 26. and the Annotat.] *will ye hunt the ſouls* [meaning the reaſonable and immortal ſouls] *of my people, and will ye ſave unto your ſelves* [or, *for your ſelves*, that is, for your good] *the ſouls* [that is, your perſons. So *Geneſ.* 9. 5. on the words, *your ſouls*] *alive?* [That is, nouriſh and ſuſtain them by unjuſt and unlawful gain by your falſe prophecies.]

19 *And will ye profane me among my people,* [To wit, in abuſing my name, as if I had commanded you to ſeduce my people by falſe prophecies. Compare *Levit.* 18. on *verſ.* 21.] *for handfuls of barley, and for pieces of bread, to ſlay the ſouls that ſhould not die,* [that is, to declare death by your prophecies to thoſe that ſhall not die, becauſe they believe in me, and abhor your divinations] *and to ſave the ſouls alive that ſhould not live,* [that is, to promiſe life unto thoſe that ſhall not live, becauſe they depart from me, and adhere unto you] *by your lying to my people, that hear lying?* [to wit, your lying wherewith you deceive them.]

20 *Therefore thus ſaith the Lord LORD, behold, I (will be) upon your cuſhions,* [To wit, to tear them in pieces, and to deſtroy them. Compare above *verſ.* 8. and the Annotat.] *wherewith ye there hunt the ſouls to the flower-gardens,* [Heb. (gardens) to wit, wherein they had their idols, to ask of them concerning things to come, and to entice them thither that were very eager and deſirous after thoſe things, that they might ſeduce them: *Iſa.* 65. 5. Others, *that they might fly away*; to wit, being looſe from your deceitful cuſhions] *and I will rent them off* [or, *pluck them off*] *from your arms: and I will let the ſouls looſe,* [to wit, out of the nets whereinto ye hunt them, or out of the cages wherein ye hold them captive, that they may eſcape the deſtruction which ye ſeek to bring upon them] *the ſouls which ye hunt to the flower-gardens.*

21 *Moreover I will rent your head-vails, and deliver my people out of your hand,* [That is, power and might. See *Gen.* 16. on *verſ.* 6.] *ſo that they ſhall be no more in your hand for an hunting:* [to wit, as a prey, to be hunted by you] *and ye* [to wit, the falſe Propheteſſes, of whom is ſpoken above *verſ.* 17.] *ſhall know that I am the LORD.*

22 *Becauſe (by) falſhood ye have made the heart of the righteous ſad,* [To wit, threatning him with temporal and eternal deſtruction, becauſe he did not believe and follow you] *whereas I put him* [to wit, the righteous: or *it*, to wit, the heart of the righteous] *to no ſorrow:* [to wit, in threatning him with my judgements: yea have rather comforted him with the promiſe of my mercy] *and becauſe ye have ſtrengthened the hands of the wicked* [that is, have hardened and encouraged him in his idolatry and impenitency. See of this phraſe alſo, *Judg.* 9. 24. and the Annotat. It is alſo taken in a good ſenſe; as *Judg.* 7. 11. 1 *Sam.* 23. 6. *Iſa.* 35. 3.] *that he ſhould not return from his wicked way, that I might ſave him alive.*

23 *Therefore ye* [To wit, falſe Propheteſſes] *ſhall ſee no more vanity,* [See above on *verſ.* 6. to wit, becauſe ye ſhall periſh] *nor uſe divinations:* [or, deal in divination: Heb. *divining divine*; ſo *Deut.* 18. 10. 2 *Kings* 17. 17. and 21. 21. See further of the word *divination*, *Prov.* 16. on *verſ.* 10.] *but I will deliver my people out of your hand, and ye ſhall know that I am the LORD.*

CHAP. XIV.

Some of the Eldeſt of the people come to the Prophet, as if it were to ask counſel of God, ver. 1. God by the Prophet anſwereth them according to the deſert of their idolatry and hypocriſie, and threatneth ruine to all ſuch enquirers, and to the ſeducing Prophets, that propheſied to the enquirers according to their mind: annexing a promiſe for the penitent, verſ. 2. &c. *God ſheweth that the interceſſions, even of the moſt holy men that ever were (ſuch as were Noa, Daniel, and Job) would not be able to help Jeruſalem, nor any people whom he had firmly decreed to puniſh, but that they ſhould onely deliver their own ſouls,* 12. *He foretelleth that ſome ſhall be left, and ſhall be alſo carried to the other Jews to Babel, as an example and glaß of Gods juſtice towards them,* 22.

THen *came unto me men of the Eldeſt of Iſrael,* [That is, rulers and heads of the Congregation that dwelt in Chaldea. See *Exod.* 3. on *verſ.* 16. and *Levit.* 4. on *verſ.* 15.] *and ſate down before my face,* [to ask counſel of God by the Prophet concerning the future condition of the people, both in Jeruſalem, and there in Chaldea. See the following third verſe. Compare above *chap.* 8. 1. and below *chap.* 20. 1.]

2 *Then came the word of the LORD unto me, ſaying:*

3 *Child of man, theſe men have ſet up their dung-gods in their heart,* [That is, they have given them the higheſt place in their mind, as they were wont alſo without the heart to be ſet up in high places: ſo that they eſteem and honour them highly above all other things, yea even above my ſelf. So in the ſequel] *and have put the ſtumbling-block of their iniquity directly before their faces:* [by the *ſtumbling-block of their iniquity* here is meant their idols: for when they ſet up theſe before their faces contrary to Gods command, they were an occaſion unto them of ſinning many wayes againſt God, and of falling into many abominations. So in the ſequel. Thus Idols are alſo called a *ſnare*, *Exod.* 23. 33. *Deut.* 7. 16. *Judg.* 2. 3.] *am I then earneſtly inquired of by them?* [Heb. *being inquired of inquired of*; that is, earneſtly, or uprightly inquired of. As if he ſhould ſay, No. Theſe things cannot ſtand together, that a man ſhould adhere unto Idols, and yet notwithſtanding ask counſel of the true God. Others, *ſhould I be inquired of at all by them?* That is, I deſire not to be inquired of by ſuch a people. The Lord was ordinarily inquired of by the high Prieſt being clothed with the Ephod. See *Numb.* 27. 21. and the Annotat. *Judg.* 1. on *verſ.* 1. or by a Prophet, 1 *Sam.* 23. on *verſ.* 2. and 6. and 28. 6. 2 *Sam.* 2. 1. 2 *Chron.* 11. 7.]

4 *Therefore ſpeak then, and ſay unto them; Thus ſaith the Lord LORD, every man* [Heb. *man man*; that is, every man. See *Levit.* 15. on *verſ.* 2. So below *verſ.* 7.] *of the houſe of Iſrael,* [that is, Juda: See above *chap.* 6. on *verſ.* 2. meaning the Jews that dwelt in Chaldea] *that ſetteth up dung-gods in his heart, and putteth the ſtumbling-block of his iniquity directly before his face, and cometh to the Prophet;* [to wit, to ask counſel of God by him] *I the LORD will anſwer him,* [or, *have anſwered him*] *when he cometh,* [others, *in that (time)*] *according to the multitude of his dung-gods*; that is, I will anſwer them not according to that which they would fain hear, but as their great and manifold idolatry hath deſerved. Others, *of*, or *concerning the multitude of their dung-gods*, that is, I will anſwer them nothing elſe but that which concerneth partly the multitude of their Idols, and partly concerneth the puniſhments which they have thereby deſerved.]

5 *That I may take the houſe of Iſrael in their (own) heart,* [that is, I will ſo anſwer them, as that I will bring to light that which was hid in their hearts: for they will pretend thenſelves to be godly people when they come to ask counſel of me, but I will by my anſwer diſcover the wickedneſs that lurketh in their hearts] *becauſe they are all eſtranged from me through their dung-gods.*

6 *Therefore ſay unto the houſe of Iſrael; Thus ſaith the Lord LORD, repent, and turn away your ſelves from your dung-gods, and turn away your faces from all your abominations.* [That is, not onely from your idolatry, and ſins committed aginſt the firſt table, but alſo from all your villanies committed againſt the ſecond table of the law. Underſtand here under the word *faces* the hearts alſo, without whoſe turning away the faces can hardly be turned away. This is contrary to the *putting of a ſtumbling-block before ones face*, above *verſ.* 3.]

7 *For every man* [Heb. *man man*: as above *v.* 4.] *of the houſe of Iſrael, and of the ſtranger* [That is, the Proſelyte, that was was become ſuch, having either before in Juda, or afterward in Chaldea embraced the Jews Religion, with the obſervation of their ceremonies. See of ſuch ſtrangers *Levit.* 17. 8. and 25. 35.] *that ſojourneth in Iſrael, which ſeparateth himſelf from after me, and ſetteth up his dung-gods in his heart, and putteth the ſtumbling-block of his iniquity directly before his face,* [See above on *verſ.* 4.] *and cometh to the Prophet to enquire by him of me;* [Others, *to enquire of him concerning me*] *I am the LORD, ſhall be anſwered to him by me.* [That is, not onely by the Prophet of whom he enquireth, but by, or of my ſelf, who will anſwer him not ſo much by words, as by plagues and puniſhments, as the following words ſhew.]

8 *And I will ſet my face againſt that man,* [See *Levit.* 17. on *verſ.* 10.] *and will make him a token,* [To wit, of my juſt vengeance againſt hypocrites; for I will in puniſhing ſuch deal ſo fearfully and ſtrangely with them, that every one ſhall be frightened thereat, as at a publick token of my vengeance, propounded to every one by me for his warning. Compare *Deut.* 28. 46. Others, *I will lay him waſte for a token*; that is, that he may be a token, *&c.*] *and for proverbs,* [See *Deut.* 28. on *verſ.* 37. alſo *Job* 17. on *verſ.* 6. See alſo 1 *Kings* 9. 7, 8. 2 *Chron.* 7. 21, 22. *Pſal.* 44. 14, 15. and 69. 12. *Jerem.* 24. 9. *Habak.* 2. 6.] *and will cut him off from the midſt of my people:* [See *Levit.* 20. on *verſ.* 3.] *and ye ſhall know that I am the LORD.*

9 *Now when a Prophet ſhall be perſwaded,* [To wit, by the hypocrites, who aſk counſel of them, and deſire them to propheſie ſome good thing unto them. See of the Hebrew word, *Judg.* 14. on *v.* 15.] *and ſhall have ſpoken ſomething,* [to wit, which the enquirer would fain hear, but is falſe] *I the LORD have perſwaded the Prophet,* [to wit, not by inſpiring any evil into the Prophet, but by juſtly puniſhing the enquirers hypocriſie by the Prophets lightneſs and covetouſneſs, that proceed from the Prophet, and from Satan. Compare 2 *Sam.* 12. 12. 1 *Kings* 12. 15. and 22. 22. *Jerem.* 4. 10. with the Annotat. alſo 2 *Theſſ.* 2. 11, 12.] *and I will ſtretch out mine hand againſt him,* [to wit, againſt the Prophet, to puniſh him. So *Exod.* 7. 5. *Iſa.* 5. 25. *Jerem.* 15. 6. below *verſ.* 13. and *chap.* 25. 7, &c.] *and will deſtroy him from the midſt of my people Iſrael.*

10 *And they ſhall bear their iniquity:* [The Hebrew word ſignifieth here the puniſhment which is deſerved by the iniquity and offence. See *Levit.* 5. on *verſ.* 1.] *as the iniquity of the inquirer ſhall be, ſo ſhall the iniquity of the Prophet be:*

11 *That the houſe of Iſrael may go no more aſtray from after me, and (that) they may no more pollute themſelves with all their tranſgreſſions:* [Which are frequently called pollutions in Scripture, as *Ezra* 9. 11. below *chap.* 24. 13. and 36. 17. and 39. 24. 1 *Theſſ.* 4. 7. *James* 1. 21.] *then ſhall they be a people unto me,* [See *Levit.* 26. on *verſ.* 12.] *and I will be a God unto them.* [See *Geneſ.* 17. on *verſ.* 7.] *ſaith the Lord LORD.*

12 *Moreover, the word of the LORD came unto me, ſaying:*

13 *Child of man, when a land ſhall have ſinned againſt me, tranſgreſſing grievouſly,* [Heb. *tranſgreſſing tranſgreſſion*; that is, comitting tranſgreſſion] *then will I ſtretch out mine hand againſt it, and will break her ſtaff of bread,* [See *Levit.* 26. on *verſ.* 26.] *and ſend a famine into it, to cut off men and beaſts from it:*

14 *Though theſe three men, Noah, Daniel, and Job, were in the midſt of it;* [He nameth theſe three perſons, becauſe they amongſt others were accepted of him, and had received great mercies from him. Compare *Jerem.* 1. 15.] *they ſhould deliver (onely) their (own) ſoul* [that is, ſave their own lives from the common deſtruction of the land. That the word *onely* muſt be here inſerted, may be gathered from the following 16 and 18. verſes] *by their righteouſneß,* [To wit, conſidered and valued in the mediatour Chriſt, whoſe perfect righteouſneſs taketh away the imperfection that is in the righteouſneſs of all the godly, ſo that it is of free grace rewarded with a bleſſing] *ſaith the Lord LORD.*

15 *If I cauſe evil beaſts to paß through the land,* [This plague is threatened to a ſinful people, *Levit.* 26. 22. above *chap.* 5. 17. and was actually ſent upon them, 2 *Kings* 17. 25.] *which bereave it of children, ſo that it become deſolate, that no man may paß through it,* [Heb. *without goer through*] *becauſe of the beaſts:*

16 *Theſe three men being in the midſt of it, (as true as) I live, ſaith the Lord LORD, if they ſhould deliver ſons, and if they (ſhould deliver) daughters!* [Meaning, that they ſhould not deliver them, as the following words ſhew: and compare the following 18 verſe] *they onely ſhould be delivered themſelves, but the land ſhould be deſolate.* [Here is ſpoken of an irrevocable ſentence of God paſſed upon the abominable obſtinacy and unthankfulneſs of the people, and that according to his righteous judgement. See below *verſ.* 23.]

17 *Or (when) I bring the ſword* [That is, war. See *Levit.* 26. on *verſ.* 6] *upon that land, and ſay, Sword; go through, through the land, ſo that I cut off men and beaſts from it:* [God ſpeaketh to the liveleſs and brute creatures, as if they had life and underſtanding, to ſhew his omnipotency, and the dominion that he hath over all things, and that nothing cometh to paſs in any things, how great or ſmall ſoever they may be, by chance, but all by his omnipreſent providence. Compare *Deut.* 4. on *verſ.* 26.]

18 *Though thoſe three men were in the midſt of it, (as true as) I live, ſaith the Lord LORD, they ſhould not deliver ſons nor daughters, but they onely ſhall be delivered themſelves.*

19 *Or (when) I ſend the peſtilence into that land, and pour out my fury upon it* [See above *chap.* 7. on *verſ.* 8.] *with bloud,* [That is, by killing and ſlaying many men and beaſts, as followeth; for bloud is often taken for killing, ſlaughter, murder. See *Gen.* 37. on *verſ.* 26. See of the ſlaughter which God made by his Angel, 2 *Sam.* 24. 15, 16.] *to cut off from it men and beaſts:*

20 *Though Noach, Daniel, and Job were in the midſt of it, (as true as) I live, ſaith the Lord LORD; if*

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theyſhould deliver a ſon, or if they (ſhould deliver) *a daughter*! [implying that they ſhall not. See above on *verſ.* 16.] *they ſhould deliver (onely) their* (own) *ſoul by their righteouſneſs.* [See above *v.* 14.]

21 *For thus ſaith the Lord LORD, How much more, when I ſhall have ſent my four evil judgements,* [That is, puniſhments or plagues. See *Exod.* 6. 5. and 7. 5. and the Annotat. Compare 2 *Chron.* 20. 12. They are called *evil*, or *wicked*, becauſe they are grievous, painful, and very hurtful unto man. See alſo of four ſorts of plagues, called *kindes*, though in part diſtinct from theſe in this verſe, *Jerem.* 5. 3.] *the ſword, and the famine, and the evil beaſts, and the peſtilence againſt Jeruſalem, to cut off men and beaſts from it?* [the meaning is, If the afore-named men being alive, when I do puniſh a land but with one plague, ſhould be able to ſave themſelves alone from the puniſhment, how much ſhould they be able to do it for themſelves alone, when I ſhall ſend four plagues at once upon Jeruſalem? Others, *how much leſs*, &c. to wit, ſhould they be able to deliver the people, when God ſendeth four plagues upon them?]

22 *Yet behold, therein* [That is, in Jeruſalem] *ſhall be left eſcaped ones,* [Heb. *an eſcaping*; that is, ſuch as ſhall eſcape the deſtruction by the four forementioned plagues. *Eſcaping* for eſcaped ones, as 2 *Kings* 10. 30. 1 *Chron.* 4. 43. So the *remnant* for remaining ones, or ſuch as are left, 2 *Chron.* 36. 20. *Captivity* for captives, *Num.* 31. 12.] *that ſhall be carried forth, ſons and daughters; behold, they ſhall come forth* [to wit, out of Jeruſalem and Judea, being carried hither to *Babel*] *unto you,* [that dwell here in *Chaldea*] *and ye ſhall ſee their way, and their dealings*: [that is, their courſe of life, and the manner of their converſation: whereby ye will be able to perceive what kind of people they are, namely, exceeding perverſe and corrupt] *and ye ſhall be comforted concerning the evil that I ſhall have brought upon Jeruſalem,* (yea concerning) *all that I ſhall have brought upon it.* [ye ſhall be comforted, to wit, not with words that ye ſhall hear of them, but with the miſery, wickedneſs, and reproch which ye ſhall behold. For ye ſhall thereby perceive that God hath had very great cauſe to puniſh them in this manner, ſo that ye ſhall reſt contented and ſatisfied with his judgements, as followeth.]

23 *So they ſhall comfort you, when ye ſhall ſee their way and their dealings: and ye ſhall know, that I have not done without cauſe all that I have done in it,* [or, *to, with,* or *againſt it*; to wit, Jeruſalem] *ſaith the Lord LORD.*

CHAP. XV.

By the ſimilitude of the wood of the vine, God foretelleth utter ruine to Jeruſalem, by reaſon of all her wickedneſs.

AND *the word of the LORD came unto me, ſaying:*

2 *Child of man, what is the wood of the vine* [To wit, after it is cut down. Others, *tree*] *more then all wood,* [that is, better, of more value, more profitable: Implying, not a whit; but is rather ſlighter, both for form, it being crooked, knotty and unſhapely; and for matter, it being unfit to make any wooden veſſel, or any piece of work of it, as followeth] (*or*) *the vine-branch (more then) that which is among the wood of a foreſt?*

3 *Is wood taken thereof to make a piece of work? doth a man take a pin* [That is, a wooden nail, or, peg] *of it to hang any veſſel thereon?* [Heb. *do they take a pin of it*, &c. That is, ſhall a man be able to take fit ſtuff of it, onely to make a wooden pin or nail, whereon he might hang ſome piece of houſhold-ſtuff, or working tool?]

4 *Behold, it is delivered to the fire to be conſumed;* [Or, *for conſumption*, or, *for fuel*: ſo below *verſ.* 6.] *the fire conſumeth both the ends thereof, and the midſt of it is burnt:* [Some underſtand by the ends, all the borders of the land that were waſted round about; and by the midſt, Jeruſalem] *would it be fit for a piece of work?* [This queſtion implieth a ſtrong rejection. For beſides that the vine-wood being entire and not hurt at all, is very unfit to make any thing of it, yet it is much more unfit, when it is ſpoiled and damnified by the fire, as followeth.]

5 *Behold, when it was whole, it was not made into any piece of work: how much leſs when the fire hath conſumed it, and it is burnt, ſhall it yet then be made into a piece of work?*

6 *Therefore thus ſaith the Lord LORD; Like as the wood of the vine* [Hereunto are the Jews and thoſe of Jeruſalem compared, whom God had ſet apart for his own people, that they might bring forth good fruits. See *Iſa.* 5. 1, 2, &c. *Joh.* 15. 1, 2, &c.] *is among the wood of the foreſt,* [Meaning the heathen and nations that were unbelievers, and conſequently unfruitful to all good works. Now by theſe words the Jews are joyned in a like judgment, as followeth, becauſe by their wilful unthankfulneſs they made void the prerogative which by Gods grace they had above them] *which I deliver to the fire to be conſumed: ſo will I deliver the inhabitants of Jeruſalem.*

7 *For I will ſet my face againſt them; when they go out from (one) fire,* [To wit, of miſeries and plagues. See *Job.* 15. on *v.* 34.] *(another) fire ſhall conſume them:* [The meaning is, that they ſhould no ſooner have eſcaped one plague, but they ſhould fall into another, as from the famine into the peſtilence, or into the ſword, or from the ſword into captivity. Compare *Iſa.* 24. 18. and *Jerem.* 48. 43.] *and ye ſhall know that I am the LORD, when I ſhall have ſet my face againſt them.*

8 *And I will make the land waſte; becauſe they have grievouſly tranſgreſſed,* [Heb. *have tranſgreſſed tranſgreſſion.* Compare above *chap.* 14. 13.] *ſaith the Lord LORD.*

CHAP. XVI.

By the ſimilitude of a new-born and miſerably forſaken young daughter, &c. *God preſenteth before the eyes of the Jews, their unworthineſs, and his ſpecial love and kindneſs which he ſhewed them out of meer free grace,* verſ. 1, 2, 3. *On the contrary, their vile unthankfulneſs and unfaithfulneſs, manifeſted by all manner of idolatry and heatheniſh covenants,* 15. *Moreover, the juſtice of his ſevere judgments upon them,* 35 *which they (being worſe then their ſiſters, Sodom and Samaria) had well deſerved;* 45 *yet with a promiſe of gracious reſtauration, which they with the elect Gentiles ſhould be partakers of in the Meſſiah,* 60.

MOreover, *the word the LORD came unto me, ſaying:*

2 *Child of man, make Jeruſalem* [That is, the inhabitants of Jeruſalem, which here in the ſequel for this cauſe are ſpoken to in the ſingular number and in the feminine gender] *acquainted with her abominations.* [That is, abominable, committed eſpecially by idolatry.]

3 *And ſay, Thus ſaith the Lord LORD unto Jeruſalem; Thy dealings* [Many underſtand hereby the whole practiſe of all the people of Iſrael in point of Religion and the ſervice of God, whereunder are alſo to be comprehended the works concerning the converſation of life. Others render this word *offſprings*, or, *generations, originals, habitations, or converſations*] *and thy nativities are of the land of the Canaanites:* [that is, the beginnings and originals of your forementioned dealings are not of *Abraham* and *Sara*, of whom ye boaſt to be deſcended, but of the idolatrous and wicked heathen, whoſe doings ye have imitated, degenerating from the faith and works of your father *Abraham*. Compare *Joh.* 8. 39. *Rom.* 2. 28. and 9. 7, 8. Some conceive that the Hebrew word is here put in the plural number, to ſhew that the Iſraelites alwaies followed divers idolatrous religions, not being contented with one] *thy father was an Amorite,* [See of this peoples deſcent, *Gen.* 10. 16. and of their wickedneſs, *Geneſ.* 15. 16.] *and thy mother an Hittite.* [of the Hittites deſcent ſee *Geneſ.* 10. 15. and of their wickedneſs, *Geneſ.* 27. 46.]

4 *And concerning thy nativities, in the day when thou waſt born,* [That is, at the time, when I called *Abraham* that was an Idolater, *Joſ.* 24. 2. when thou waſt in his loins, out of Ur in Chaldea, to go into the land of Canaan, and brought his ſeed into Egypt, and led them thorow the wilderneſs into the land of promiſe. Compare *Hoſ.* 2. 3.] *thy navel was not cut* [This ſignifieth, that no bare creature delivered, or could deliver this people from their natural miſery and death, to bring them to everlaſting ſalvation] *neither waſt thou waſhed with water when I beheld (thee)*: [Heb. *my beholding*; that is, as ſoon as I beheld thee. So do ſome alſo render the words *by*, or, *with my foot*, *Geneſ.* 30. 30. that is, as ſoon as I came in. Others, *for my beholding*; that is, for a delight of my beholding, ſo that thou ſhouldeſt have been delightful and acceptable unto my ſight. Others, for *ſoftning*; To wit, whereby the skin of the new-born childe is made ſoft, clean, neat, and ſmooth, when after it is waſht it is annointed with ſome materials uſeful for that purpoſe] *alſo thou waſt not rubbed with ſalt at all,* [Heb. *being ſalted waſt not ſalted.* Salt was alſo formerly uſed to ſtiffen or harden the skin, and to ſtrengthen the inward parts. All this intimateth, that God in the Iſraelites, when he took them for his own people, found nothing elſe in them but miſery, filth, and weakneſs, and conſequently choſe them not in reſpect of their own worthineſs, but of his free grace in the promiſed Meſſiah] *nor ſwadled in ſwadling-bands.* [The people of Iſraels miſery is in this and ſome following verſes deſcribed by a ſimilitude taken from a new-born child, that being come forth out of its mothers womb, is regarded by no man.]

5 *No eye had compaſſion on thee,* [To wit, not onely becauſe they would not, but alſo becauſe they could not. Heb. *no eye ſpared*, or, *pitied thee*] *to do one of theſe things unto thee,* [To wit, which ought neceſſarily to be done to ſuch a new-born babe for its preſervation] *to have mercy upon thee: but thou waſt caſt out upon the plain of the field,* [that is, forſaken by all, and to be helped by none but by God] *for the loathſomeneſs of thy ſoul* [For *the heart* of man *is deceitful above all things, and corrupt*, *Jerem.* 17. 9. His *underſtanding is enmity againſt God*, *Rom.* 8. 7. and he wholly as *a maggot* and *a worm*, *Job* 25. 6. Yea *lighter then vanity*, *Pſal.* 62. 10.] *in the day when thou waſt born.*

6 *When I paſſed by thee, then I ſaw thee being troden down in thy blood,* [To wit, which was upon thy body when thou firſt cameſt into the world. This blood ſignifieth the corruption of our nature, wherein we are all conceived and born, and which maketh us liable to both temporal and eternal death] *and I ſaid unto thee in thy blood,* [that is, when thou waſt in thy blood] *live;* [That is, thou ſhalt live, though thou art exceeding corrupt, and miſerable. It is a command containing in it a promiſe of life. Of which kind of phraſe ſee *Pſal.* 37. on *v.* 3. and *Prov.* 3. on *verſ.* 25. As if the Lord ſhould ſay, though ye be very unclean and deformed, & lie as it were in the midſt of death, yet I will cauſe you to live. This is continually accompliſhed, according to the covenant of grace which God made with *Abraham*] *yea I ſaid unto thee in thy blood, live.* [this is here ſaid, to ſhew that God hath oftentimes renewed his promiſes, and that they remain firm and ſtedfaſt. See of theſe promiſes, *Gen.* 12. 1, 2, 3. and 13. 15, 16. and 15. 1, &c. and 17. 1, 2, &c. and 22. 17, &c. and 24. 7. and 26. 3. and 28. 13, &c.]

7 *I have made thee ten thouſand,* [That is, a very great multitude. See *Exod.* 1. 7. and 12. 27. A certain number for an uncertain] *as the bud of the field; and thou art grown and waxen great, and thou art come to great ornament:* [Heb. *to the ornament of ornaments*; that is, to a very great, or to the greateſt vigour. See of this phraſe *Lev.* 2. on *ver.* 3. Underſtand this of a ſpiritual ornament and vigour: the cauſe whereof ſee *Deut.* 7. 7, 8. and conſequently iſſued from the firſt mercy here mentioned, contained in the promiſe of life, above *ver.* 6.] *(thy) breaſts are become firm, and thine hair is grown, but thou waſt naked.* [Heb. *nakedneſs.* So below *ver.* 22. meaning the deprivation of original righteouſneſs, and the emptineſs of all ſaving riches. See of ſpiritual nakedneſs alſo, *Revel.* 3. 17.] *and bare.*

8 *For when I paſſed by thee, I ſaw thee, and behold thy time was the time of loves;* [That is, the time that thou waſt marriageable, or fit to be deſired in marriage. The Lord here ſpeaketh after the manner of men, of the ſpiritual marriage which he out of meer grace and love made with the people of the Jews, when he ſeparated them from other nations of the earth, and entred with them into a covenant of grace in the Meſſiah] *then I ſpread out my wing over thee,* [that is, I took thee into my cuſtody to make thee my ſpouſe. Compare *Ruth* 3. on *ver.* 9.] *and covered thy nakedneſs:* [or *ſhame*] *yea I ſware unto thee,* [ſee *Gen.* 22. 16. and 24. 7.] *and entred with thee into a covenant,* [to wit, of ſpiritual marriage that I would be your God, and ye ſhould be my people. See *Gen.* 17. 1, 2, &c.] *ſaith the Lord LORD, and thou becameſt mine.*

9 *Then waſhed I thee with water,* [Hereby many underſtand the benefit of the forgiveneſs of ſins, flowing from the covenant of grace, which is often repreſented and expreſſed by waſhing: *Exod.* 24. 8. *Levit.* 15. 13. *Pſal.* 51. 4, 9. below *chap.* 36. 25. *Acts* 22. 16. 1 *Cor.* 6. 11. *Revel.* 1. 5. But underſtand alſo this and the following benefit, to wit, of regeneration and ſanctification in reſpect of the children of promiſe, and the elect that were among the people] *yea I rinſed thy blood off from thee,* [to wit, the blood that was found upon thee in thy nativity] *and anointed thee with oil.* [to wit, to make thee acceptable. Compare *Eſth.* 2. 12. This ſignified the ſpiritual annointing with the oyl of regeneration, whereby a man is ſanctified for a better life. See of this oil and anointing 2 *Cor.* 1. 21, 22. 1 *Joh.* 2. 20, 27.]

10 *I clothed thee alſo with broidered work,* [Or *broidered works* [So below *ver.* 18. That is, I have abundantly furniſhed thee not only in body with all that was needful for thee, but have likewiſe ſo enriched and filled thee with ſpiritual goods and mercies, that thou excelleſt all other nations, *Gen.* 12. 2, 3.

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Num. 24. 5, 6, 7, 17, 18, 19. Deut. 4. 6, 7, 8. Pſal. 132. 13, 14, 15, &c. and by my marriage art become a Queen. See Pſal. 45. 11, 12, 13, 14, &c. See alſo below on ver. 13.] *and I ſhod thee with Badgers skins*, [See of theſe Exod. 25. on ver. 5.] *and girded thee about with fine linen*, [ſee Gen. 41. on ver. 42.] *and covered thee with ſilk.*

11 *I adorned thee alſo with ornaments, and put bracelets upon thine hands*, [See of thoſe bracelets, Gen. 24. on ver. 22.] *and a chain* [See of this word alſo Geneſ. 4. 42.] *on thy neck.* [Heb. *throat*]

12 *Likewiſe I put a frontlet* [See Gen. 24. on ver. 22.] *upon thy face*, [or *over thy noſe*, or *upon thy forehead.* See Gen. 24. on ver. 47.] *and ear-rings* [See the ſame word in the ſame ſignification, Gen. 35. 4.] *on thine ears, and a crown of glory* [or *a crown of ornament*; that is, a glorious or a beautiful crown. See Prov. 4. 9. and the Annotat.] *upon thine head.*

13 *Thus waſt thou adorned with gold and ſilver, and thy clothing was fine linen and ſilk and embroidered work: thou didſt eat fine floure and hony and oil*: [Underſtand under the ſorts of ſuſtenance here mentioned, all that is neceſſary for ſuſtentation of life, and for recreation of the body] *and thou waſt exceeding beautiful*, [Heb. *very very beautiful*: that is, very lovely and beautiful, and lookt upon by all nations with admiration] *and waſt proſperous, (ſo) that thou becameſt a kingdom.* [That is, ſo that thou hadſt thine own Kings that governed thee, or *thou hadſt proſperity in the kingdome*; to wit, for the moſt part under the reign of King David and Solomon. The royal dignity was promiſed to the Iſraelites, Gen. 17. 6. and 49. 10. By all theſe ſimilitudes taken from corporal ornaments, neceſſaries, beauty, and proſperity, is ſhadowed out the abundance of ſpiritual bleſſings whereby God had exalted the people of Iſrael above other nations, ſuch as were the giving of the law, the revelation of heavenly doctrine, the gift of propheſy, the prieſthood, the pure worſhip of God, the miracles, the hope of the life to come, &c.]

14 *Moreover a name of thee went forth among the heathen becauſe of thy beauty*: [See the promiſe hereof, Gen. 12. 2. Deut. 4. 6, 7, 8. The accompliſhment, Numb. 23. 8, 21, &c. Joſ. 2. 9. 1 Sam. 3. 7. 1 Kings 10. &c. 24, &c. 2 Chron. 32. 23.] *for the ſame was perfect through my glory which I had put upon thee*, [ſee above on ver. 10, and 13.] *ſaith the Lord LORD.*

15 *But thou didſt truſt in thy beauty*, [As if thou ſhouldſt keep it for ever, though thou ſhouldſt deal never ſo ill with me] *and playedſt the harlot* [that is, didſt commit idolatry, partly in thy idol-worſhip, and partly in your covenants with idolatrous nations. See of ſpiritual whoredome committed by idolatry, Levit. 17. on ver. 7. and 20. on ver. 5. and of unlawful confederacies forbidden by God, Exod. 23. 32. and 34. 12. Deut. 7. 2. and made by the Jews, 2 Chron. 19. 2. and 20. 25. &c.] *becauſe of thy name*: [that is, becauſe thou haſt the name of being very beautiful, and in that reſpect thou haſt a deſire to proſtitute thy ſelf for the ſatisfying of thy whoriſh condition] *yea haſt poured out thy fornications on every one that paſſed by; for him it was.* [It, to wit, thy beauty. Compare Iſa. 57. 5. Jerem. 2. 20, 23, 36. and 3. 6.]

16 *And of thy garments thou didſt take and madeſt to thy ſelf ſpeckled high places*, [Meaning altars ſet up in high places unto idols, and hung with faire or broad ſpeckled garments, that being ſpied afar off they might allure the paſſengers to idolatry. Theſe are here compared to the beds of harlots that are beautifully and coſtly trimmed to entice lovers thither, Prov. 7. 16. for which cauſe alſo theſe idolatrous places are called the *beds* of idolaters, Iſa. 57. 7.] *and playedſt the harlot thereupon: (ſuch a thing) hath not come, neither ſhall (it) come to paſs.* [the meaning is, that the Jews committed ſuch a groſs offence by their idolatry, that they never had the like, nor ever ſhould have]

17 *Moreover thou haſt taken the veſſels of thy ornament* [The Hebrew word is generally taken for all manner of veſſels, furniture, or houſhold-ſtuff made of gold, ſilver, &c. Compare Levit. 15. on ver. 4.] *(made) of my gold and of my ſilver which I had given thee*, [that is, which I have given thee for neceſſary uſe, and moderate ornament. Compare Hoſ. 2. 8.] *and madeſt* [to wit, of that gold and ſilver] *to thy ſelf images of a man* [it ſeemeth that here *the images of a man* are named, and not the *images of a woman*, either becauſe Jeruſalem is here brought in under the perſon of an harlot, that keepeth company with every man: or becauſe they had ſome images in the ſhape and form of a man pourtrayed moſt unchaſtly, and formidably] *and thou didſt commit whoredome with them*, [to wit, by offering ſacrifices unto them, calling upon them, and giving all religious honour and worſhip unto them.]

18 *And thou tookeſt thy embroidered garments, and coveredſt them*: [To wit, thy images, and that for to adorn them alſo with coſtly ornaments: which is likewiſe idolatry] *and thou haſt ſet mine oil* [which I gave thee for other uſes, and amongſt the reſt for my ſervice. See Gen. 28. on ver. 18. Exod. 27. 20, 21. and 30. 7. Levit. 2. 1, 2. and 8. on ver. 2. and Judg. 9. on ver. 9. *and mine incenſe* [of incenſe made of ſundry ſpices for the ſervice of God, ſee Exodus 30. 4, 35.] *before their faces.*

19 *And my bread which I gave thee, fine flour, oil & hony (wherewith I fed thee,) the ſame haſt thou ſet alſo before their faces*, [to wit, the faces of the images] *for a pleaſant ſavour*; [Compare Gen. 8. on ver. 21.] *thus it was, ſaith the Lord LORD.*

20 *Moreover thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me*, [To wit, which belonged to me by vertue of the covenant which I made with thee and thy ſeed. For though the people of the Jews had forſaken God, and deſerved to be forſaken of God; yet in regard this was not yet done, they begat children, whom he by reaſon of circumciſion alſo yet vouchſafed to own for his, not deſiring to puniſh the children for the offence of the parents. So below chap. 23. 37.] *and haſt offered them unto them* [to wit, unto the idols and images] *to be conſumed*: [that is, that they might devour them by the fire] *is it a ſmall thing of thy whoredoms*, [to wit, in thine eyes, or in thy judgement, that thou doſt commit ſuch abominations as are mentioned in the former and following words, proceeding from thy whoredom?]

21 *That thou haſt ſlain* [The Hebrew word ſignifieth properly *to throat*, or to cut the throat, Levit. 1. on ver. 5. but here its taken ſimply for *killing* or ſlaying by cauſing to paſs through the fire. See Levit. 18. on ver. 21. 2 Kings 23. on ver. 10. 2 Chron. 28. on ver. 3. and below chap. 23. 37.] *my children, and haſt delivered them when thou didſt cauſe them to paſs through (the fire) for them?* [that is, to the honour of the idols]

22 *Alſo in all thine abominations and thine whoredoms thou haſt not remembred the daies of thy youth*, [See above on ver. 4.] *when thou waſt naked* [ſee above on ver. 7.] *and bare, when thou waſt trampled on in thy blood.* [See above on ver. 6.]

23 *It came alſo to paſs after all thy wickedneſs (wo, wo unto thee, ſaith the Lord LORD)*

24 *That thou haſt built unto thee a gallery* [That is, an elevated place to commit thine idolatry upon it. Compare Levit. 26. on ver. 30. alſo Iſa. 57. 7, &c. Jer. 3. 6.] *and haſt made thee an high place in every ſtreet.*

25 *Thou haſt built thine high place at every head of the way*, [Or *in every head-way*, or *in the front* of every way; that is, in all the croſſe-waies and tops of the ſtreets. So below chap. 21. 21. Compare Prov. 8. on ver. 2. and the Annotat. where the croſs-way is called an *houſe of paths*] *and haſt made thy beauty abominable, and haſt ſtraddled with thy legs* [Heb. *ſell before every one that paſſed by* [that is, thou haſt given thy ſelf up to all manner of the vileſt and moſt ſhameleſe idolatry that is, of what nations ſoever thou mighteſt have borrowed it. The Hebrew word is uſed both of the mouth and of the legs: of the mouth, for opening it wide, to ſpeak immodeſtly and impudently, Prov. 13. 3. of the legs, for opening them wide to uncleanneſs, as here] *and thou haſt multiplied thy whoredoms.*

26 *Thou haſt alſo committed fornication with the children of Egypt* [That is, the Egyptians. So *children of Aſſur* for the Aſſyrians, below ver. 21. *children of Babel*, below chap. 23. 18.] *thy neighbours*, [to wit, by making unlawfull covenants with them. Compare Iſa. 30. 2. and 31. contrary to the command of God, Deut. 17. 16. So is the word *committing fornication*, or *playing the whore* alſo taken below v. 28.] *which are great of fleſh*, [that is, are ſtrong and mighty even in uncleanneſs. Compare below chap. 23. 20.] *and thou haſt multiplied thy whoredomes to provoke me to anger.*

27 *Behold therefore I ſtretched out mine hand over thee*, [To wit, to puniſh thee, as followeth. See above chap. 14. on ver. 9.] *and diminiſhed thine appointed portion*: [to wit, of meat and drink, and ordinary ſuſtenance. See Job. 23. on ver. 12.] *and delivered thee unto the luſt of them that hate thee*, [ſee the expoſition of this phraſe, Pſal. 27. on ver. 12.] *the daughters of the Philiſtines which were aſhamed becauſe of thy lewd way.* [Heb. *thy way of lewdneſs*]

28 *Moreover thou haſt played the whore with the children of Aſſur*, [See above on verſ. 26. See alſo 2 Kings 16. 7. and 2 Chron. 28. 16.] *becauſe thou waſt unſatiable*: [to wit, of playing the whore] *yea when thou haſt played the harlot with them, thou waſt alſo not ſatisfied.*

29 *But thou haſt multiplied thy fornication in the land of Canaan unto Chaldea*: [Some underſtand this thus; that the Jews not onely followed the idolatry of the Canaanites, but alſo of the Chaldeans: and this might have been done by thoſe that were carried away captive to Babel with Jechonia] *and therewith alſo thou waſt not ſatisfied.*

30 *How weak* [Or *faint, feeble, weary*] *is thine heart* [to wit, being wearied and over-laboured by that unſatiable whoriſh luſt] *(ſaith the Lord LORD) when thou doeſt all theſe things, (being) the work of an imperious whoriſh woman?* [that is, which is not onely an whore, but is ſo exceſſive wanton, and wilful in whoredome, that ſhe is the miſtreſs over all]

31 *When thou buildeſt thine arch* [See above on ver. 24] *at the head of every way*, [ſee above on ver. 25.] *and makeſt thine high place in every ſtreet, and haſt not been as an harlot, ſcorning an harlots reward* [Seeing thou deſireſt no reward, but giveſt it. See ver. 33, 34.]

32 *O that adulterous woman!* [To wit, that enticeth other men to her without deſiring any reward] *ſhe receiveth ſtrangers* [to wit, lovers & fornicators, that is, ſtrange and falſe Gods, Pſal. 44. 21. Jerem. 2. 25. and 3. 13.] *inſtead of her husband*, [which is God himſelf, Hoſ. 2. 19. 2 Cor. 11. 2.]

33 *Men give a reward to all whores*, [Heb. *they give &c.* To wit, the whoremongers] *but thou giveſt thy reward* [to wit, as well in getting and obtaining of ſtrange Gods, and the manner how to ſerve them, as for to make idolatrous covenants with the heathen] *to all thy lovers*, So in the ſequel] *and thou giveſt them gifts that they may go in unto thee*, [See of this phraſe, Gen. 6. on ver. 4.] *from round about* [that is, from all cities and countries] *for thy whoredomes.* [that is, for to commit whoredome with thee]

34 *So the contrary* [Heb. *turning about*] *happeneth thee in thy whoredomes from women*, [to wit, that are unchaſt and make their bodies common: for they deſire to receive a whores reward, & not to give a reward] *ſeeing men run not after thee, to commit whoredom*: [Heb. *and about behind thee whoredom is not committed*; that is, ſeeing none purſueth thee, or enquireth after thee to commit whoredome with thee] *for giving the harlots reward, and the harlots reward being not given to thee, therefore thou art become contrary.*

35 *Therefore O harlot hear the word of the LORD.*

36 *Thus ſaith the Lord LORD, becauſe thy venome is poured out*, [The Hebrew word rendred here *venome*, ſignifieth properly copper, copper ruſt, copper green, ſpaniſh green, which is venomous, and is here by way of ſimilitude taken for that contagiouſneſs which an harlot by frequent uncleanneſs getteth in her body. Whereby is intimated how filthy and odious idolatry is in the ſight of God. According to the opinion of others, the word pointeth at the unſatiable luſt of whores. See of the Hebrew word alſo below chap. 24. 11. Others render this word, *filthineſs, deformity, ſhamefulneſs* or *baſeneſs*] *and thy ſhame is diſcovered through thy whoredoms with thy ſuiters, and with all the dung-gods of thine abominations*; [here is related a twofold ſpiritual whoredom: the firſt committed with ſtrange nations by unlawful covenants, ſuch as were the Aſſyrians, Egyptians, and Babylonians: The other with idols, by falſe worſhip or religion. Idols are called *abominations*, becauſe in their idolatrous ſervice many abominations are committed] *and according to the blood of thy children, which thou didſt give unto them.* [Heb. *the bloods, &c.* That is, ſlaughters, murders. See Gen. 4. on ver. 10. whereby thou haſt cruelly murdered thy children in honour of thine idols. See above ver. 20, 21. Others, *by*, or *about the blood of thy children, &c.* that is, when thou didſt murder thy children]

37 *Therefore, behold I will gather all thy lovers* [Of whom the army of the Babylonians conſiſted] *with whom haſt thou been mingled*, [to wit, in the ſpiritual idolatry, both of wicked covenants and of falſe worſhips. Others, *haſt taken*, or *committed pleaſure*, or *delight*; or *haſt been voluptuous*; or *haſt had the ſweet*] *and all them that thou haſt loved, with all them that thou haſt hated: and I will gather them from round about againſt thee; and I will diſcover thy nakedneſs* [or *thy ſhame*] *before them, that they ſhall ſee all thy nakedneſs.* [this ſignifieth the vileſt and baſeſt infamy and reproch that may be done to any one before men. Compare 2 Sam. 10. 4. Iſa. 10. 4. and 47. 3. Jerem. 13. on ver. 22, 26. Nahum 3. 5.]

38 *Beſides, I will judge thee according to the judgments of adultereſſes* [See of theſe laws or judgements Levit. 20. 10. and Deut. 22. 22.] *and of blood-ſhedders*: [See Gen. 9. 6. Exod. 21. 12. Matth. 26. 52. Revel. 13. 10.] *and I will deliver thee to the blood of wrath and jealouſie.* [that is, to death that ſhall proceed from my wrath and jealouſie. See of Gods *jealouſie* above chap. 5. on v. 13.]

39 *And I will deliver thee into their hand, and they ſhall break down thine arch, and throw down thine high*

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places, and strip thee of thy clothes, and take thy beautiful jewels, [Heb. *vessels*, or *furnitures of thy beauty*, or *of thy glory*] *and leave thee naked and bare.*

40 *Moreover, they shall cause a congregation to come up against thee, and shall stone thee with stones, and thrust thee through with their sword.*

41 *They shall also burn thine houses with fire,* [This punishment is peradventure here also mentioned in respect of the sin of adultery which by some ancient laws was so punished. Compare *Gen.* 38. 24. *Levit.* 21. 9. *Jerem.* 29. 22, 23. below *chap.* 23. 45, 47. See this burning accomplished, 2 *Kings* 25. and 2 *Chron.* 36. and *Jerem.* 52.] *and execute judgements against thee before the eyes of many women,* [that is, nations. Thus the nation of the Jews in this whole transaction is set forth under the name of an adulterous woman. So likewise in Scripture by *daughters* are meant nations. See above on *ver.* 27. now here mention is made of the nations round about, unto whom the Jews in their ruine became a publick example of Gods vengeance, yea a scorn and a derision unto many. See *Psal.* 137. 7. *Lament.* 1. 8, 21. and 2. 15, 16. below *chap.* 25. 3, *&c.* and 26. 2, *&c.*] *and I will cause thee to cease from being an harlot, and thou shalt give no harlots reward any more.*

42 *So will I cause my fury to rest upon them,* [See above *cha.* 5. on *ver.* 13.] *and my jealousie shall depart from thee:* [to wit, after that I shall have executed all my fearful judgements against thee, so that I shall rest satisfied therewith without being any more angry at thy lewdness, as followeth. God speaketh of himself after the manner of men] *and I will be quiet, and* (will) *be no more angry.*

43 *Because thou hast not remembred the daies of thy youth,* [That is, thy former misery, and my mercy therein towards thee. See above *vers.* 4. *&c.*] *and hast been a commotion unto me* [that is, an anger or vexation. Thus this word is taken for angry commotion, *Gen.* 45. 24. *Prov.* 29. 9. See the Annotat.] *by all these* (things): *Behold therefore, I will also render thy way upon thine head,* [See above *chap.* 9. on *ver.* 10. and *chap.* 11. 21.] *saith the Lord LORD, and thou shalt not commit that lewd act* [meaning the forgetfulness of her youth, whereof mention is made in the beginning of this verse. Others understand the murdering of her children, whereof see above *verse* 20, 21. Some take the Hebrew word in a good sense, and render these words thus: *and thou hast not made,* or *had one thought*; that is, not once thought on all thy abominations] *above all thine abominations.* [that is, abominable idolatries]

44 *Behold, every one that useth proverb, shall use a proverb concerning thee,* [See of the word *proverb* above *chap.* 12. on *ver.* 22.] *saying, as is the mother* (so) *is her daughter.* [that is, the daughter very often followeth the mothers nature and qualities]

45 *Thou art thy mothers daughter,* [That is, thou art of thy mothers nature, and art like unto her in qualities and actions] *that loathes her husband and her children,* [that is, God, when she forsook by idolatry; and her own sons and daughters, whom she murdered to the honour of idols] *and thou art the sister of thy sisters,* [called *Samaria* and *Sodom* in the next verse. Heb. *sister*, that is, each of thy sisters. So in the sequel] *which loathed their husbands and their children: thy mother was an Hittite, and thy father an Amorite.* [See above on *ver.* 3.]

46 *Now thy great sister is Samaria,* [Samaria, whereby the ten tribes are to be understood, is called Jerusalems *great sister*, because her kingdome was greater then the kingdome of Juda: so Sodom in the following words is called her little sister, because her kingdome was less] *she and her daughters,* [the word *daughters* indeed oftentimes signifieth the dependent places of the greatest cities, (see 2 *Kings* 19 on *ver.* 21.) but here it may be understood of the inhabitants of these cities and countries] *which dwelleth at thy left hand:* [that is, northward of thee: for those that were at Jerusalem with their faces towards the east, had Samaria on their left hand, that is by-north, and Sodom on their right hand, that is by-south] *but thy sister that is less then thee, which dwelleth toward thy right hand, is Sodom and her daughters.*

47 *Yet hast thou not walked in their waies, nor done after their abominations:* [That is, their sins are not comparable to yours which are far greater, and more abominable then theirs] *it was a* (m)*ean thing,* to wit, to sin no other waies then as those of Samaria and Sodom had sinned] *a grief:* [to wit, that thou shouldst do no more then they had done] *but thou hast corrupted it more,* [that is, made it worse, and lived more wickedly: so is the word *corrupting* or *making corrupt* taken, *Deut.* 31. 29. *Judg.* 2. 19. Otherwise the Scripture calleth this *corrupting ones way, Genes.* 6. 12. *corrupting ones doings,* or *works, Zephan.* 3. 7.] *then they in all thy waies.* [that is, works]

48 (*As true as*) *I live, saith the Lord LORD, if Sodom thy sister she with her daugters hath done like as thou hast done and thy daughters!* [an abrupt speech, usual in oathes]

49 *Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread,* [Understand hereby all sins that are wont to proceed from the wicked in the abundance of all their earthly enjoyments. So in the words following *still quietness*, for the evil that proceedeth thence] *and still quietness* [or *quiet stilness.* Others, *abundant idleness*] *had she and her daughters; but she strengthened not the hand of the poor and needy.*

50 *And they lifted up themselves and committed abomination* [See hereof *Gen.* 13. 13. and 18. 20. and 19. 5.] *before my face:* [See *Gen.* 6. on *ver.* 11.] *therefore I took them away,* [See *Gen.* 19. 24.] *after that I had seen it,* [to wit, how abominably they lived. Compare *Genes.* 18. 21. and the Annotat. Its spoken of God after the manner of men]

51 *Neither hath Samaria sinned the half of thy sins:* [To wit, by reason of thy unthankfulness whereby thou hast contemptibly rejected my bounty and loving kindness which I bestowed upon thee in a far greater measure then I did upon Samaria: and by reason of thy carelesness whereby thou hast slighted the judgements which I sent upon Samaria for thine example and warning] *and thou hast multiplied thine abominations more then they, and hast justified thy sisters by all thine abominations which thou hast done.* [that is, declared then to be more honest then thy self, because they have not sinned so abominably as thou hast done. Compare *Jerem.* 13. 11.]

52 *Thou* (*then*) *also bear thy shame, thou that hast judged for thy sisters,* [That is, hast justified them, and hast pronounced them to be more honest then thy self, as in the former verse. Heb. *sister.* See above on *ver.* 45. Others, *that hast condemned thy sister,* to wit, Samaria, declaring that she was justly punished and forsaken by God for her back-sliding. Others, *thou that hast judged thy sisters, bear also thy shame for thy sins, &c.*] *by thy sins which thou hast made more abominable then they; they are more righteous then thou: be thou then confounded also, and bear thy shame, because thou hast justified thy sisters.* [Heb. *sister.* See above on *ver.* 45.]

53 *When I shall bring again their captives,* [Heb. *captivity.* So in the sequel. See *Num.* 31. on *v.* 12.] (*namely*) *the captives of Sodom, and her daughters, and the captives of Samaria, and her daughters;* [the word *captivity* is used for all manner of plagues and judgements that come upon man. See *Job* 42. 10. and the Annotat.] *then* (*will I bring again*) *the captives of thy captivities in the midst of them:* [*Then*, that is never; for Sodom and Samaria were utterly destroyed without any hope of being restored to their former estate. So in 55. verse following. Understand this with exception of those whom God of grace had chosen to be an holy seed and remnant of his Church, of whom see below *ver.* 60.]

54 *That thou maist bear thy shame, and maist be confounded for all that thou hast done, when thou shalt comfort them.* [to wit, Sodom and Samaria; that is, ease them in their plagues which they have received, when they shall consider that like sins are rewarded with like plagues. Compare above *chap.* 14. on *v.* 22.]

55 *When thy sisters Sodom and her daughters shall return to their former estate, as also Samaria and her daughters shall return to their former estate,* (*then*) *thou and thy daughters shall also return to your former estate.*

56 *Yea thy sister Sodom was not heard in thy mouth,* [Heb. *was not an hearing,* or *report in thy mouth.* That is, thou hast scarcely made any mention of the fearful example of my vengeance which I have poured out upon the Sodomites, to the end that thou by avoiding the like sins mightest escape the like plagues] *in the day of thy great pride,* [Heb. *thy prides*; that is, when thou wast exceeding proud; to wit, when thou in thy great pride and stoutness didst despise all the admonitions of my Prophets, and wentest on in thine abominations. Others, *thy glories* or *excellencies.* That is, when thou wast in thy greatest prosperity, pleasure, and dignity. The Hebrew word is in a bad sense taken for *pride*, or *haughtiness*, *Levit.* 26. 19. *Job* 35. 12. above *chap.* 7. 2. in a good sense for *glory*, *excellency*; *dignity. Exodus* 15. 7. *Job* 40. 5. *Psalm* 47. 5.]

57 *Before thy wickedness was discovered,* [To wit, by my judgements that I sent upon thee. Otherwise the sins of Gods people have been alwaies discovered by the preachings and admonitions of the Prophets] *when the time of the reproch of the daughters of Syria,* [whereby thou wast reproched by the Syrians, when they over-run and plundered thy country, 2 *Kings* 16. 5, 6. 2 *Chron.* 28. 5, 6.] *and of all those that were round about it,* [to wit, the land of Syria] *the daughters of the Philistines,* [that is, the Philistines. See 2 *Chron.* 28. 18.] *which despised thee* [Understand the contempt or despising which immediately before was called *reproch.* Others *spoiled* and *plundered.* For the Hebrew word (according to the opinion of many) signifieth not onely *despising*, but also *spoiling* or *robbing*] *from round about.* [that is, on every side.]

58 *Thou hast born thy lewd acts,* [Heb. *lewd act, lewdness*; that is, the punishments thereof, whereby thy wickedness hath begun to be discovered] *and thine abominations, saith the LORD.*

59 *For thus saith the Lord LORD; I will also do unto thee according as thou hast done, which hast despised the oath,* [To wit, whereby thou hast sworn and cursed thy self if ever thou shouldst break the covenant that I made with thee, *Deut.* 27. 15, *&c.* Compare *Nehem.* 10. 29. and the Annotat.] *breaking the covenant.* [made on mount Sinai. The meaning of the words of this verse is, as thou hast broken the covenant, so have I now also liberty to do it]

60 *Nevertheless, I will remember my covenant* [See *Gen.* 8. on *ver.* 1.] *with thee in the daies of thy youth,* [that is, which I made with thee in the time of Abraham, Isaac and Jacob. For with these and their posterity God had established a covenant of grace grounded on the merits of the Messiah that was to come, *Gen.* 17. 2.] *and I will establish with thee an everlasting covenant.* [to wit, depending on the former covenant of grace, and being a renewing thereof, and likewise standing open for all Gentiles that should beleive in Christ]

61 *Then shalt thou* [Namely, O Jerusalem and Juda] *remember thy waies, and be ashamed, when thou shalt receive* [That is, take into the fellowship of the Church] *thy sisters that are greater then thee, with them that are smaller then thee:* [meaning those that of the Israelites, or ten tribes of the nations both great and small, should believe in the Messiah, and be converted to the true knowledge of God] *for I will give them unto thee for daughters,* [to wit, as born unto thee by preaching of the Gospel. See *Gal.* 4. 26.] *but not by thy covenant.* [To wit, the covenant of the law which I made with thee, as if thou hadst fully kept it; but by my covenant of grace, which also concerneth mine elect of the Gentiles]

62 *For I will establish* [Or *confirm*] *my covenant with thee:* [understand the covenant of grace: and compare *Jerem.* 31. 32.] *and thou shalt know that I am the LORD:*

63 *That thou maist remember it, and be ashamed, and not open thy mouth any more,* [Heb. *maist not have opening of the mouth any more,* that is, that thou maist have no more the boldness or cause to excuse thy self, or to favour thy sins. This phrase taken in a good sense is as much as to have the boldness and matter to utter or express something clearly and plainly. See below *chap.* 29. 21. *Eph.* 6. 19.] *because of thy shame, when I shall make atonement for thee* [that is, shall reconcile thee unto my self. So 2 *Chron.* 30. 18. Or *shall be gracious unto thee, Deut.* 21. 8. See the Annot.] *for all that thou hast done, saith the Lord LORD.*

CHAP. XVII.

Under the parable of an Eagle fetching a Cedar-branch from Libanon, and planting a new vine; as also another great Eagle to whom that vine bowed it self, God presenteth before his people the captive carrying away of King Jechonia and others by the King of Babel, the ordaining of Zedekia to be King in his stead, and Zedekias perjury, and revolt unto the King of Egypt, ver. 1, 2, 3, *&c. for which God foretelleth that he should be forsaken of Egypt, and of his own people, and should be carried away captive to Babel,* 15 *Nevertheless, he promiseth another new Evangelical Cedar-branch for the salvation of his people,* 22.

And the word of the LORD came unto me, saying:

2 *Child of man, put forth a riddle,* [See *Judg.* 14. on *v.* 12.] *and use a similitude* [or *parable.* That is, a relation which is throughout compared with another, to give it more clearness & strength: and it may otherwise also be called an allegory. So below *chap.* 20. 49. and 24. 3. *Math.* 13. 3, 13, *&c.* Heb. *parable a parable*] *unto the house of Israel:* [or concerning the house of Israel]

3 *And say, Thus saith the Lord LORD: An Eagle that was great*] Meaning Nebuchadnezzar King of Babel. See below *ver.* 12.] *great of wings, long of wings, full of feathers* [having great power, a large extended

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Kingdom, and abundance of all kind of riches] *which had divers colours*; [The Hebrew word signifieth properly that which is made with the needle, of divers colours, as broidered work, above *chap.* 16. 10, 13, *&c.* but here by way of comparison it is used to signifie fair, speckled and mixt-coloured feathers, as if so be they were embroidered] *came upon Libanon,* [meaning the land of Palestina which northward was bordered with mount Libanon. See 1 *Kings* 4. on *ver.* 33.] *and took the uppermost branch of a Cedar.* [By this is signified King Jojachin, otherwise also called Jechonias, 1 *Chron.* 3. *ver.* 16. who was by Nebuchadnezzar carried away captive to Babel, 2 *Kings* 24. 12, 2 *Chron.* 36. 10. the Cedar was a figure of the kingdome of the Jews. Compare *Numb.* 24. 6. *Amos* 2. 9.]

4 *He pluckt off the top of his young branches,* [These signifie the Princes, Lords, and Nobles, that with King Jojachin went into captivity to Babel, 2 *Kings* 24. 12.] *and brought it into a land of traffique,* [here is in the original the word *Chenaan* which properly signifieth *merchant.* See *Job* 40. 25. and the Annotat. Understand now hereby Babylon, where traffique or merchandising was much used by reason of the multitude of men that dwelt there, and that from all countries conversed and traded there] *he set it in a city of Merchants.* [namely Babel. Others, *of grocers, or drugsters*, as 1. *King.* 10. 15. So might the city of Babel be called, because it was full of all manner of spices, drugs, and costly wares, serving not onely for necessity or delight, but also for delicacy and excess]

5 *He* [To wit, the forementioned Eagle, King Nebuchadnezzar] *took also of the seed of the land,* [that is, of those that were born in the land of Juda. Meaning Mattania the uncle of Jechonias, that is, his father Jojachins brother, called by Nebuchadnezzar *Zedekia*, 2 *King.* 24, 17.] *and laid it in a seed-field*, [That is, he made Zedekia King over Juda] *he took, he set it by many waters*, [that is, in a convenient place where it might grow well] *with great prudence.* [that is, on wise and well advised conditions. Others, (*as*) *a willow-tree*, that delighteth to grow by the waters]

6 *And it,* [To wit, that seed, King Zedekia] *sprung forth and became a luxuriant wide-spreading vine,* [the meaning is, that this King prospered and was happy in his Kingdome, as long as he continued faithful to the King of Babel] (*but*) *low of stock,* [to wit, as being under the power and command of the King of Babel, unto whom he was constrained to pay a yearly tribute. [Heb. *low of stature, tallness, pitch.* So below *chap.* 19. 11. and 31. 3, 5, 10.] *looking with its branches toward him*, [to wit, of whom it had its plantation, and under whose protection it lay hid] *because the roots thereof were under him: so it became a vine which brought forth branches, and cast forth sprigs.*

7 *There was yet a great Eagle*, [Namely, Pharaoh King of Egypt. See below *ver.* 15, and 17.] *great of wings, and abounding in feathers*: [compare above the Annotat. on *ver.* 3.] *and behold this vine* [that is, King Zedekia] *did bend her roots towards him.* [to wit, the Eagle, the King of Egypt. Understand by the vine-roots the Ambassadours whom King Zedekia sent secretly unto the King of Egypt to make a covenant with him, to the end that he might help him against the King of Babel, whose tributary and Vassal he was, and from whom he was now revolted. Compare below *ver.* 15. *Jerem.* 2. 18.] *and cast forth her branches toward him, that he* [meaning the same Eagle] *might water it* [to wit, the forementioned vine, King Zedekia] *towards the beds of her plantation.* [that is, towards the entries and passages that lead to the place of her plantation. The Hebrew particle rendred here *towards*, is taken in like signification, *Judg.* 7. 3, 17. See the Annotat. This now looketh at the custome of Egypt, where when the River Nilus overflowed they made rivers, trenches, and furrows to let out the water throughout the whole land, and to spread it abroad into all places: So did likewise King Zedekia desire and request that the King of Egypt would send his forces and souldiers unto him, to help him against the King of Babel. Others, *by the beds* of her plantation; to wit, so as that his land being watered by the King of Egypt, he then thereby might grow up: (*of her plantation*) to wit, *of the vines plantation*; to wit, in the place where it was planted, to wit, in Judea]

8 *It was planted* [To wit, by King Nebuchadnezzar] *in a good soil by many waters, to bring forth branches, and to bear fruit, that it might become a glorious vine.*

9 *Say, Thus saith the Lord LORD, Shall it* [to wit, the vine that was planted by the first Eagle] *prosper? shall he* [to wit, the first Eagle, King Nebuchadnezzar] *not pluck up the roots thereof,* [to wit, of the Vine. Understand King Zedekia as above, with all his strength, and whole kingdome] *and cut off the fruit that it grow dry? it shall wither in all the leaves of her spring, and that* [so is the letter *Vau* taken for *and that*, *Jer.* 17. 10.] *not by a great arm, nor by much people, to carry it away from the roots thereof.* [that is, without the necessity of making use of a mighty army to do it: for the Lord himself will be against Zedekia for his wickedness and perjury]

10 *Yea behold shall it being planted prosper?* [This question implieth a strong negation] *shall it not utterly wither* [Heb. *withering wither*] *when the East-wind toucheth it?* [this question implieth a strong affirmation: Understand here by the *East-wind*, the King of Babel, that should destroy King Zedekia, all his strength, and the city of Jerusalem, as the fruits are destroyed by the East-wind, *Gen.* 41. 6.] *on the beds of her spring* [that is, wherein it buddeth or groweth: so above *ver.* 7. *the beds of her plantation*, that is, wherein it was planted] *shall it wither.* [*on the beds* &c. to wit, wherein it is planted, that it might be well watered and might grow well. Or it shall wither and perish together with the furrows, that is, with the land of Juda likewise, wherein it standeth: or the furrowes, that is, the means whereby he will seek to get help from Egypt shall likewise perish]

11 *Afterward the word of the LORD came unto me, saying:*

12 *Say now to that rebellious house*; [Heb. *that house of rebellion.* Understand the tribe or kingdom of Juda. See above *chap.* 2. on *ver.* 5.] *Know ye not what these things* [to wit, which I have put forth unto you concerning two Eagles] *are?* [or *mean, signifie, imply*] *say, behold*, [here followeth the exposition of the propounded parable] *the King of Babel is come* (*to*) *Jerusalem, and hath taken the King thereof*, [namely Jojachin, 2 *King.* 24.12. 2 *Chron.* 36. 10. See above above on *ver.* 3.] *and the Princes thereof*, [Which *ver.* 4. are compared to the uppermost tender branches of Libanon] *and hath carried them to him to Babel.* [Here followeth the exposition of the propounded parable]

13 *Moreover, he hath taken of the royal seed,* [Called above *vers.* 5. *the seed of the land*, namely, of Juda. Heb. *seed of the kingdom.* He meaneth Zedekia. See above on *vers.* 5.] *and made a covenant with him,* [See *Jerem.* 34. 18.] *and hath brought him to an oath;* [Or, *made him to enter into an oath*; to wit, whereby Zedekia cursed himself, if he did not keep his word, and did not continue loyal. Compare above *chap.* 16. on *vers.* 59. Some conceive that this phrase, *to cause one to enter into an oath*, hath respect to the ancient custome, whereby those that made a covenant with each other, slew beasts, divided them into pieces, and then passed between the divided pieces or parts. See *Genes.* 15. on *vers.* 17.] *and he hath taken away* [to wit, for pledges or hostages] *the mighty of the land,* [to wit, which might have assisted King Zedekia both with counsel and action; for to strengthen the kingdom of Juda against the King of Babel, and cause it at length to fall off from him.]

14 *That the kingdom might be low, not lifting it self up,* (*and*) *that keeping his covenant* [To wit, the King of Babels covenant. Understand the promises of subjection and fealty, which Zedekia and the Lords of the land had made unto the King of Babel] *it might stand.*

15 *But he rebelled against him, sending his messengers into Egypt, that they might allow him horses and much people*: [See *Jerem.* 37. 5.] *shall he prosper? shall he escape that doth such things? yea shall he break the covenant*, [to wit, which he hath made with King Nebuchadnezar] *and escape?*

16 (*As true as*) *I live, saith the Lord LORD, if he shall not die in the place of the King that made him King,* To wit, in the place where King Nebucadnezar dwelleth, that is, in Babel, as is here said in the end of the verse] *whose oath he despised, and whose covenant he brake by him in the midst of Babel.* [That is, in the same place, or city, as was said even now, and consequently not in his own country. The meaning is, that he should certainly die there: though he should not see the land, because his eyes before that time should be blinded in Ribla, 2 *Kin.* 25, 6, 7. *Jerem*, 32. 5. and 34. 3, 5. and 52. 11.]

17 *Neither shall Pharaoh by his great army, and by a multitude of* (*warlike*) *assembly perform any thing with him in war*, [*With him*; that is, with Zedekia, to wit, to help him, by joyning his forces with Zedekias forces. Or, *against him*; that is, against King Nebucadnezar, to oppose him, and to drive him away from Jerusalem] *when they shall cast up* [Heb. *pour out.* So 2 *Sam.* 20. 15. 2 *Kings* 19. 32.] *a mount, and when they shall build forts*, [which the King of Babel should do] *to cut off many souls.* [That is, many men]

18 *For he* [Namely King Zedekia] *hath despised the oath*, [or *curse*] *breaking the covenant*; *whereas, lo, he had given his hand*: [To wit, to the King of Babel, to assure him that he would strongly keep and maintain the covenant that he had made with him. See of such giving of the hand for assuring of that which a man saith or promiseth, 2 *Kings* 10. 15. 2 *Chron.* 30. 8. *Ezra* 10. 19.] *seeing he hath done all these things, he shall not escape.*

19 *Therefore thus saith the Lord LORD,* (*As true as*) *I live, if I render not mine oath* [God calleth the oath that Zedekia had made unto the King of Babel, *his own oath*, because it was made with calling upon his name: and in the like sense *his covenant*, which he had made with the same King. Understand under the word *oath*, the punishment of breaking the oath] *that he hath despised, and my covenant, that he hath broken, upon his head!* [That is, if I recompence it not with punishments. See 1 *Kings* 8. on *vers.* 32. So above *chap.* 9. 10. and 11. 21. and 16. 43. and below *chap.* 22. 31. an abrupt kind of oath.]

20 *And I will spread forth my net upon him,* [To wit, upon King Zedekia. See of this phrase above *chap.* 12. on *vers.* 13. and below *chap.* 32. 3.] (*so*) *that he shall be taken in my snare: and I will cause him to be brought to Babel, and will plead with him there* [To wit, over and above the judgment which I caused to pass upon him at Ribla, 2 *Kings* 25. 6, 7. For after that he lay in prison in Babel till he died, *Jerem.* 52. 11. God is said to plead with man, or to enter into judgment with him, when by his punishments he convinceth him of his sins, and as it were disgraceth him, maketh him ashamed in a court of justice. So *Isa.* 66. 16. below *chap.* 20. 35. and 38. 22. See further hereof below *chap.* 20. on *v.* 35.] (*for*) *his transgression whereby he hath transgressed against me.*

21 *Moreover, all his fugitives* [See of these 2 *Kings* 25. 5. and *Jerem.* 52. 8.] *with all his bands* [That is, multitudes and companies of souldiers. See above *chap.* 12. on *vers.* 14.] *shall fall by the sword,* [that is, die or be slain in war; or, perish by weapons of war. See *Levit.* 26. on *vers.* 7.] *and they that remain shall be scattered into all winds*: [that is, into all corners of the world. See above *chap.* 5. on *v.* 10.] *and ye shall know that I the LORD have spoken* (it.)

22 *Thus saith the Lord LORD, I will also take* [To wit, a young sprig, or twig, which is here immediately called a tender branch] *of the uppermost branch* [that is, of the royal stock] *of the high Cedar,* [that is, of the kingdom of Juda. See above on *vers.* 3. Or thus: *of the high branch of the Cedar*; or *of the uppermost branch of the Cedar that was high*] *which I will set*; [that is, will plant] *I will crop off from the uppermost* (part) *of his young twigs a tender one,* [Hereby is meant Zerubbabel, and his successours, but especially Christ, of whom they were types. Christ is called a *branch* or *sprig*, *Isa.* 11. 1. and 60. 21. *Zach.* 6. 12.] *upon an high and exalted mountain.* [Meaning the true Zion, that is, the true Jewish, and Christian Church, and congregation of Saints. See *Isa.* 2. 2. and 11. 9. and 20. 40. *Mich.* 4. 1.]

23 *Upon the mountain of the height of Israel* [That is, which shall be exceeding high. Understand this height as well of the high renowned and large diffusive famousness of the kingdom of Christ, as of the eminent height and dignity of the mercies and benefits of Christ that therein shall be obtained] *will I plant it, and it shall bring forth boughs, and bear* [Heb. *make*] *fruit*, [See of this fruit, *Psal.* 85. 10, &c. *Isa.* 11. 2, &c. *Dan.* 9. 24.] *and it shall become a glorious Cedar*, [understand not an outward or earthly glory, but an inward or heavenly glory: of which see *Psal.* 110. 1, &c. *Eph.* 1. 20, &c. *Philip.* 2. 9, 10, 11.] *that under it shall dwell all fowl of all manner of wing*; [that is, not onely Israelites and Jews, but also Gentiles] *in the shadow of the branches thereof shall they dwell.*

24 *So all the trees of the field* [That is, men, who are so called because they ought to bring forth good fruits, *Psal.* 1. 3. *Isa.* 56. 3. *Matth.* 7. 17, 18, 19. Some understand properly Kings, that among other men are eminent in highness. *Dan.* 4. 17, 19.] *shall know that I the LORD have abased the high tree,* [this may corporally be understood of the Babylonians and their monarchy, which was destroyed by Cyrus; & spiritually of the Devil and his kingdom, which was destroyed by Christ] *have exalted the low tree,* [this may be also corporally understood of the Jews, when they returned out of the Babylonian captivity; and spiritually of all the elect, and believers, that were redeemed by Christ from the power of the devil] (have) *dried up the green tree, and have made the dry tree flourishing*: [The former is related in other words] *I the LORD have spoken it, and will do it.*

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CHAP. XVIII.

God ſharply reproveth the proverb of the hypocritical Jews concerning the ſowre grapes, whereby they accuſe him of injuſtice and cruelty, verſ. 1, 2, &c. *ſhewing how he will deal with a righteous father,* 5 *with a wicked ſon of a righteous father,* 10 *with a righteous ſon of a wicked father,* 14 *with a wicked man that repenteth,* 19 *with a righteous man that falleth away,* 24. *He defendeth his juſtice,* 25 *exhorteth them to repentance,* 30.

MOreover the word of the LORD came unto me, ſaying:

2 *What ail ye that ye uſe this proverb* [That is, what reaſon have ye to uſe this proverb? as if he ſhould ſay, I have given you no cauſe for it. Of the word *proverb* ſee above *chap.* 12. on *verſ.* 22.] *of the land of Iſrael,* [that is, concerning the inhabitants of the land of Iſrael. See *Geneſ.* 6. on *verſ.* 11.] *ſaying, The fathers have eaten unripe grapes, and the childrens teeth* [that is, our teeth] *are ſet on edge?* [That is, the fathers have ſinned, and the children muſt ſuffer for it. Thus the Jews accuſed God moſt impudently of injuſtice]

3 *(As true as) I live, ſaith the Lord LORD; If it ſhall happen to you any more to uſe this proverb in Iſrael!* [He denieth ſtrongly, and with an oath, that they ſhould not have occaſion long to uſe this blaſphemous proverb: for they ſhould be ſuddenly aſſailed with ſuch horrible plagues, that every one might judge, yea their own conſciences might bear witneſs, that they were plagued for their own ſins]

4 *Behold, all ſouls* [That is, men. See *Geneſ.* 12. on *verſ.* 5.] *are mine;* [that is, belong to me; to wit, becauſe I am their creatour and preſerver. Hence God concludeth, that he can wrong no man, becauſe he hath done all of them good in creating them, and doth them ſtill good in preſerving them; but that he onely puniſheth thoſe that ſin, and that not becauſe he hateth his creature, but becauſe he hateth ſin, and is a juſt and righteous judge againſt him that committeth it, as followeth] *as the ſoul of the father, ſo alſo the ſoul of the ſon is mine: the ſoul that ſinneth that ſame ſhall die.* [That is, ſhall bear the puniſhment of its ſin; to wit, either in this life, or in the life to come]

5 *Now when a man is juſt, and doth judgement and juſtice;* [That is, liveth according to the commandments of the firſt and ſecond table, either in a publick or private calling. See *Geneſ.* 18. on *verſ.* 19.]

6 *Eateth not upon the mountains,* [To wit, of that which is offered unto idols, and conſequently hath no fellowſhip with idolatry. For upon the mountains, as alſo in the groves, and under the green trees they had their altars whereon they offered ſacrifices unto idols, 1 *Kings* 11. 7. *Iſa.* 65. 7. *Hoſ.* 4. 13. whereof they then alſo did eat a part, and feaſted with their friends, *Deut.* 32. 38. *Judg.* 9. 27. *Pſal.* 106. 28. 1 *Cor.* 8. 1, 4, &c.] *neither lifteth up his eyes to the dung-gods of the houſe of Iſrael,* [To wit, to give them religious honour, becauſe they commonly ſtand in high places. So below *verſ.* 15. The contrary is, to lift up ones eyes unto God who is in heaven, *Pſ.* 123. 1.] *neither defileth his neighbours wife,* [to wit, by adultery. See this phraſe thus fully ſet down below *chap.* 23. 17.] *neither cometh neer to the ſeparated woman:* [to wit, to know her. See *Geneſ.* 20. on *verſ.* 4. *The ſeparated woman* that was to be ſevered or ſeparated from the carnal copulation of her husband, when ſhe had her monethly courſes, upon pain of death. See *Levit.* 15. 24. and 18. 19, 20. and 20. 18. and the Annotations]

7 *And oppreſſeth no man,* [See *Exod.* 22. 21. *Levit.* 19. 13. and 25. 14.] *reſtoreth to the debtor his pledge,* [See the law concerning this, *Exod.* 22. 26, 27. *Deut.* 24. 12.] *ſpoileth no ſpoil,* [that is, taketh not from any one that which is his, either by open robbery and violence, or under a pretence and colour of law. See the ſame phraſe below *verſ.* 12, 16, 18. and *chap.* 22. *verſ.* 29.] *giveth his bread to the hungry, and covereth the naked with clothing.* [See *Deut.* 15. 7. *Iſa.* 58. 7. *Matth.* 25. 35.]

8 *Giveth not (forth) upon uſury, neither taketh exceſs of gain,* [See of theſe words *uſury* and *exortion, Levit.* 25. on *verſ.* 36. *Exod.* 22. 25.] *withdraweth his hand from iniquity, exerciſeth true judgement between the one and the other;* [Heb. *doth right,* or *judgement of truth between the man, towards the man.* That is, judgeth and dealeth rightly between the one and the other: which muſt not onely be done by thoſe that are in publick office and authority, but alſo by every private man in his private calling]

9 *Walketh in my ſtatutes, and keepeth my judgements,* [Compare 1 *Kings* 11. 33. and the Annotat.] *to deal faithfully:* [Heb. *to do truth,* or *faithfulneſs.* See *Prov.* 12. on *verſ.* 22.] *that righteous man ſhall ſurely live,* [Heb. *living live;* that is, be ſaved both in ſoul and body. So below *verſ.* 17, 19, 21.] *ſaith the Lord LORD.*

10 *Now if hath begotten a ſon that is a breaker in,* [See *Pſal.* 17. on *verſ.* 4.] *that ſheddeth blood, that doth unto his brother* [that is, neighbour. See 2 *Chron.* 11. on *verſ.* 4.] *one of theſe things.* [Heb. *of one of theſe things;* to wit, that are forbidden. Others, that doth unto his brother (any other thing) but, &c. To wit, of theſe good deeds that are mentioned immediately before. Or, of the ſtatutes and judgements of God, whereof mention is made in the former verſe]

11 *And that doth not all thoſe things;* [To wit, that are commanded. Others, *doth none of thoſe things*] *but alſo eateth upon the mountains,* [See above on *verſ.* 6.] *and defileth his neighbours wife.*

12 *Oppreſſeth the miſerable and needy, ſpoileth much ſpoil,* [Heb. *ſpoileth ſpoils;* that is, doth much violence, to take away much from his neighbour. Compare above *verſ.* 7. and below *verſ.* 18.] *reſtoreth not the pledge, and lifteth up his eyes to the dung-gods,* [See above on *verſ.* 6.] *committeth abomination,* [By *abomination* is very often in Scripture meant idolatry. See above *chap.* 8. 6. and the Annotat. for which cauſe alſo idols are called *abominations,* 2 *Kings* 23. 13. and *idols of abominations,* above *chap.* 16. 63.]

13 *Giveth (forth) upon uſury, and taketh extortion: ſhould he live? he ſhall not live: he hath done all thoſe abominations; he ſhall ſurely be put to death:* [Heb. *he ſhall dying be put to death,* or, *be put to death with death;* to wit, either here in body by means of men, or hereafter in Gods judgement both in body and ſoul] *his blood* [Heb. *bloods*] *ſhall be upon him.* [That is, he himſelf is the cauſe of his own death. See *Levit.* 20. on *verſ.* 9.]

14 *Now lo, if he hath begotten a ſon, that ſeeth all his fathers ſins which he doth; and looketh to it that he do not ſuch like;*

15 *Eateth not upon the mountains,* [See above on *v.* 6.] *neither lifteth up his eyes to the dung-gods of the houſe of Iſrael, defileth not his neighbours wife:*

16 *And oppreſſeth no man, keepeth not the pledge,* [Heb. *pledgeth no pledge.* To pawn or pledge ſignifieth here not to take pawn, but to keep the pawn, and not to reſtore it, as may be gathered above from the comparing the ſeventh verſe, where it is ſaid, *reſtoreth unto the debtour his pledge*] *and ſpoileth no ſpoil, giveth his bread to the hungry, & covereth the naked with clothing,*

17 *Withholdeth his hand from the afflicted,* [Underſtand the hand that doth violence and wrong. That is, that withdraweth his hand from doing violence and wrong to the poor, which above *verſ.* 8. is called, *to withdraw ones hand from iniquity,* or wrong] *taketh no uſury nor extortion, doth my judgements, (and) walketh in my ſtatutes: he ſhall not die for the iniquity of his father, he ſhall ſurely live.* [Heb. *ſhall living live*]

18 *His father, becauſe he oppreſſed with oppreſſion,* [That is, cruelly oppreſſed; to wit, with violence or deceit. See *Prov.* 14. on *verſ.* 31.] *robbed (his) brothers* [that is, his neighbours; above *verſ.* 10.] *goods,* [Heb. (his) *brothers ſpoil*] *& did that which was not good in the midſt of his nations, lo, he ſhall die in his iniquity.*

19 *But ye ſay: Why? doth not the ſon bear the iniquity of the father?* [Ye, Namely the Jews, that uſe the afore-mentioned proverb, above *verſ.* 2. accuſing God falſly, that he puniſheth the children for their fathers offences: Ye, I ſay, anſwer me thus, why? &c. This the Prophet here preventeth that which the wicked Jews anſwered upon his former doctrine. *Why?* &c. Theſe are the words of the Jews, as if they had ſaid; why doeſt thou ſay that, to wit, that the ſon doth not bear the iniquity of his father, ſeeing the contrary appeareth in us, who are puniſhed with war for our fathers ſake? *Iniquity* is here taken for the puniſhment of iniquity. So in the ſequel. See *Levit.* 5. on *verſ.* 1. Heb. *doth not the ſon bear in,* or, *of the iniquity,* &c. and ſo in the ſequel] *Indeed the ſon (that) hath done judgement and righteouſneſs, (and) hath kept all my ſtatutes, and done them, (he) ſhall ſurely live.* [This is a farther reply which God giveth by his Prophet unto the Jews, ſhewing that the godly man is not puniſhed for the wicked mans ſake, but that the wicked beareth his own puniſhment, as followeth in the next verſe]

20 *The ſoul that ſinneth the ſame ſhall die:* [See above on *verſ.* 4.] *the ſon ſhall not bear the iniquity of the father,* [Underſtand this of ſuch a ſon as doth not follow the iniquity of his father, otherwiſe the threatnings which we read *Ex.* 20. 5. & *Deut.* 5. 15. remain firm and ſtedfaſt] *neither ſhall the father bear the iniquity of the ſon: the righteouſneſs of the righteous ſhall be upon him,* [That is, the gracious recompence of righteouſneſs and of good works ſhall betide him. Concerning the word *righteouſneſs* compare *Geneſ.* 30. 33. and the Annotat. likewiſe ſee *Pſal.* 24. 5. and 85. 14. and 112. 9. *Iſa.* 58. 8.] *and the wickedneſs of the wicked ſhall be upon him.* [That is, the juſt puniſhment which the wicked deſerveth ſhall come upon him. See above *verſ.* 19. on the word *iniquity*]

21 *But when the wicked turneth from all his ſins that he hath committed, and keepeth all my ſtatutes, and doth judgement and juſtice:* [See above on *verſ.* 5.] *he ſhall ſurely live,* [Heb. *living live*] *he ſhall not die.*

22 *All his tranſgreſſions that he hath committed ſhall not be remembred* [That is, none of his tranſgreſſions ſhall be remembred. See of this phraſe 1 *Kin.* 11. on *verſ.* 34.] *unto him:* [or, *againſt him.* See *Pſal.* 79. on *verſ.* 8. The meaning is, that his tranſgreſſions ſhall not move the Lord to puniſh him. It is ſpoken of God after the manner of men. So *Iſa.* 64. 9. *Jerem.* 14. 10. *Heb.* 10. 17. compare above *chap.* 3. on *ver.* 20.] *in his righteouſneſs that he hath done he ſhall live.* [Not that his righteouſneſs deſerveth this by its own worth or value, but becauſe God of his free grace for his Sons ſake is pleaſed ſo to reward it, *Rom.* 4. 4.]

23 *Should I have any delight at all* [Heb. *delighting delight*] *in the death of the wicked? ſaith the Lord LORD:* [This queſtion implieth a ſtrong negation. The meaning is this, that he no waies delighteth, nor is moved by any delight, to ſlay the wicked: for though he hath decreed to puniſh the impenitent, yet his end properly is not the deſtruction of his creature, but the revelation or manifeſtation of his juſtice, *Rom.* 9. 17. Secondly, here the ſpeech is properly of the death of the wicked that repenteth, and not of thoſe that never repent, as the precedent and ſubſequent words do ſhew: as if God ſhould ſay; You think that I take ſuch delight in killing and deſtroying, as I even will not ſpare the wicked that repenteth, nor accept of his repentance: but that is blaſphemy, and is far from me] *is it not,* [To wit, that I have pleaſure and delight in this?] *when he returneth from his waies,* [to wit, wicked waies, that is, wicked life, which is called a *wicked way,* 1 *Kings* 13. 33. 2 *Kings* 17. 13. *Jona.* 3. 10, &c.] *that he may live?* [That is, may eſcape my judgements, and be ſaved? This queſtion implieth a ſtrong affirmation, that the repentance and converſion of the wicked is ſo pleaſing unto God, as that he that is converted ſhall ſurely live, and that he hath no deſire or delight at all to ſlay the wicked perſon that is converted. Compare below *verſ.* 32. and *chap.* 33. 11. Others, (do I not delight *therein, that he ſhould return,* &c. *Ezek.* 33. 11. the Hebrew words are placed ſomewhat otherwiſe then here]

24 *But when the righteous man turneth away from his righteouſneſs,* [See above *chap.* 3. on *verſ.* 20.] *and committeth iniquity, doing according to all the abominations that the wicked man doth, ſhould he live? all his righteouſneſs that he hath done ſhall not be remembred:* [That is, ſhall not move God to reward them, and to free him from puniſhment. See above *chap.* 3. on *verſ.* 20. Compare *Acts* 10. 4.] *in his tranſgreſſion whereby he hath tranſgreſſed, and in his ſin that he hath ſinned, in them ſhall he die.*

25 *Yet ye* [Namely, ye rebellious Jews] *ſay, The way of the Lord* [that is, the manner of acting, or the courſe that God taketh in governing of man. See of the word *way* ſo uſed, *Deut.* 32. on *verſ.* 4. and *Pſal.* 25. on *ver.* 15. alſo compare *Prov.* 6. on *ver.* 6.] *is not right:* [That is, not fitted and ſquared to the rule of juſtice. Others, *not made ſtraight,* or, *even,* or *weighed right.* Implying that God kept no equality between the puniſhments and the ſins, and that he puniſhed one man more grievouſly then he did another, and that he pardoned one mans ſins, and did not pardon another mans ſins, &c. Theſe were horrible blaſphemies] *hear now, O houſe of Iſrael, is not my way right? are not your waies wrong?* [That is, not as they ought to be, nor rightly weighed in the ballance of juſtice.]

26 *When the righteous man turneth away from his righteouſneſs, and committeth iniquity, and dieth in them:* [To wit, his wicked waies, whereof mention is made in the former verſe] *he ſhall die in his iniquity that he hath done.*

27 *But when the wicked man turneth away from his wickedneſs that he hath commited, and doth judgment and juſtice, he ſhall ſave his ſoul alive.* [That is, he ſhall ſave himſelf alive: to wit, by faithfully perſevering in the way that leadeth unto life. For it is the will of God, that thoſe to whom he for Chriſts ſake graciouſly promiſeth the crown of righteouſneſs, ſhould come to it by the way of righteouſneſs, *Epheſ.* 1. 4. and 2. 10. *Tit.* 2. 11, 12, 13, 14.]

28 *Becauſe he taketh heed,* [That is, is carefull that he do not continue in his ſins, which he is ſenſible of and confeſſeth. See the like ſignification of the word *heeding,* or *conſidering,* 1 *Kings* 12. 16. and above

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above in this chapter *ver.* 14.] *and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.*

29 *Yet saith the house of Israel, The way of the Lord is not right, equal* ; [See above on *v.* 25.] *should not my waies, O house of Israel, be right ? are not your waies wrong ?*

30 *Therefore I will judge you, O house of Israel, every one according to his waies,* [Of the word *waies*, see *Genes. 6.* on *ver.* 12.] *saith the Lord LORD : return, and repent of all your transgressions, so iniquity shall not be a stumbling-block unto you.* [that is, an occasion of your ruine and destruction. Compare above *chap.* 7. 19. and the Annotat.]

31 *Cast away from you all your transgressions, whereby ye have transgressed,* [This commandement, and that which followeth, shew what we are bound to do, and not what we of our selves are able to do, but ought to pray that we may be able to do it by his grace that commandeth it : *Psal.* 51. 12. *Jerem.* 31. 18. *Job.* 15. 5.] *and make you a new heart and a new spirit :* [Compare *Ephes.* 4. 23. *Jerem.* 32. 39. above *chap.* 11. 19. below *chap.* 36. 26.] *for why should ye die, O house of Israel ?*

32 *For I have no delight in the death of him that dieth,* [That is, I have no delight that any man should die and perish in his impenitency, but that he being converted should live. Compare above *ver.* 23.] *saith the Lord LORD : therefore turn your selves, and live.* [This commandement containeth in it self a strong promise, that they shall surely live that do so sincerely and from the heart turn unto God. See *Psal.* 37. on *vers.* 3. and *Prov.* 3. on *vers.* 35.]

CHAP. XIX.

A prophetical lamentation for the wicked administration and the miserable end of Joahaz and Zedekias, Kings of Juda; as also for the ruine of all the land of Juda, under the parable of a lioness, lions whelps, and young lions: also of a vine with the rods thereof, &c.

MOreover, *take thou up a lamentation for the Princes of Israel,* [These are Gods words to the Prophet *Ezekiel*. Understand here by the *Princes of Israel*, the Kings of Juda, whom the King of Babel had brought under his yoke]

2 *And say, What was thy mother ?* [Meaning the house, tribe, or kingdom of Juda, and especially Jerusalem, where the Kings of Juda had their court and their throne ; and from which place they were descended] *a lioness,* [that is, to be compared to a lioness, to wit, not onely for royal power and dignity, which was in the tribe of Juda, but also for boldness, fiercenes, and cruelty, which that tribe oftentimes shewed in governing] *lying down among lions :* [that is, dwelling in the midst of mighty kings, cruel nations or kingdoms. Compare *Nahum.* Others, *how was thy mother a lioness lying down among lions ! She brought up her whelps* [understand by these, the young sons of Kings, that in time were to come to the place of their fathers. Now here is spoken of the sons of King Josia, that utterly degenerated from the vertue and piety of their father] *in the midst of young lions.* [To wit, which are indeed somewhat older and stronger then lions whelps, as may be gathered from the following verse]

3 *Now she brought up one of her whelps :* [Namely Joahaz, who became King in his fathers stead, 2 *Kings* 23. 30.] *it became a young lion ; the same learned to spoil the spoil,* [Joahaz is here accused of greedines after prey, and oppression committed against the neighbour-nations, to wit, the Egyptians; afterwards of tyranny, violence, and blood-shedding commited even against his own subjects. Compare below *v.* 6.] *he did eat up men.* [Compare *Deut.* 7. on *v.* 26. and 31. on *vers.* 17. *Psal.* 14. on *vers.* 4. and 27. on *vers.* 2.]

4 *The nations* [That is, the Egyptians, as appeareth in the end of this verse] *heard this of him,* [he was taken in their pit : [they write, that lions are wont to be caught in secret pits, and also with nets] *and they brought him with hooks* [that is, with chains, that consist of many links, as of so many hooks] *unto the land of Egypt.* [See 2 *Kings* 23. 33, 34. *Jerem.* 22. 11, 12.]

5 *Now she* [To wit, the lioness, or mother of this young lion, whereof is spoken above *vers.* 2. [*seeing that she had been in hope,* (*but*) *her expectation was lost,* [To wit, of getting the captive lion Joahaz again] *then she took another of her whelps,* [to wit, Jojakin, the brother of Joahaz, given to the lioness by Pharaoh, and permitted by him to be in his brothers stead, as is implied in the following words] *whom she made a young lion.*

6 *This walked continually among the lions,* [Meaning Kings, or nations, whose cruelty, abominablenes, and murderousnes he imitated. See above on *vers.* 2.] *and learned to spoil the spoil,* [Compare above *vers.* 3.] *and did eat up men.*

7 *He knew their widows,* [That is, had carnal copulation with the wives of those whom he had wrongfully murdered, and cruelly oppressed. See of the word *knowing* so taken, *Genes.* 4. on *vers.* 1. Others take the word *Almenoth*, which signifieth *widows*, below *chap.* 22. 25. for *Armonith*, that is, *palaces*, 2 *Chron.* 36. 19. or, *desolate palaces*, as *Isa.* 13. 22. See there the Annotat. and that in this sense, that Jojakin also seized upon, and took the goods of men, yea of the great ones whom he had oppressed, for that very end and purpose viewing them, and taking notice of them] *and he laid waste their cities : so that the land and the fulnes thereof* [that is, that which filleth, or that which is in it. So *Psal.* 24. 1. *Isa.* 6. 3. and below *chap.* 32. 15.] *became astonished* [or, *waste*, and *solitary*] *at the voice of his roaring.* [That is, at his tyrannical raging and oppression]

8 *Then the nations set themselves against him round about from the countries* ; [See of these nations and countries, 2 *Kings* 24. 2.] *and they spread out their net over him,* [See above on *vers.* 4.] *he was taken in their pit.*

9 *And they put him in closed ward with hooks,* [See above on *vers.* 4.] *that they might bring him to the King of Babel : they brought him into holds,* [That is, to Babel, which was very strong, and had great holds, or forts, *Jerem.* 51. 25, 53. Indeed their intention was to bring him thither, but they could not perform it, because he died by the way, as Jeremia had foretold, *Jerem.* 22. 18, 19. and 36. 30.] *that his voice should no more be heard upon the mountains of Israel.*

10 *Thy mother* [See above on *vers.* 2.] *was like a vine in thy bloud,* [That is, as long as the kingdom was in peace and prosperity ; or (as others) as long as thou didst remain obedient to the King of Babel. Others, *in thy blood* ; that is, at thy birth and first coming forth into the world. Compare above *chap.* 16. 6. and the Annotat.] *planted by the waters : she was fruitful, and full of branches, by reason of many waters.*

11 *And she* [To wit, the vine] *had strong rods for sceptres of rulers,* [or, *branches*, or, *sticks of strength*, &c. Understand by these, the Kings and Princes of the

the blood royal, of which the Kings of Juda were made] *and the stock* [Heb. *stature*, or, *trained*, as above *chap.* 17. 6.] *of every* (*rod*) *waxed high* [to wit, as long as the blessing of God was upon that vine] *between the close branches :* [Understand by these the multitude of other Lords, Princes, and great ones of the land] *and she* [to wit, every King, which are here called *sceptres of rulers*] *was seen* [that is, famous and renowned] *by her height, with the multitude of her branches.* [Meaning the whole kingdom, and strength of the people of the Jews]

12 *But she was plucked up by wrath* [Meaning by the just wrath of God] (*and*) *cast* (down) *to the ground, and the east-wind* [This signifieth here the King of Babel with all his army, as above *chap.* 17. 10.] *dried up her fruit : her strong rods* [See on the former verse] *are broken off, and are withered : the fire* [to wit, of divine vengeance] *hath consumed them.*

13 *And now she is planted in a wilderness : in a dry and thirsty Land.* [Meaning the land of Babylon, which though in it self it abounded with water, and was very fruitful, yet unto the captive Jews it was like a dry & barren wilderness, as the wilderness had been unto their fathers through which they travelled to the land of promise. Compare below *chap.* 20. 35.]

14 *Moreover, a fire is gone out from the rod of her branches,* [That is, from King Zedekia, who (as it followeth) by his rebelling against the King of Babel, brought a remarkable destruction upon himself, and upon all the people of the Jews, 2 *Kings* 24. 20. and 25. 1.] (*which*) *hath consumed her fruit : so that* (there) *is no strong rod* (*to be*) *a sceptre to rule :* [See above on *ver.* 11.] *this is a lamentation, and is become a lamentation.*

CHAP. XX.

Some of the Eldest of the people come again unto the Prophet to ask counsel of God, v. 1. God telleth them by the Prophet that he will not be enquired of by them, but setteth before them his great forbearance, and the continual obstinate idolatries of their forefathers in Egypt, 5 in the wilderness, 13 and in Canaan, 28 yet he promiseth together his people again, and to restore them by the Gospel, 33 prophesying again under the name of the South-forest, of the destruction of Jerusalem, and Juda, 46. The Prophet complaineth of his being devided by his country-men, 49.

AND *it came to passe in the seventh year* [To wit, after the carrying away of Jojachin. Compare above *chap.* 1. on *ver.* 2. and 8. on *ver.* 1.] *in the fifth* (*month*) [See of this moneth *Num.* 33. on *v.* 38.] *on the tenth* (*day*) *of the same moneth, that there came men of the Eldest of Israel,* [See above *chap.* 8. on *ver.* 1.] *to enquire of the LORD :* [to wit, what event the people of the Jews should have of all their troubles as well in Jerusalem and Judea, as there in the land of Babylon, and what they should do to escape the judgements wherewith they are threatned. How the Lord was enquired of, see above *chap.* 14. on *ver.* 3.] *and they sat down before my face.*

2 *Then came the word of the LORD unto me, saying:*

3 *Child of man, speak unto the Eldest of Israel, and say unto them, Thus saith the Lord LORD, Do ye come to enquire of me ? (as true as) I live, if I be enquired of by you, saith the Lord LORD !* [that is, I will not be enquired of by you. See of this kind of oath *Numb.* 14. on *ver.* 23.]

4 *Shouldst thou give them judgement,* [Heb. *judge them.* That is, here intercede for them, excuse, maintain, answer, defend them. So below *chap.* 22. 2. and 23. 36. Compare *Gen.* 15. the Annotat. on *ver.* 14. upon the word *judging*. Others, *wilt not thou judge them &c.* that is, judging punish them, as followeth] *shouldst thou give them judgement, O child of man* [he doubleth the speech, to give it the greater power : and implieth that he no waies ought to intercede for them, or to defend them. Compare *Numb.* 17. 12. *Judg.* 5. 12, 17.] *acquaint them with the abominations of their fathers,* [to wit, those which they had common with their fathers : that they may perceive how deeply they are rooted in their wickednes, and how long I have born with them in it]

5 *And say unto them, Thus saith the Lord LORD, In the day when I chose Israel,* [That is, declared that I had chosen them out of all people and nations of the earth, that they might be a holy people unto me. Compare *Deut.* 4. 37. and 7. 6. and 14. 2. and 26. 18.] *then I lifted up mine hand unto the seed* [that is, posterity. See *Gen.* 9. on *ver.* 9.] *of the house of Jacob,* [that is, I promised them and bound it with an oath, that I would take them for mine own people. *Gen.* 22. 16. *Exod.* 6. 7. *lifting up of the hand* for swearing. It is spoken of God after the manner of men. See *Gen.* 14. on *ver.* 22.] *and made my self known unto them in the land of Egypt,* [to wit, by Moses and Aaron. See *Exod.* 3. and 4. *&c.*] *yea I lifted up mine hand unto them, saying, I am the LORD your God.*

6 *In the same day I lifted up mine hand unto them that I should bring them forth out of the land of Egypt, into a Land that I had spied out for them, flowing with milk and honey,* [See *Exod.* 3. on *ver.* 8.] *which is the ornament of all lands.* So below *v.* 15. and *chap.* 26. 20. See likewise of the glory of the land of Canaan, *Deut.* 8. 7. and 32. 13. *Psal.* 106. 24.]

7 *And I said unto them ; Cast* (ye) *away every man the detestations of his eyes,* [So God calleth the images & all their wicked trumpery, because they are loathsome in his sight, and should be so in the sight of all men, upon which notwithstanding the Israelites did cast their eyes with great delight. See 2 *Kings* 18. on *ver.* 32. 2 *Chron.* 15. on *vers.* 8.] *and defile not your selves with the dung-gods of Egypt :* [Which is done by serting them up for idolatry, and by giving them inwardly or outwardly religious honour. So below *ver.* 30, and 31. and *chap.* 23. 7. and 36. 25. *Idolatry is spirituall uncleanness.* Compare *Genes.* 35. 2. and 2 *Chron.* 29. 16, *&c.* hence it is also called *fornication* or *adultery*. See *Lev.* 17. on *ver.* 7. *the dung-gods of Egypt* ; which were very abominable and ridiculous, as calves, crocodiles, apes, the bird Ibis, which they write to be a bird like a unto stork which devoureth serpents, *&c.*] *I the LORD am your God.*

8 *But they were rebellious against me, and would not hearken unto me : no man did cast away the detestations of his eyes.* [Heb, *every one did not reject*, or *did not cast away the detestation of their eyes.* So in the following words ; no man, or none of them ; meaning the greatest part didonot. See 1 *Kings* 11. on *ver.* 34.] *neither did* (any) *forsake the dung-gods of Egypt : therefore I said that I would pour out mine indignation upon them,* [See *Psal.* 79. on *vers.* 6.] *to accomplish mine anger against them* [See above *chap.* 7. on *ver.* 8.] *in the midst of the land of Egypt.*

9 *But I did it* [To wit, that which I have done, namely promising to deliver them out of the land of Egypt ; *Genes.* 15. 14. *Exod.* 3. 8. Compare below *ver.* 14, and 22.] *for my names sake,* [that is, not because they deserved it, or were worthy, but because I had promised it out of meer grace and mercy, and would be found true in my word. Compare below

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chap. 41. 22, 44, &c. Dan. 9. 19. Rom. 9.27, 23. Eph. 1. 6.] that it should not be profaned [See Lev. 18. on ver. 21. and below ver. 21, 24, 39. and chap. 39. 7.] before the eyes of the heathen, in the midst of whom they were: unto whom [namely the Israelites] I made my self known before their eyes, [to wit, the eyes of the heathen, and especially of the Egyptians, that had seen all Gods wonderful works. Exod. 14. 18. Numb. 33. 3.] to bring them forth out of the land of Egypt.

10 And I carried them out of the land of Egypt, and brought them into the wildernesse: [Which reacheth from the red-sea unto the borders of the land of Canaan]

11 There [To wit, on mount Sinai: of which see Exod. 19. on vers. 1. See also Levit. 7. 38. also chap. 25. 1. and the Annotat.] I gave them my statutes, made my judgements known unto them: which if a man do, (he) shall live by them. [See Levit. 18. on v. 5. and Deut. 6. on vers. 25. Rom. 10. 5. Gal. 3. 12.]

12 Moreover also I gave them my Sabbaths, [See of this word Levit. 25. on vers. 2.] to be a token between me and between them: [That is, a ceremonial representation and signification of the spiritual and eternal Sabbath. So below vers. 20. also Exod. 20. 8. and 31. 13, &c. and 35. 2.] that they may know that I am the LORD that hallow them. [That is, of my free grace separate them from other men, that I may be their God, and they may be my people, which I purifie unto my self by the blood of the Messiah, and sanctifie them by my word and Spirit. See Levit. 20. on vers. 8. and 21. on vers. 8.]

13 But the house of Israel was rebellious against me in the wildernesse, they walked not in my statutes, and rejected my judgements, which if a man do, (he) shall live in them; and my Sabbaths they greatly profaned: [To wit, by doing therein that which God had forbidden, and leaving undone that which he had commanded] (so) that I said that I would pour out mine indignation upon them in the wildernesse to destroy them.

14 But I did it for my names sake [To wit, that which I did unto them according to my gracious promise. See above on vers. 9. Others, I did it; to wit, in punishing them oftentimes when they murmured, and sinned against me in the wildernesse] that the same might not be profaned before the eyes of those heathen before whose eyes I brought them out. [To wit, out of the land of Egypt, as above vers. 6.]

15 Yet also I lifted up mine hand unto them [See above on vers. 5.] in the wildernesse, that I would not bring them into the land that I had given (them,) flowing with milk and honey, [See above on vers. 6.] which is the ornament of all lands.

16 Because they rejected my judgements, and walked not in my statutes, [Or, and in my statutes, walked not in them: or, and concerning my statutes, walked not in them. The meaning is one and the same] and profaned my Sabbaths; for their heart walked after their dung-gods. [Compare 1 Kings 11. on vers. 5.]

17 But mine eye spared them, that I destroyed them not, neither made a full end of them [See of this phrase, Jerem. 4. on vers. 27. So above chap. 11. 13.] in the wildernesse.

18 But I said unto their children in the wildernesse: [That is, unto the sons and daughters of those whom I had powerfully brought forth out of the land of Egypt] Walk not in the statutes of your fathers, [See 1 Kings 15. on vers. 26.] neither observe their judgements, [That is, their way and manner of doing. Compare Genes. 40. 13. and the Annotat.] neither defile your selves with their dung-gods. [See above on vers. 7.]

19 I am the LORD your God, walk in my statutes, [Compare 2 Chron. 6. 16. and the Annotat.] and observe my judgements, and do them.

20 And hallow my Sabbaths, [That is, use them for that holy end for which I have hallowed them. See Jerem. 17. 22.] and they shall be for a token between me and between you, [See above on vers. 12.] that ye may know that I the LORD am your God.

21 But those children were (also) rebellious against me; they walked not in my statutes, neither heeded they my judgements, to do them; which if a man do, (he) shall live by them: they profaned my Sabbaths; (so) that I said [Or, I thought: saying for thinking. See Genes. 20. on vers. 11] that I would pour out mine indignation upon them, [See above chap. 6. on vers. 8.] accomplishing mine anger against them in the wildernesse. [So above vers. 8.]

22 Yet I turned away mine hand [To wit, from accomplishing mine anger upon them] and did it for my names sake, [To wit, that I destroyed them not in the wildernesse] that it should not be profaned before the eyes of the heathen, [So above vers. 9.] before whose eyes I had brought them out.

23 I lifted up mine hand unto them also in the wildernesse [To wit, threatening to punish them. Compare Psal. 10. 11. and the Annotat.] that I would disperse them among the heathen, and scatter them in the lands.

24 Because they had not done my judgements, but had rejected my statutes, and profaned my Sabbaths: and their eyes [Understand also their hearts: for these two things follow one another, Job 31. 7. therefore they are also sometimes joyned together, Jerem. 22. 17. above chap. 6. 3.] were after their fathers dung-gods.

25 Therefore I gave them also decrees, [That is, determined sentences and ordinances of my just judgement, containing in them the punishments which they had deserved, and also were fain to suffer. So is also the Hebrew word taken, Job 23. 16. Psal. 2. 7. So in the following words the word judgements is taken for punishments which justly belong unto them for their sins] that were not good, [That is, not pleasing unto them, or agreeing well with them, but very bad and destructive. See of these punishments Numb. 16. 23, &c. and 21. 6. and 25. 4, &c. Others understand by these evil statutes, the idolatrous laws of the heathen, which God is said to have given to the Israelites, because in his just judgement he suffered them to walk therein to their own destruction, because they forsook his holy laws. Compare Psal. 81. 12, 13.] and judgements whereby they should not live. [Which was accomplished when they perished in the wildernesse afterwards]

26 And I polluted them in their (own) gifts, [That is, I declared, shewed, and testified, that they were unclean, that is, profane, abominable, and displeasing unto me in the offering of their gifts which they brought unto me. See of the word polluting so taken, Levit. 13, on vers. 3.] because they caused to pass (thorow the fire) [This is here inserted from the 31 verse following. It is also left out of the text Levit. 18. 21.] all that openeth the womb: [Heb. all opening of the womb; that is, every first-born. So Exod. 13. 2, &c. Numb. 3. 12. See of this abomination of the heathen, Levit. 18. on vers. 21. Some are of opinion, that the Jews also would commit this abomination to the honour of the true God] that I might make them desolate, [For God had threatened them, if they followed the abominations of the heathen, that he would make their land desolate, Levit. 26. 22, 31, 32, &c.] to the end that they might know that I am the LORD.

27 Therefore, Child of man, speak unto the house of Israel, and say unto them; Thus saith the Lord LORD, Yet herewith your fathers have reproched me, that by transgression they have transgressed against me. [That is, have committed a special sin against me. Compare the phrase Levit. 5. 15. Numb. 5. 27. Jos. 7. 1.]

28 When I had brought them into the land, for the which I had lifted up mine hand to give it to them, [That is, when I had brought them into the land of Canaan, which I had promised unto their fathers] then they looked toward every high hill, and all the close trees, [that were very thick and twisted together in their boughs and leaves. Compare Levit. 23. 40. Nehem. 8. 16.] and offered here their sacrifices, [Here is related the afore-mentioned special transgression] and gave there their provoking offerings, [Heb. the provocation of their offerings; That is, the offerings whereby they did irritate and provoke me to anger] and there they set their pleasant savour, and there they offered their drink-offerings. [See Psal. 16. on vers. 4.]

29 And I said unto them, What is that high place whereunto ye go? Neverthelesse the name thereof is called high place unto this day. [What the idolatrous high places were, see Levit. 26. on vers. 30. The Lord speaking thus asketh in an ironical way, what it meant that they went thither to offer sacrifice: for though he had continually forbidden them by his prophets to do it, yet there remained still (together with the idolatrous worship) the very name of the place among them in honour and esteem]

30 Therefore say unto the house of Israel, Thus saith the Lord LORD, Are ye become polluted [Others, are ye (not) become polluted, &c.] in the way of your fathers, [That is, after or with the manner and course of life of your fathers. See Prov. 6. on v. 6.] and go ye a whoring after their detestations? [See Lev. 15. on vers. 7. and 20. on vers. 5.]

31 Yea by the offerings of your gifts, and causing your children to pass thorow the fire, ye are polluted in all your dung-gods unto this day: and should I be enquired of by you, O house of Israel? [Others, For when ye offer your gifts, (and) when ye cause your children to pass thorow the fire, &c. should I then be enquired of by you, &c.] (As true as) I live, saith the Lord LORD, if I be enquired of by you! [Fill up the sense, as in other oaths of God. See Numb. 14. on vers. 23. The meaning then is, as if the Lord should say, I will not be enquired of by you that are such abominable idolaters]

32 Therefore that which is come up into your spirit, [That is, that which is come into the thoughts of your hearts, or that which you think or imagine with your selves. Compare above chap. 11. on ver. 5. and see Jerem. 7. on ver. 31.] shall no waies be done, [Heb. shall being not be, or, being done not be done] that ye say, We will be as the heathen, and as the families of the lands, serving wood and stone. [So are images called, Deut. 4. 28. and 29. 17. Jerem. 2. 27. and 3. 9. also hewen stones, Levit. 26. 1. gold and silver, Deut. 29. 17. Psal. 115. 4, &c.]

33 (As true as) I live, saith the Lord LORD: if with a mighty hand, [That is, sore and grievous plagues. See Exod. 3. 19. and 9. 3. and Job 13. 21. with the Annotat.] and a stretched out arm, [that is, violent, far-extending, and long-lasting punishments. Compare Jerem. 21. 5. and above chap. 4. 7.] and with fury poured out [See above chap. 7. on ver. 8.] I will not rule over you. [That is, be your Lord and King, so that it shall not be in your liberty and power to cast me off, and to forsake me, for to choose another soveraign.]

34 For I will bring you from the nations, [Many understand by these, those that were conveyed away to Babel with king Jojachin, 2 Kings 24. 13. though among them may be also understood those that under Zedekias reign were scattered into the countrey round about. Compare Jerem. 40. 11, 12.] and I gather you out of the lands wherein ye are scattered, by a strong hand, and by a stretched out arm, and by fury poured out.

35 Moreover, I will bring you into the wildernesse of the nations; [That is, into Chaldea, and the countreys round about, where the Jews should be as in a wildernesse. Compare above chap. 19. 13. and the Annotat.] and there will I reason [Or, plead] with you [The Hebrew word rendred here reasoning, or pleading, signifieth properly to be judged before a Judge: Psal. 109. 7. Prov. 29. 9. Now there is no other supreme Judge but God alone; but he is said to be judged, when by his just punishments he so convinceth man of his sins, that even other men may judg that the sinner is justly punished for them. See above chap. 17. on ver. 20.] face to face. [That is, in presence, discovering my self unto them by punishments, the justice whereof shall so appear unto all, as if I pleaded against you in personal presence. Compare Exod. 33. 11.]

36 Like as I pleaded with your fathers in the wildernesse of the land of Egypt; so will I plead with you, saith the Lord LORD.

37 And I will cause you to pass under the rod, [That is, separate you from the rest, and appropriate you as an holy people unto my self. See of this phrase Lev. 27. on ver. 32. also Jerem. 33. 13.] and I will bring you [To wit, whom I have set apart] under the bond of the covenant. [That is, to the obedience which you owe by vertue of the covenant that I made with you.

38 Moreover I will purge out from you [Or sweep out from you, that is, separate them from those whom I have chosen for my own peculiar people, and are obedient to my word] those that are rebellious, and those that transgress against me: [to wit, Israel] I will bring them forth [to wit, to be carried captive to Babel] out of the land of their pilgrimages, [that is, out of the land of Juda. He speaketh of the Jews that were with Zedekia yet in Judea; and he called the land whereof they boasted themselves to be the true and lawful heirs, the land of their pilgrimages, because it was now almost subdued by the king of Babel, & that by their rebellion against him, yea also against God himself, they had lost their right and interest in it. Some understand by the land of their pilgrimages, the countrey of Chaldea, from whence some wicked men indeed should be brought forth, but should be destroyed by God, and not come into the land of Israel, as followeth] and they shall not come (again) into the countrey of Israel, [that is, into the same land; to wit, because they should die in the Babylonian captivity] and ye shall know that I am the LORD.

39 And ye O house of Israel, thus saith the Lord LORD, Go your waies, serve (ye) each one his dung-gods, [A command given in a deriding way, and in most bitter wrath, to signifie that he forsook and rejected this obstinate people. Compare Judg. 10. 14. 1 Kings 22. 15. Job 18. 15. and the Annotat] also hereafter, [To wit, after that ye shall be carried away captive out of Judea] because ye hearkened not unto me: yet profane not my holy Name [Heb. the Name of my holinesse] any more with your gifts, [to wit, which ye give and offer unto your idols, and that forsooth out of a good intention, to my honour and and glory, as ye pretend] and with your dung-gods.

40 For upon my holy mountain, [Heb. in the mountain of my holynesse] Understand the holy Church, and see above c. 17. on ver. 22. upon the high mountain of Israel,

saith

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ſaith the Lord LORD, there ſhall all the houſe of Iſrael in the land [Or, *all that are in the land,&c.* Meaning the ſpiritual Iſrael, which is the congregation of all the elect, and true believers, *Rom.* 9. 6, 7, *&c.* and 11. 26. *Galat.* 6. 6, 16.] *ſerve me, they all: there will I take pleaſure in them,* [that is, in their perſons, and that out of free grace, for the Mediators ſake in whom they ſhal believe, and by whoſe ſpirit they ſhall be ſanctified and governed, *Epheſ.* 1. 6.] *and there will I require your heave-offerings, and the firſt things of your heavings, with all your hallowed things.* [To wit, which ſhal be hallowed and dedicated unto me. Underſtand by the naming here of the worſhip of the Old Teſtament, alſo the worſhip of the New. Compare *Iſa.* 19. 19, 21] *Malach.* 1. 11.]

41 *I will take pleaſure in you becauſe of the pleaſant ſavour,* [See Geneſ. 8. on *ver.* 21.] *when I ſhall bring you out from the nations, and gather you out of the lands whereinto ye ſhall be ſcattered, and I will be hallowed* [That is, be honoured and magnified for the grace and mercy which I ſhall have ſhewed unto you. See *Levit.* 10. on *ver.* 3.] *before the eyes of the heathen:*

42 *And ye ſhall know that I am the LORD, when I ſhall have brought you into the country of Iſrael, into the land for the which I lifted up mine hand, to give it to your fathers.*

43 *There ſhall ye then remember your waies, and all your dealings,* [Compare above *chap.* 6. 9. and the Annotat.] *wherewith ye have defiled your ſelves,* [Compare above *chap.* 14. on *ver.* 11.] *and ye ſhall loath your ſelves* [ſee above *chap.* 6. on *ver.* 9.] *for all your evils that ye have committed.*

44 *So ye ſhall know that I am the LORD, when I ſhall have done with you, for my Names ſake,* [See above on *ver* 9.] *not according to your evil waies, nor according to your corrupt dealings, O houſe of Iſrael, ſaith the Lord LORD.*

45 *Moreover, the word of the LORD came unto me, ſaying:*

46 *Child of man, ſet thy face toward the way of the South,* [That is, prepare thy ſelf, fit thy ſelf, take a ſtrong reſolution to propheſie againſt the ſouth. Compare above *chap.* 6. 2. & below *chap.* 21. 2. Some begin here the next chapter, in the beginning whereof this figurative Prophecy is plainly expounded. *Toward the way of the South;* that is, toward Jeruſalem and Judea: for this land lay ſouthward in reſpect of Chaldea or Meſopotamia, where Ezekiel now was. Compare below *chap.* 21. *ver.* 2.] *and drop* [See *Deut.* 32. on *ver.* 2.] *toward the South: & drop againſt the foreſt of the field (in the South);* [Meaning the land of Judea, which was as full of men as a wood is full of trees. Compare the next verſe]

47 *And ſay to the foreſt of the South,* [That is, to the men that dwell in Judea. See above *chap.* 17. on *ver.* 24.] *Hear the word of the LORD, Thus ſaith the Lord LORD, Behold, I will kindle a fire* [that is, a ſore plague of a cruell war. Compare *Job* 15. on *ver.* 34. likewiſe ſee *Pſal.* 78. 63. and 83. 15.] *in thee, which ſhall conſume every green tree in thee, and every dry tree:* [that is, both the righteous and the wicked. See this ſignification below *chap.* 21. 3. above *chap.* 17. 14. The godly are ſaid to be *green,* and the wicked *dry, Pſal.* 52. 10. *Jerem.* 17. 8. *Luk.* 23. 31.] *the flaming flame* [Heb. *the flame of flame,* or, *the flame flame,* that is, the very mighty flame, or the flame that flameth exceedingly. Meaning a very great puniſhment. See *Job* 15. on *ver.* 30.] *ſhall not be quenched, but all faces from the South to the North* [that is, all men from one end of the land to the other. Compare below *ch.* 21. 4.] *ſhall be burnt thereby.*

48 *And all fleſh* [That is, every man. See *Geneſ.* 6. on *ver.* 12.] *ſhall ſee that I the LORD have kindled it: it ſhall not be quenched.*

49 *And I ſaid, Ah Lord LORD! they ſay of me,* [To wit, mocking at my perſon, miniſtry, calling] *is he not an inventor of parables?* [Of the word *parable* ſee above *chap.* 17. on *ver.* 2.]

CHAP. XXI.

God commandeth the Prophet to preach very ſharply againſt Jeruſalem, the Temple, and the whole land, both high and low, concerning the ſword of the Lord, for which the Prophet muſt ſigh and lament, for a token unto the people, ver. 1, 2, &c. He foretelleth that the King of Babel ſhall enter into conſultation whether he ſhall firſt ſet upon Jeruſalem, or upon the land of the Ammonites, but yet that he ſhall firſt march to Jeruſalem, becauſe of their perjury, 24. A propheſie againſt the kingdom of Juda, and of the coming of Chriſt, 30. alſo againſt the Ammonites, 33.

AND *the word of the Lord came unto me, ſaying:*

2 *Child of man ſet thy face againſt Jeruſalem,* [See above *chap.* 20. on *ver.* 46.] *and drop* [That is, teach, reprove, exhort. See *Deut* 32. on *ver.* 2.] *againſt the ſanctuaries,* [Meaning the Temple of the Lord, concerning which the Jews did ſo boaſt and brag, as if it could not be deſtroyed, *Jerem.* 7. 4. The plural number is uſed, becauſe this Temple had divers parts. See *Levit.* 26. on *ver.* 31.] *and propheſie againſt the land of Iſrael,* [Meaning the land of Juda, which was a part of the land of Canaan, which the Lord had promiſed unto the Iſraelites for their inheritance. See above *chap* 6. on *ver.* 2.]

3 *And ſay to the land of Iſrael, Thus ſaith the LORD, Behold I (will be) upon thee;* [As if the Lord ſhould ſay, Not onely the Babylonians are ſet againſt thee, but I my ſelf am your adverſary alſo, ready for to deſtroy you. See above *chap.* 13. *ver.* 8] *and I will draw my ſword out of his ſheath:* [It is ſpoken of God after the manner of men: as alſo *Levit.* 26. 33. *Sword* for the judgment of war, *Levit.* 26. 6. Sometimes it ſeemeth to comprehend yet ſome other puniſhment, as *Job* 19. *ver.* 29. as war is a ſea of all manner of plagues. See alſo *Pſal.* 22. on *ver.* 21.] *and I will cut off from thee the righteous and the wicked,* [Meaning the righteous in ſhew, but not in truth, as above *chap.* 3. 20. See the Annotat. Or, the righteous in compariſon of the wicked that is more unrighteous. He that is leſs wicked is juſtified by him that is more wicked, that is, he is counted more righteous in reſpect of him. See above *chap.* 16. 51, 52. If the word *righteous* be taken for the true godly man, then he is puniſhed with the wicked man, becauſe he continueth with him, though the godly man doth not periſh as the wicked man doth. Compare *Revel.* 18. 4.]

4 *Becauſe (then) I will cut off from thee the righteous and the wicked, therefore ſhall my ſword go forth out of his ſheath againſt all fleſh, from the South (to) the North.* See above *chap.* 20. on *ver.* 47, and 48.

5 *And all fleſh ſhall know that I the LORD have drawn my ſword out of his ſheath: it ſhall not return any more.* [That is, not be put up into the ſheath again: that is, not ceaſe from deſtroying until it ſhall have executed my full vengeance]

6 *But thou child of man, ſigh* [to wit, to repreſent the lamentation and howling that the Jews ſhould

make

make when they ſhould hear the news of the Chaldeans coming] *ſigh before their eyes* [to wit, the eyes of the people among whom thou dwelleſt; for the prophets action was to be a ſure token unto the Congregation of the judgements that ſhould come upon the Jews in Judea and Chaldea] *with breaking of the loins,* [that is, with ſuch heavy fetching up of his breath out of the depth of his body, and with ſuch a carriage and wringing of his limbs as if his loins were broken] *and with bitterneſs.* [that is, with moſt inward ſmarting grief. Compare 2 *Kings* 4. on *ver.* 27.]

7 *And it ſhall come to paſs when they ſhall ſay unto thee, wherefore ſigheſt thou? that thou ſhalt ſay; for the report, for it cometh:* [that is, the certain news of the coming of the Chaldeans to deſtroy you] *and every heart ſhall melt,* [to wit, for fear. See *Deut.* 1. on *ver.* 28. and *Joſ.* 2. on *ver.* 11.] *and all hands ſhall be ſlack,* [through aſtoniſhment and diſquietneſs. See 2. *Sam.* 4. on *ver.* 1.] *and every ſpirit ſhall ſhrink up,* [that is, by the apprehenſion and feeling of its miſeries be ſtreightned, preſſed and contracted. The contrary is, when the heart dilateth and ſpreadeth it ſelf, *Pſal.* 119. 32.] *and all knees (ſhall) flow away* [Heb. *go away;* that is, loſe their ſtrength: See above *chap.* 7. on *ver.* 17.] *(like) water Behold, it cometh, and ſhall be done, ſaith the Lord LORD.*

8 *Again, the word of the LORD came unto me, ſaying:*

9 *Child of man propheſy and ſay, Thus ſaith the LORD, ſay the ſword* [Underſtand by the *ſword* the plague of war. See *Levit.* 26. on *ver.* 6.] *the ſword* [the word is doubled, to expreſs the greatneſs and certainty of the thing that is related, as likewiſe the grief and ſorrow of him that maketh the relation; and alſo to ſtir them up, whom the relation concerneth to hearty ſorrow and grief. Compare 2 *King.* 4. 19. *Iſa.* 26. 5. *Jerem.* 4. 19. and below *ver.* 28.] *is ſharpened,* [to wit, to puniſh and to deſtroy you] *and alſo wiped,* [that is, made clean, neat.]

10 *It is ſharpened that it may ſlay a ſlaughter;* [Underſtand hereby the ſlaying and murdering of the Jews by the ſword and weapons of the Chaldeans. The Hebrew word is likewiſe ſo taken *Pſal.* 37. 14. *Iſa.* 34. 6. *Jerem.* 25. 34. Otherwiſe it ſignifieth the ſlaughter of beaſts for mans food and nouriſhment, *Gen.* 43. 16. *Prov.* 9. 2. See the Annotat] *it is wiped that it may glitter:* [that is, that it may be apt for to terrify and ſlay. Compare *Deut.* 32. 41. *Job.* 20. 25. and the Annotat.] *or ſhall we (then) rejoyce?* [Some take theſe to be the words of the Prophet unto the Jews, wherein he gives a reaſon why he ought to ſigh as he was enjoyned, above *ver.* 6. namely, becauſe there was no cauſe of gladneſs, but ſufficient cauſe of mourning and ſighing. Heb. *or we ſhall rejoyce*] *it* [to wit, the formentioned ſword] *is the rod* [that is, the ſcourge or puniſhment. See *Job* 9. on *ver* 34] *of my ſon,* [that is, wherewith I chaſtiſe my ſon, to wit, my people Iſrael; which are ſo called in reſpect of the covenant of grace. See *Exod.* 4. 22. and the Annotat. Or underſtand the natural and eternal Son of God, by whom the Father executeth his judgements, *Pſal.* 2. 7, 8, 9, 12. Theſe are Gods words unto the Prophet] *that* [to wit, the rod] *contemneth all wood,* [that is, is ſo ſtrong and tough, that it cannot be broken by beating againſt any wood, be it never ſo hard. Others, *the tribe of my ſon contemneth all wood.* That is, my people careth not for any fatherly correction, therefore I will puniſh them with the ſword. Others, *all trees;* that is, all men that were left in Juda, both high and low, the princes & the common ſort of people. See below *v.* 12.]

11 *And he* [Namely God] *hath given it* [to wit, the ſword] *to be wiped, that they may handle it with the hand: that ſword is ſharpened and it is wiped, to give it into the hand of the ſlayer* [that is, of the King of Babel and his army]

12 *Cry and howl, O child of man, for the ſame* [to wit, that ſharpened and wiped ſword] *ſhall be againſt my people,* [to wit, to deſtroy and cut them off] *it ſhall be againſt all the Princes of Iſrael: terrours by reaſon of the ſword ſhall be among my people;* [Others, *they,* to wit the formentioned Princes *ſhall be thruſt down into the ſword with my people;* [that is, ſhall fall into the ſword, and periſh by war] *therefore ſmite upon (thy) hip.* [to wit, in token of great grief. See *Jer.* 31. 19]

13 *When there was trial,* [To wit, whereby I formerly tried my people by the Chaldeans and other enemies that grievouſly plagued them, 2 *Kings* 23. 33. and 24. 1, *&c.* 2 *Chron.* 36. 3, *&c.*] *what was it then?* [what did it avail, to wit, for the amendment of my people? as if he ſhould ſay, nothing at all] *ſhould there then alſo* [to wit, in regard the people grow daily worſe and worſe] *be no contemning rod?* [whereby they may be puniſhed according to their deſerts. See of the *contemning rod* above on *ver.* 10. Others, *ſhould they then* (to wit, my people *alſo* not be without) *the contemning rod?* Others, *If it were a trial, what would it be? ſhould he* (nevertheleſs) *not be a contemning tribe?*] *ſaith the Lord LORD.*

14 *Therefore, thou child of man, propheſie and ſmite hand againſt hand:* [That is, ſmite thine hands together, to wit, for a token of grief and ſorrow for the wilful perverſneſs of the Jews, and of their terrible ruine and deſtruction. So above *chap.* 6. 11. See the Annotat. It may alſo be that this clapping of the hands is enjoyned to the Prophet to ſignifie how the Chaldeans ſhould incite one another on to fall upon the Jews. Compare the 17. verſe following, and below *chap.* 22. 13.] *for the ſword ſhall be doubled the third time,* [that is, be often uſed for to deſtroy the Jews. Or underſtand this of three great ſlaughters which the Chaldeans made among the Jews. See of the firſt 2 *Kings* 25. 5, 6, 7. *Jer.* 52. 8, 9, 10, 11. of the ſecond, 2 *Kin.* 25. 8, 9, 10, *&c. Jer.* 52. 12, 13, 14, *&c.* and of the third, which after the death of Gedalia was alſo made by the Chaldeans among the Jews that were fled into Egypt. See *Jerem a chapters.* 41, 42, 43, 44, 45, 46.] *it is the ſword of them that ſhall be ſlain:* [that is, which ſhall ſlay and deſtroy many men] *it is the ſword of the great men that ſhall be ſlain,* [that is, wherewith not onely mean and ordinary men, but even Lords and Princes ſhall be ſlain. See of the word *Great men* ſo called 2 *Kings* 5. 1, and 10. 6. and the Annotat.] *which ſhall ruſh in unto them into (their) innermoſt chambers.* [that is, it ſhall ruſh in unto thoſe that ſhall hide themſelves in the moſt ſecret and private places that be to eſcape the ſword. Compare 1 *Kings* 20. 30. and 22. 25. Heb. *which ſhall inchamber* or is inchambering *unto them in the innermoſt* (places)]

15 *I have ſet the point* [Or *edge,* or *brightneſs.* Others render the word *terrour, ſlaughter,* or *cry.* It is onely found here] *the point of the ſword againſt all their gates,* [that is againſt their cities, ſtrong holds, which in times paſt mainly conſiſted in their gates. See *Gen.* 22. on *ver.* 17.] *that (their) heart may melt,* [that is, may periſh for anguiſh and fear, and may loſe all its ſtrength. So *Joſ.* 2. 9, 24. *Job* 30. 22.] *and the ſtumbling-blocks be multiplied:* [that is, the occaſions of falling, whereinto they ſhall caſt and deſtroy themſelves; ſeeking indeed to eſcape dangers, and to ſave their lives, but ſhould fall out of one

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not another. Compare above *chap.* 7. 19.] *oh! it* [to wit, the ſword] *is fitted that it may glitter*, [Heb. *for glittering.* That is, that it may be fit to terrifie and deſtroy the obſtinate Jews. Compare above *ver.* 10. and below *ver.* 28.] *it is wrapt up for to ſlay.* [that is, its laid by to have it ready for the ſlaughter. Others, *ſharpened.* They are the words of the Prophet lamenting the miſery of the people]

16 *Keep cloſe together (O ſword) to the right hand, order thy ſelf, turn to the left hand,* [Heb. *keep cloſe together, go the right hand, order thy ſelf,* go to the left hand. See of this phraſe *Pſal.* 45. on *ver.* 5. The Lord here ſpeaketh unto the ſword as if it were the ſouldier himſelf that was to uſe it. See *Job* 14. on *ver.* 7. he giveth it a charge to joyne and unite it ſelf together with the other ſwords or ſouldiers of his band, that they may all at once with one courage and ſtrength fall upon the enemy, whether on the right or on the left] *whitherſoever thy face is ſet.* [that is, to what part or place of Judea ſoever thou art commanded to go for to kill and ſlay, ſpare not nor pity any man]

17 *And I my ſelf will alſo ſmite mine hand againſt mine hand,* [to wit, to encourage and inſtigate the Chaldeans, and to ſtir them up to deſtroy and cut off the Jewiſh nation. See above the Annotat. on *ver.* 14. Underſtand that this ſhould ſo appear by the event of the buſineſs, that the actions of the Chaldeans agreed with the righteous will of God] *and (will) cauſe my fury to reſt*: [that is, I will wreak my ſpleen upon you, and ſatisfie my wrath upon you. Compare above *chap.* 5. on *ver.* 13.] *I the LORD have ſpoken it.*

18 *Again, the word of the LORD came unto me, ſaying:*

19 *Now, thou child of man, ſet before thee two waies,* [To wit, by pourtraying and expreſſing them upon a painted table, as above *chap.* 4. on *ver.* 1, 2. both waies coming forth out of the land of Babylon, as followeth, whereof the one was on the right hand, to come into Judea; the other on the left, to come into the land of the Ammonites. Now Nebuchadnezzar took counſel which land he ſhould firſt ſet upon in this expedition, which is here ſignified by theſe two waies] *whereby the ſword of the King of Babel may come: they ſhall both come forth out of one land*; [to wit, Babylon. Or *out of one mans land*; that is, out of the King of Babels land] *and chooſe one ſide* [Heb. *hand.* See *Prov.* 8. 3. and the Annotat. Underſtand from whence the King of Babel ſhould fall into the land of Juda] *chooſe it at the head of the way of the city.* [that is, at the beginning of the croſs-waies; to wit, at the way that turneth to the city of Jeruſalem. It is a propheſy that Nebuchadnezzar ſhould firſt ſeek to bring the land of Juda under his ſubjection, that he might afterwards ſubdue the Ammonites alſo]

20 *Thou ſhalt appoint a way whereby the ſword ſhall enter in againſt Rabba of the children of Ammon,* See 2 *Sam.* 11. on *ver.* 1.] *or againſt Juda to the defenced (city) of Jeruſalem.*

21 *For the King of Babel ſhall ſtand* [To wit, when he ſhall march up with an army out of his own land toward the South to do ſome warlike exploit. In the Hebrew the time paſt is uſed, *ſtood*, to ſhew the certainty of this relation, as if it had been already done] *at the parting of the way* [To wit, as one that is in doubt which way he ſhould go, whether that way which leadeth to the right hand, or that which leadeth to the left. Heb. *at the mother of the way.* Meaning a place where two waies meet or croſs, which is divided into two waies. The *parting of the way* is called a mother of waies, becauſe out of it other waies do come forth, as from a mother children do come forth] *at the head* [that is, at the beginning, the entry. See above *chap.* 16. 25. the Annotat.] *of the two wayes to uſe divination*: [Heb. *to divine divination*, that is, to uſe divination, or to deal in divination. See of the word *divination*, *Prov.* 16. on *ver.* 10. The meaning is, that he would uſe the art of his idolatrous divination to ſee which way he ſhould go] *he ſhall grind his arrows,* [to the end that when he ſhould have made uſe of them according to his ſuperſtitious cuſtom, they might tell him which way he ſhould chooſe. Others render the word *arrows*, knives, which were wiped and made clean when they had done many offerings therewith, from which the heathen made their divination] *he ſhall enquire of* [that is, ask counſel of] *the Teraphim,* [See *Gen.* 31. on *ver.* 19.] *he ſhall look in the liver.* [to wit, of their ſlain beaſts. Now from the diſpoſition and quality of the liver they judged, according to their idolatrous ſuperſtion, what they were to do or omit]

22 *The divination ſhall be at his right hand upon Jeruſalem,* [That is, the divination ſhall ſhew that Nebuchadnezzar was to chooſe the right hand, to beſiege Jeruſalem firſt, as followeth] *to appoint captains,* [that is, to attempt and ordain the ſiege againſt Jeruſalem. The Hebrew word rendred here *captains* is ſo uſed 2 *Kings* 11. 4. but in the following words of this verſe it ſignifieth *battering rams*; as alſo above *chap.* 4. 2.] *to open the mouth in killing,* [that is, to drive on the ſouldiers with a great noiſe and cry to the murdering and deſtroying of the Jews: or for the *opening* of ſome gap or hole in the wall whereby they might break into the city. The following word ſhouting may alſo be rendred a *broken ſound*] *to lift up the voice with ſhouting,* [that is, with a fearful alarm to frighten the enemies, and to fall on upon the city] *to appoint battering rams* [See above *chap.* 4. on *verſe* 2.] *againſt the gates, to caſt up ſtrong holds, to build bulwarks.* [Compare above *chap.* 4. 2. and 17. 17.]

23 *This* [That is, this their propheſie] *ſhall be unto them* [to wit, unto the Jews] *as a vain divination* [Heb. *a divination of vanity*, or *of a lie.* Compare below *ver.* 29.] *in their eyes,* [that is, in their judgement. See *Job* 18. on *ver.* 3] *(becauſe) they are ſworn with oaths among them*; [namely, the Jews, with the Egyptians, or all other nations round about that had promiſed the Jews with an oath that they would protect them againſt the Chaldeans. Some underſtand it of the oath whereby they were engaged to the King of Babel, from that which followeth] *but he* [namely the King of Babel] *will remember the iniquity* [meaning the diſloyalty and perjury which King Zedekia had ſhewed in breaking his covenant made with Nebuchadnezzar] *that they* [namely the Jews that dwelt in Jeruſalem and in the places thereto belonging] *may be taken.* [or *apprehended, taken in cuſtody* that is, be conquered and ſubdued by weapons of war, and carried away captive]

24 *Therefore thus ſaith the Lord LORD, Becauſe ye make your iniquity to be remembred, in that your tranſgreſſions are diſcovered, ſo that your ſins are ſeen in all your dealings*: [That is, becauſe ye make me and the King of Babel to remember it by going on wilfully and openly in your perjury, and ſtrengthning your ſelves therein by new covenants which ye have made with other nations againſt the King of Babel] *becauſe remembrance is had (of you) ye ſhall be taken with the hand.* [to wit, of Nebuchadnezzar, that is, by his mighty army]

25 *And thou, O profane wicked Prince of Iſrael,* [He meaneth Zedekia King of Juda, who was profane and wicked, to wit, by reaſon of his idolatry againſt

againſt God, perjury againſt King Nebuchadnezzar, cruelty againſt his own ſubjects, &c. *whoſe day ſhall come* [to wit, the day of thy puniſhment and ruine. See *Job* 18. 20. and the Annotat. and *Pſal.* 37. on *ver.* 13. likewiſe here below *ver.* 29.] *at the time of the uttermoſt iniquity*: [that is, when iniquity ſhall be come to the higheſt, and ſhall be full, *Gen.* 15. 16. Heb. *at the time of the iniquity of the end*, or *of the utmoſt*; that is, to the utmoſt or final iniquity. Or we may underſtand with ſome by *iniquity*, as elſe where, the puniſhment of iniquity, and of the *end*, that is, which ſhall make an end of them, or which ſhall put an end to them. So below *ver.* 29. and *chap.* 35. 5.]

26 *Thus ſaith the Lord LORD, Remove that hat,* [To wit, from thine head. See of this hat *Exod.* 28. on *ver.* 4.] *and lift off that crown: this ſhall not be the ſame*; [that is, be no more thy crown: that is, thou ſhalt be no more King] *I will exalt him that is low,* [meaning King Jojachin that was in the Babylonian captivity, of whoſe exaltation ſee 2 *Kings* 25. 27, &c.] *and abaſe him that is high.* [that is, Zedekia, who indeed was King at this preſent, but ſhould be ſoon taken priſoner, be made blind, and carried away to Babel. See 2 *Kings* 25. 6, 7.]

27 *I will overturn*, overturn, overturn that (crown), [To wit, that crown whereof mention is made in the former verſe; that is, I will utterly aboliſh, overthrow and deſtroy it: the ſame word is thrice repeated, to ſhew the certainty of the prediction, and the zeal of the Prophet, and alſo to move him efficaciouſly whom it did concern. Compare *Iſa.* 7. 4. and 22. 29. The Hebrew word is ſo taken *Iſa.* 24. 1.] *yea it ſhall not be* [that is, there ſhall be no King of the tribe of Juda] *until he come that hath right (to it),* [to wit, to have the crown. This is our Lord Jeſus Chriſt, who is the true ſon and ſucceſſor of David] *and (to whom) I will give (him) that.* [to wit, right]

28 *And thou child of man, propheſy and ſay; Thus ſaith the Lord LORD concerning the children of Ammon, and concerning their reproch*: [To wit, which they have done unto my people; whereof ſee below *chap.* 25. 6. and *Zephan.* 2. 8.] *ſay then, the ſword, the ſword* [of the like doubling of this word ſee above on *ver.* 9.] *is drawn forth,* [Heb. *opened.* See *Pſal.* 37. on *ver.* 14.] *it is wiped for the ſlaughter,* [to wit, of you, O Ammonites, which have likewiſe revolted from King Nebuchadnezzar; and therefore ye ſhall not eſcape deſtruction, though it be Jeruſalems turn firſt] *to conſume* [Others, *to apprehend*, or *to take hold*] *to glitter*: [Others, *becauſe of the glittering.* That is, becauſe it is ſo fitted and prepared even unto glittering, that with the ſlaughter it ſhall alſo cauſe great fear and terrour. Compare above on *ver.* 10.]

29 *Whiles they* [Meaning the falſe Prophets of the Ammonites] *ſee vanity* [that is, propheſie falſehood, to wit, concerning peace. For whiles they thus flatter you, the Chaldeans ſhall fall upon you] *unto thee,* [he ſpeaketh unto the people of the Ammonites] *whiles they foretel a lie unto thee, to ſet thee upon the necks of them that are ſlain by the wicked,* [that is, to cauſe you to rejoyce at the Jews that are oppreſſed by the Chaldeans, as if you were not to expect the ſame oppreſſion your ſelves. Heb. *upon the necks of the ſlain of the wicked.* Meaning the Jews that were murdered by the Chaldeans] *whoſe day* [to wit, the day of thoſe that are ſlain. See of this day above on *ver.* 25.] *was come at the time of the uttermoſt iniquity.*

30 *Cauſe (thy ſword) to return into his ſheath*: [That is, reſiſt not the Chaldeans, for it will not avail you. Others, *ſhould I cauſe (the ſword) to return into his ſheath?* Intimating, no, but *I will, &c.*] *I will judge thee* [that is, puniſh thee with the ſword of the Chaldeans. See *Geneſ.* 15. on *verſ.* 14.] *in the place where thou waſt created,* [that is, in the country where thou waſt born] *in the land of thy habitations.* [Others, *of thy dealings*]

31 *And I will poure out mine indignation upon thee, I will blow againſt thee by the fire of my wrath*: [Compare above *chap.* 20. 47. and the Annotat.] *and I will deliver thee into hand of the burning men,* [to wit, burning with anger and enmity. Others, *and irrationall men*] *forgers of deſtruction* [that is, that are skilful and cunning to work deſtruction]

32 *Thou ſhalt be for meat to the fire,* [Heb. *thou ſhalt be for to eat, &c.* that is, for the fire to eat thee. As the fire devoureth wood, ſo ſhall the enemies devour thee] *thy blood ſhall be in the midſt of the land*: [to wit, every where cruelly ſhed by the enemies] *thou ſhalt not be remembred (any more,)* [to wit, by men. So extremely ſhalt thou be deſtroyed. Compare below *chap.* 25. 10.] *for I the LORD have ſpoken it.*

CHAP. XXII.

God ſetteth down a Catalogue of the abominable ſins that were rife in Jeruſalem, committed againſt the firſt and ſecond table of the law, ver. 1, 2, 3, &c. *for which he in very fierce anger foretelleth them fearful aſtoniſhment and ſcattering among the heathen,* 13 *and that he will, becauſe they are become as droſs, melt them in Jeruſalem as in a furnace by the fire of his anger,* 17. *General wickedneſs of Prophets, Prieſts, Princes, and people,* 23.

MOreover *the word of the LORD came unto me, ſaying:*

2 *Now thou child of man, ſhouldſt thou give judgement to the bloody city,* [That is, which is full of ſlaughter and murder. Heb. *city of bloods.* So below *chap.* 24. 6, 9. *Nahum* 3. 1. See *Gen.* 37. on *ver.* 27.] *ſhouldſt thou give judgement?* [See above *chap.* 20. on *ver.* 4. and below *chap.* 23. 36.] *yea make known unto her all her abominations:*

3 *And ſay, Thus ſaith the LORD, O city that ſheddeth blood in the midſt of it,* [That is, whoſe inhabitants ſhed blood, or in which men ſhed blood: and ſo in the ſequel] *that her time may come,* [to wit, the time of her puniſhment and deſtruction, their end which by their ſins they draw upon themſelves, and is juſtly determined by God to come upon them. See above *chap.* 7. 7, 10. with the Annotat. So in the ſequel, *daies* and *years*: one and the ſame thing is declared in divers words. Compare further *Mich.* 6. on *ver.* 16. and above *chap.* 12. 23, 24, 25, 27.] *and maketh dung-gods* [See *Levit.* 26. on *ver.* 30.] *againſt her ſelf* [or *by her ſelf, in her ſelf, for her ſelfe*] *to defile her ſelf.*

4 *Thou art become guilty by thy blood* [This is expounded by the words adjoyned. So below *ver.* 13.] *that thou haſt ſhed, and thou haſt defiled thy ſelf with thy dung-gods which thou haſt made, and haſt cauſed thy dayes to draw near, and art come unto thy years*: [See on the former verſe] *therefore have I delivered thee unto the heathen (for) a reproch, and to all lands (for) a mocking.* [Or, *appointed, made thee a reproch by,* or, *for, under,* &c. (See *Deut.* 28. 36.) That is, I will ſurely do it, as I have already begun to do it]

5 *Thoſe that are near, and* (thoſe that are) *far*

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from thee, shall mock thee, thou unclean in name, [That is, that hast a base ignominious name, being every where infamous by reason of the wickedness that is committed in thee] and full of disquietness. [Or, abounding in tumult, commotion: within which there is such a continual stir, to commit all manner of horrible wickedness; and enmity, whereby thou every where gettest shame and disgrace. This is declared in the sequel]

6 Behold, the Princes of Israel were [Or, are: and so in the sequel] in thee, every one according to his power [Heb. arm; that is, according to his ability: every one striveth to be foremost: he that doth it not, it is for want of power, not for want of will. See Job 22. on vers. 8.] to shed blood. [That is, they are, or have been bent to it, they give their mind to shed blood, they make it their work, their whole business to commit murder, and to shed innocent blood, in stead that they should (as they ought) to have punished it]

7 In thee have they [That is, have they: and so in the sequel] set light by father and mother; [That is, vilified, despised, contemned them] in the midst of thee have they dealt by oppression with the stranger: [Oppressing him either by violence and cruelty, or by deceit and subtilty] in thee have they oppressed [or vexed] the fatherless and the widows.

8 Thou hast despised mine holy things, and thou hast profaned my Sabbaths.

9 In thee were backbiters to shed blood, [Heb. men of backbiting; which by their running up and down and tale-bearing and informing have brought their neighbour into trouble, and to destruction. See Levit. 19. on vers. 16.] and in thee have they eaten upon the mountains, [See above chap. 18. on vers. 6. That is, there have been such in thee, and there are such still that do this] they have committed lewdness in the midst of thee.

10 In thee have men discovered (their) fathers shame: [That is, committed horrible incest. See Levit. 19. on vers. 6.] in thee have they deflowred her [or, disgraced, layen with her. Heb. humbled her. So in the next verse] that was unclean by separation. [See Levit. 15. on vers. 24.]

11 Moreover one hath committed abomination with his neighbours wife, and another hath with lewdness defiled his sons wife: yet another in thee hath deflowred his sister, his fathers daughter. [See Levit. 18. 20. Jerem. 5. 8. Levit. 18. 15. Levit. 18. 9.]

12 In thee have they taken gifts to shed blood, thou hast taken usury and extortion; [See of usury and extortion Levit. 25. on vers. 36.] and thou hast practised greediness upon thy neighbour by oppression: [By extorting from him unlawful gain, or condemning him by crafty and subtil devices: for the Hebrew word is used of both] but thou hast forgotten me, saith the Lord LORD.

13 Behold then I have smitten mine hand, [To wit, one hand against, or in the other; a token of distemper, and abhorring of this wickedness mentioned in the following words, a purpose to punish, and instigating the enemy. Compare above chap. 21. 13. with the Annotat. there] for thy greediness which thou hast practised, and for thy blood [As above vers. 4.] which hath been [to wit, greediness and murder] in the midst of thee.

14 Shall thine heart stand? shall thine hands be strong? [Implying by no means: but heart and courage shall then fail thee, and thine hands shall wax feeble] in the dayes when I shall deal with thee? [According to my justice and thy deserts] I the LORD have spoken it, and I will do it.

15 And I will scatter thee among the heathen, and disperse thee in the land: [Compare above chap. 12. 14, 15.] and consume: [Or, cause to perish] thy uncleanness out of thee. [That is, I will make thine inhabitants leave that uncleanness, when they shall be driven out of their own countrey, and be carried away captive. Compare below chap. 23. 27.]

16 So thou shalt be profaned in thy self [Being used as a profane, vile, base, contemptible city, in regard of thy desolation. Others, thou shalt give thy self for an inheritance, or, be taken for an inheritance, That is, foreign nations shall possess thee, and bear the rule over thee] before the eyes of the heathen: and thou shalt know that I am the LORD.

17 Moreover, the word of the LORD came unto me, saying:

18 Child of man, those of the house of Israel are to me become dross: [See Isa. 1. 22. Jerem. 6. 28, 29, 30. with the Annotat. Heb. the house of Israel are unto me, &c.] all they are copper, or tin, or, iron, or lead, [whereas they should be fine gold and silver; that is, upright, holy and godly] in the midst of the furnace; they are become the dross of silver.

19 Therefore thus saith the Lord LORD, Because ye are all become dross, therefore behold, I will gather you into the midst of Jerusalem. [As into a furnace. This is declared in the sequel. Compare above chap. 11. 7.]

20 (As) silver, or, copper, or iron, or lead, or tin, is gathered [Heb. (according to) the gathering of silver, &c.] into the midst of a furnace, to blow up the fire upon it, to melt it: so will I gather you in mine anger, and in my fury I leave (you) there, and melt (you).

21 Yea I will bring you together, and will blow upon you in the fire of my wrath, (so) that ye shall be melted in the midst thereof. [To wit, of the city of Jerusalem. So in the next verse. Compare vers. 19.]

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I the LORD have poured out my fury upon you.

23 Moreover, the word of the LORD came unto me, saying:

24 Child of man, say unto her, [Jerusalem and the land of Juda, as followeth] thou art a land that is not cleansed, [from wicked men and wickedness: thou art not amended by my judgements and punishments] (that hath) not (had) her showre of rain [Or, that is not rained upon; that is, which is not cleansed by my judgements: as a great showre of rain is wont to cleanse and wash away filth and dirt. Others, (which) shall not be rained upon; that is, thou shalt be consumed and destroyed by my judgements, and not be enlightened or refreshed] in the day of wrath. [That is, of my judgements]

25 The conspiracy [Or confederacy] of her Prophets [That is, Jerusalems Prophets: and so in the sequel.] is in the midst of her, like a roring lion that raveneth a prey; [The false prophets have combined together against the true Prophets of God, and those that are addicted to them, to ruin them. Compare Jerem. 20. 2. and 26. 8, 9. and 29. 25. 62. Lament. 4. 13.] they eat up souls, [that is, menna (See Gen. 12 on v. 5.) in making them bare and naked by their seducing prophesies, for which they will be well rewarded: and they devour godly mens estates (as followeth) by false accusations and evil practises. Compare Mich. 3. 11. Matth. 23. 14.] they take away the treasure and precious things; they multiply her widows in the midst of her. [Bereaving them of their husbands, whom by their false accusations they cause to be put to death.]

26 The Priests offer violence to my law, [Without any fear rushing in upon it, and wresting it after their own mind. Compare Zeph. 3. 3, 4.] and they profane mine holy things; they put no distinction between the holy and the profane, neither shew (the difference) between the unclean and the clean: moreover, they hide their eyes from my Sabbaths; [that is, they withdraw themselves from the observation of my Sabbaths, as if they were altogether ignorant of mine ordinance concerning the same] yea I am propfaned in the midst of them. [That is, I am dishonoured, and accounted as nought among them, as if I were not a God: thus they deal with me, and are the cause that others do the like]

27 Her Princes are in the midst of her like wolves that raven at a prey, to shed blood and to destroy souls, [that is, men; as above ver. 25.] that they might practise greediness.

28 Now her Prophets daube her with loose lime, [See above chap. 13. on ver. 10.] seeing vanity, [Or falshood: falsly pretending that God hath revealed this and that thing unto them by visions. See above chap. 13. 6.] and foretelling a lie unto them, saying, Thus saith the Lord LORD; and the LORD hath not spoken.

29 The people of the land practise mere oppression and commit mere robbery, [Heb. oppression, or (with) oppression rob robbery. That is, the whole land is full of deceit and violence] also they oppress [or, vex, plunder, rob] the miserable and needy, and they oppress the stranger without right. [Or, wrongfully, against all reason, without measure, or, so as that no right is done to him; to wit, by the Magistrate. Heb. by, or in, with, not judgment, &c.]

30 Now I sought a man out of them [That is, among them] that might wall up the wall, [See above c. 13. 5. with the Annotat.] and stand in the gap before my face for the land, that I might not destroy it: but I found none.

31 Therfore I poured out mine indignation upon them; I have consumed them by the fire of my wrath, their way have I rendred upon their head, [See above chap. 9. on ver. 10.] saith the Lord LORD.

CHAP. XXIII.

Under the names of two women, Ohola and Oholiba, God describeth at large the whoredoms and adulteries of Samaria and Jerusalem, or Israel and Juda, ver. 1, 2, &c. also 36, &c. For which cause both these unsatiable adulteresses were to be sentenced and dealt with according to justice therein required, 22, &c. also 45, &c.]

MOreover, the word of the LORD came unto me, saying:

2 Child of man, there were two women, the daughters of one mother: [Meaning Juda and the ten tribes, both descended from Israel, Jerem. 3, 8, 7. 10. and above chap. 16. 44, 45.]

3 These committed whoredome [That is, committed Idolatry. See Levit 7. on ver. 7. and above chap. 20. 8. and below ver. 8, 19. &c.] in Egypt: they committed whoredom in their youth: [When I first took them for mine own people. See Jerem. 2. 2. Hos. 2. 2. with the Annotat.] there were their breasts pressed, and there were the teats of their virginity felt. [Or, handled. [Heb. they handled, or felt: that is, they did it, it was done. Their idolatrous practices are thus shadowed out. So below ver. 8. &c. Others, spoiled, or bruised.

4 Now their names [Meaning figurative or borrowed names] were Ohola [that is, their Tent or Tabernacle: so God calleth the ten tribes, and Samaria (their chief City, Isa. 7. 9. as followeth) because they had separated themselves from Juda, the temple and the true worship of God, and had set up a worship of their devising. See 1 King. 12. 16, 28, 29. &c.] the greatest, [So are the ten tribes called by reason of their power and respect] and Oholiba [that is, my Tent (is) in, or among them. So God called Jerusalem and Juda, because his Temple and worship were there, which he had ordained himself] her sister: and they became mine, [Or, were mine, Heb. unto me; that is, I married them, or had married them, and had made a matrimonial covenant with them. See above chap. 16. 8, 22. For God giveth them these names from that which happened during the time of the marriage, while that lasted] and bare sons and daughters: these were their names; [Meaning proper, and no figurative names] Samaria is Ohola and Jerusalem Oholiba.

5 Now Ohola played the harlot, being under me: [That is, though she was my married wife, and was under my subjection, yet she proved unfaithful unto me, and kept company with others, instead of me; as the Hebrew word may be also rendred, but not without such filling up of the sense] and she doted on her suiters, [The heathenish nations, with whom she entred into covenant, and embraced their idols. See ver. 7, 30, &c.] on the Assyrians [Heb. Assur] that were near: [See 2 Kings 15. 19. and Isa. 7. 8, 17, 18. Hos. 8. 9, 10, &c.]

6 Clothed with skie-colour, Princes and Rulers, all of them desirable young men: [Heb. young men of desire, or, wish, that is, desirable, wished for, and consequently pleasant, gracious young men. So ver. 12, 13.] horsemen riding upon horses.

7 Thus she committed her whoredome with them, [Heb. properly she gave, or delivered her whordomes to them; that is, she behaved her self as a bold impudent strumpet] which were all the choise of the children of Assur: [That is, Assyrians. See above chap. 16. 26. So ver. 23. and children of Babel, ver. 15, 23.] and with all on whom she doted, with all their dung-gods she defiled her self. [Or, the words being a little transposed, thus: and she defiled her self with all their dung-gods, and with all on whom she doted.

8 Neither left she her (whordomes brought) from Egypt: [As above ver 3. This may be specially understood of the idolatry of the golden calves, first set up in the wilderness, and after at Dan and Bethel; and of the covenants made with Egypt. See 2 Kings 17. 4.] for they had layen with her in her youth, and had felt the teats of her virginity; [as above ver. 3.] and they had poured out their whoredome upon her.

9 Therefore I delivered her into the hand of her suiters, into the hand of the children of Assur, [See 2 Kings chap. 17. and 18.] upon whom she doted. [And yet afterwards fell off from them, 2 Kings 17. 4.]

10 These discovered her shame, [See above chap. 16. 37.] and they took away her sons and her daughters, but they slew her with the sword: [That is, they slew the most principal of the people with the sword. Compare below vers. 25.] and she got a name among women, [that is, she became famous, as a special example and spectacle of Gods righteous judgement among all nations, as followeth] after they had exercised judgements upon her. [That is, had punished her for her disloyalty committed against God, and her confederates]

11 When her sister Oholiba [Jerusalem and Juda, above vers. 4.] saw (this), then she corrupted her love

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love yet more then she, [She did worse then *Ghola*, that is, then the ten tribes, not taking warning by her example. Compare this with *Jerem.* 3. 8, 9, 10, 11. and above *chap.* 16. 47, 51.] *and her whoredoms more then the whoredoms of her sister.*

12 *She doted upon the children of Assur*, [See above *chap.* 18, 28.] *the Princes and Rulers that were near*, [as above *ver.* 5.] *clothed with perfect ornament* [Heb. *with perfection*; to wit, of ornament] *horsemen riding upon horses: all of them desirable young men.* [As above *ver.* 6.]

13 *Then I saw that she was defiled; they had both one manner of way.* [Juda took the same course that Israel had done. See *Genes.* 6. on *ver.* 12. and below *ver.* 31.]

14 *Yea she added yet more unto her whoredoms: for when she saw men pourtrayed* [Heb. *men of pourtraied*, or *pictured*, printed, *engraven things*. See above *chap.* 8. 10.] *upon the wall*, [to wit, in her own country; as the outlandish pictures, especially of proud nations, are wont to be every where carried about and pourtraied to satisfie the curiosity & pride of many men] *the images of the Chaldeans pictured with vermilion*, [See *Jer.* 22. on *ver.* 14.]

15 *Girded with a girdle upon their loins, having abundantly died* (hats) [or (*hats*) *died abundantly*; or, *much hanging down, waving up and down*] *upon their heads, which were all of them captains to look to (after) the likeness of the children of Babel of Chaldea the land of their nativity.* [From whence they were carried into Juda, or at least pourtraied or pictured after the habit that was worn in Babel]

16 *Then she grew enamoured with them* [As immodest women are inflamed with and dote upon strange gay pictures, so was Judea enamoured with the pictures of the Chaldeans. See a beginning and sparke of this, 2 *Kings* 20. 12, 13, *&c.* above *chap.* 16. 29.] *with the looking on of her eyes*: [that is, as soon as she lookt upon them with her eyes, she was inflamed with an heathenish carnal idolatrous love towards them] *and she sent messengers unto them into Chaldea.*

17 *Now the children of Babel came to her in the bed of love*, [That is, to lie with her; that is, to make a covenant with her] *and defiled her with their whoredom: she also defiled her self with them after that her soul was drawn away from them* [or *turned away, separated her self, went away* from them (the nature of the unchast woman) so *ver.* 18, 22, 28. she estranged her self from the Chaldeans, and departed from them, lusting after Egypt, *ver.* 21.]

18 *Thus she hath discovered her whoredome, and discovered her shame: then my soul was drawn off from her, as my soul was drawn off from her sister.* [Israel, or the ten tribes, called above *Ghola*]

19 *Yet she multiplied her whoredoms, remembring the daies of her youth, when* [Or *wherein*, or *how*] *she had played the harlot in the land of Egypt*, [as above *ver.* 3.]

20 *And she grew enamoured more then their concubines*, [That is, the concubines of the Egyptians: that is, she behaved her self much more immoderately and more foolishly then other nations did that of old time had been united with Egpyt. Some understand here the Babylonians and Chaldeans] *whose flesh is (as) the flesh of asses*, [to wit, the Egyptians flesh was such. (See above *chap.* 16. 26.) who were exceeding bent and inclined to corporal and spiritual whoredome] *and whose issue is (like) the issue of horses.* [or stone-horses.]

21 *Thus thou hast fetcht up again* [Heb. *visited*: which word in our language is sometimes also used in the same signification when we speake of *visiting*, trying, examining this or that thing again] *the lewd act of thy youth: when those of Egypt felt thy teats, because of the paps of thy youth.*

22 *Therefore, O Oholiba, thus saith the Lord LORD, Behold, I will raise up thy suiters* [See above *chap.* 16. 37.] *against thee, from whom thy soul is drawn off*: [meaning from the Chaldeans, as above *ver.* 17.] *and I will bring them against thee from round about*;

23 *The children of Babel and all the Chaldeans, Pekod, and Soa, and Koa*, [These are names of lands or countries belonging to Babel, and whose inhabitants were likewise used in the army of the Babylonians against Judea and Jerusalem. Compare further *Jerem.* 50. 21. with the Annotat. Some conceive them to be names of Princes or Captains of war] (*and*) *all the children of Assur with them; desirable young men, which are all Princes and Rulers, Captains and renowned (men) which all ride on horseback.*

24 *They shall come against thee with carts*, [Or *charets, fighting charets*, and the following word *riding-wagons*] *wagons and wheels, and with an assembly of nations, bucklers, and shields and helmets*; [In the Hebrew these words are all used in the singular number, *cart, wagon, wheel, buckler, shield, helmet*, according to the use of the language] *they shall set themselves round about against thee*: [that is, besiege thee] *and I will set judgement before their face*, [that is, I will lay the law open before them, which they shall use against thee, I will use them as executioners of my judgments upon thee; I will so order and govern them that they shall give thee thy deserved reward] *and they shall judge thee according to their judgements.* [or *way, manner, custome*; so as they are wont to punish rebels, perjured persons, and adulteresses. See thereof the sequel]

25 *And I will set my jealousie* [My utmost and just vengeance for thy disloyalty committed against me] *against thee, that they shall deal in fury with thee; they shall take off thy nose, and thine ears*, [or *take away, &c.* that is, cut them off; as the Egyptians were wont to do unto adulteresses: whereby is further meant all manner of cruelty that the enemies should shew to her] *and the last of thee* [that is, the last of thee that remaineth, thy remnant] *shall fall by the sword*: [Others, thy last shall be that thou shalt fall by the sword, that is thy end: or *at last thou shalt &c.* So in the sequel] *they shall take away thy sons and thy daughters, and the last of thee shall be consumed by the fire.*

26 *They shall also strip thee of thy clothes, and take away thy ornament instruments.*

27 *Thus will I make thy lewdness to cease from thee*, [Compare above *chap.* 22. 15.] *together with thy whoredome (brought) from the land of Egypt: and thou shalt not lift up thine eyes unto them*, [to wit, the Egyptians] *nor remember Egypt any more.*

28 *For thus saith the Lord LORD, Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy soul is drawn off.*

29 *They shall deal with thee out of hatred, and take away all thy labour* [That is, all that thou hast gotten by thy labour, all thy estate] *and leave thee naked and bare, that thy harlotry may be discovered together with thy lewdness and whoredoms.*

30 *These things shall be done unto thee*, [Or *will I do unto thee*; or *shall they do unto thee*: because the Hebrew word here (as elsewhere) is put without limitation of persons] *because thou hast gone a whoring after the heathen, and because thou hast defiled thy self with their dung-gods.*

31 *Thou hast walked in the way of thy sister*: [As above *vers.* 13.] *therefore will I give her cup into thine hand.* [To wit, the cup of my wrath whereof she hath drunken. That is, I will punish thee with like punishment, because thou hast committed like sins. See *Psal.* 11. on *ver.* 6. and *Job* 21. on *ver.* 20. *Jer.* 25. 15, *&c.*]

32 *Thus saith the Lord LORD, Thou shalt drink thy sisters cup which is deep and large: thou shalt become a laughing-stock and a mocking*; [as those that have drunk themselves drunk are wont to be] (*the cup*) *containeth much.* [Heb. *is much in containing*, or *to contain*; that is, much drink may go into it, as we use to say]

33 *Thou shalt be full of drunkenness and misery*: [the word *misery* or *sorrow* serveth for exposition: as if God should say, thou shalt be drunken and full, but it shall be with sorrow and misery] *the cup of thy sister Samaria is a cup of desolation and of solitariness.* [Others, *of*, or *with the cup, &c.* (which) *&c.*]

34 *Thou shalt drink it, and suck (it) out, and thou shalt break the sherds thereof to shivers*, [As drunken men in their anger and madness break the drinking vessels in pieces, so shalt thou find thy self exceedingly vexed at my judgements] *and thou shalt pluck off thine (own) breasts*: [with which thou hast exercised spiritual whoredom. That is, thou shalt loath thy self because of thy sins, by feeling of the fearful punishments that shall come upon thee for the same] *for I have spoken it, saith the Lord LORD.*

35 *Therefore thus saith the Lord LORD, Because thou hast forgotten me and cast me behind thy back* [See 1 *Kings* 14. on *ver.* 9] *therefore bear thou also thy lewdness and thy whoredoms.* [that is, the punishment thereof. So below *ver.* 49.]

36 *And the LORD said unto me, Child of man, shouldst not thou give judgement* [See above *chap.* 20. on *ver.* 4. and 22. 2.] *to Ohola and to Oholiba?* [See above *ver.* 4.] *yea shew them their abominations.*

37 *For they have committed adultery, and there is blood in their hands*, [Especially the blood of their own children. See above *chap.* 16. 36. and below *ver.* 45.] *and they have committed adultery with their dung-gods: moreover they have caused their children whom they had born unto me*, [as being Abrahams seed, and in covenant with me, likewise born whiles my marriage with them yet lasted. See above *chap.* 16. on *ver.* 20.] *to pass before them (through the fire)* [See above *chap.* 16. 20, 21, 36, 45. with the Annotat. likewise *chap.* 20. 31.] *for meat*, [to wit, of the fire; that is, to be consumed by the fire. Compare above *chap.* 16. 20. and 21. 32. with the Annotat.]

38 *Yet they have done this unto me*: [Or *against me*] *they have defiled my sanctuary* [Others, *my sanctuaries*; that is, the Temple wherein was the holy place and the holy of holies] *in the same day, and prophaned my Sabbaths.*

39 *For when they had slain to their dung-gods*, [Or throated them, *cut (their) throats*, to wit, to the honour of their idols. See above *chap.* 16. 20, 35. with the Annotat. also *Isa.* 57. 5.] *then they came the same day into my sanctuary* [as if (forsooth) they were willing to tender yet some service and honour unto me. Compare 2 *King.* 21. 4, 5. *Jerem.* 7. 9, 10. and 11. 15. and above *chap.* 8. 3, 6. and below *chap.* 43. 8.] *to prophane it: and lo, thus have they done in the midst of mine house.* [See 2 *Kings* 21. 4, *&c.*]

40 *This is also* (to be added) *they sent unto men to come from far*: [To make unlawful covenants with heathenish nations, for the allvring and entertaining, of whom God relateth in the words following, that they used the like tricks, devices, and practises, as cunning base strumpets are wont to do. Compare *Prov.* 7. 16, 17, *&c.*] *unto whom when a messenger was sent, lo then they came for whom thou didst wash thy self, paintedst thine eyes, and adornedst thy self with ornaments.*

41 *And thou satest upon a glorious bed, before which a table was prepared, and whereupon thou hadst set mine incense and mine oil.* [which I had given thee, wherewith I as thy lawful husband had endowed and adorned thee, and which thou oughtest to have used to mine honour and glory. Compare *Hos.* 2. 8, 9. and above *chap.* 16, 16, 17, 18, 19.]

42 *Now when the noise of the multitude was quiet upon it*, [To wit, upon the aforesaid bed; that is, when these sisters had dispatched their covenant-affairs with those great outlandish Lords, then (as it followeth) they sent unto others] *then (they sent)* [to wit, Ohola and Oholiba sent. This is here inserted to fill up the sense from *ver.* 40.] *unto men of the multitude of men*, [that is, of the common people, or of the meaner sort of men] (*and*) *there were wine-bibbers brought from the wilderness*: [or *drunkards, drunken men, &c.* Others, *Sabeans, &c.*] because the Hebrew word may signifie both because there is likewise mention made of the wilderness, so hereby may be understood all the rabble of vile and base nations, such as were the *Sabeans* (of whom see *Job* 1. on *ver.* 15.) *Arabians, Moors, &c.* (being also given to drinking and swilling) towards whom these adulterous sisters did likewise carry themselves like vile base strumpets. Others, *and in them* (namely Juda and Israel *was a voice of a merry company*, (that is, there were heard mirth and joy (as is usual in stews and brothelhouses) for the heathenish covenants, *and with the multitude*, or *because of the multitude of men* (that is, of the common sort of people) *were brought Sabeans, &c.*] *they put arm-rings* [or *arm-jewels, bracelets*] *upon their hands*, [to wit, upon the hands of these harlots] *and a beautiful crown* [Heb. *crown of ornament*] *upon their heads.*

43 *And I said* [That is, I thought; spoken of God after the manner of men, to express the unbridled wickedness of the people, whereof in the sequel] *of this that was grown old (in) adulteries*: [or *worn out* &c. This may be applied unto Ohola, as whose whoredome began even under the reign of Jeroboam, after the death of Solomon: or of Oholiba, who continued longest in her own country: or of both together. Others, *And I told this old one of* (her) *adulteries*, that is, I reproved her for them by my Prophets, but it was to no purpose, as followeth] *now will they whore the whoredoms of this (whore) and that (also.)* [or *and* (also) *of the other.* It will begin again. Or as others, it will once cease with them both. *Now &c.* as if the Lord should have said, now it seemeth that notwithstanding her old age, her whoredome will begin again anew. Others, *now will they whore out the whoredoms of this* (whore) *and she (also) her self.* That is, now will they surely once grow weary and cease, as well those that come abroad to commit fornication with these harlots, as these harlots themselves: but no, the contrary hath appeared. Others (in that) *they commit whoredome sometimes with this and sometimes with that* (harlot). These words because of their brevity are diversly rendred]

44 *And they went in unto her, as they go in unto a woman that is an harlot: so they went in unto Ohola and unto Oholiba, those lewd women.* [Heb. *women of lewdness*]

45 *Righteous men, they shall judge* [Or *condemn*] *them* [this may be generally taken, as if the Lord should have said; all honest righteous men shall be made to condemn these harlots. Or it may be applied to the Assyrians and Babylonians, who

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are called righteous, becauſe they were the executioners of Gods juſtice upon Iſrael and Juda, and had juſt cauſe for it, by reaſon of their perjury and rebellion. See the next verſe.] *(according to) the judgement of adultereſſes, and according to the judgement of blood-ſhedders:* [See above *chap.* 16. on *ver.* 38.] *for they are adultereſſes, and blood is in their hand.* [As above *ver.* 37.

46 *For thus ſaith the Lord LORD, I will* [Or *one ſhall, they ſhall*, as above *chap.* 16. 40.] *cauſe an aſſembly to come up againſt them, and will give them up for a commotion, and for a prey.*

47 *And the aſſembly ſhall ſtone them with ſtones, and cut them down with their ſwords: they ſhall ſlay their ſons and their daughters, and burn their houſes with fire.*

48 *Thus will I cauſe lewdneſs to ceaſe out of the land: that all women may be inſtructed not to do after your lewdneſs.*

49 *Thus ſhall they lay your lewdneſs upon you,* [That is, upon your heads, recompenſing and puniſhing you according to your deſerts] *and ye ſhall bear the ſins of your dung-gods:* [that is, the puniſhments of your ſins committed with your dung-gods, as above *verſe* 35.] *and ye ſhall know that I am the Lord LORD.*

CHAP. XXIV.

The year, day, and moneth of the Babylonians coming before Jeruſalem, verſe 1, 2. *By the parable of a hot ſeething pot with pieces of fleſh and bones, is pourtrayed the fearful calamity that ſhould befal Jeruſalem becauſe of her wickedneſs,* 3 *Which calamity ſhould be ſo great, as that they ſhould not mourn even for the deſtruction of the Temple, (which they held in ſo great eſtimation) which the Prophet is commanded to repreſent by his own perſon, as being forbidden to mourn for his own wife, whoſe death God foretelleth him,* 15, 16, *&c.*

M*Oreover, the word of the LORD came unto me in the ninth year,* [After the captive carrying away of King Jojachin, deſcribed 2 *King.* 24. 12, 13, 14, 15, 16. (Compare above *chap.* 1. 2. and below *chap.* 33. 21, and 40. 1.) in whoſe ſtead Nebuchadnezzar made Zedekia King: and in the ninth year of this King Zedekia in the tenth moneth, & on the tenth day of the moneth, Jeruſalem was beſieged. See 2 *Kings* 25. 1. *Jer.* 39. 1, and 52. 4.] *in the tenth moneth,* [in the eccleſiaſtical year called *Tebeth*, in the political or civil year *Thamuz*] *on the tenth* (day) *of the moneth:*

2 *Child of man, write thee down the name of the day,* [In remembrance, that it may be compared with the event, whereof ſee 2 *King.* 25. 1. *Jerem.* 52. 4. This was about two years before the taking and deſtruction of Jeruſalem, whereof here is propheſied] *even of this ſame day;* [Heb. *the ſtrength*, or the *bone of the day*, that is, the being of the day, and (as we uſe to ſay) *even*, or *juſt the ſame day*. See above *chap.* 2. 3. with the Annotat.] *the King of Babel layeth himſelf before Jeruſalem,* [or *is come near, hath fitted*, compoſed himſelf, *&c.* The Hebrew word is frequently uſed for *leaning, ſtaying, underpropping*, alſo of *laying on* of hands; all which is done with ſome conjunction, approching, or *drawing near*: and in matter of *ſiege* we uſe to ſay *to lie down*, or to *lay* ones ſelf *down before a citie, &c.*] *even on this ſame day.*

3 *And uſe a parable* [Heb. as if we would ſay, *parable a parable*. See above *chap.* 17. on *ver.* 2.] *unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord LORD, Set on a pot,* [ſignifying the beſieged city of Jeruſalem, as *ver.* 6. See *Jerem.* 1. 13. and above *chap.* 11. 3. with the Annotat.] *ſet (it on) and alſo poure water into it.*

4 *Put the pieces thereof together into it,* [*Thereof*, namely of the pot; that is, ſuch pieces of fleſh as ought to be in the pot.] Theſe pieces of fleſh ſignified the inhabitants, eſpecially the rich citizens and great ones of Jeruſalem, as followeth] *all good pieces,* [Heb. *all*, or *every good*, or *beſt piece*] *the thigh,* [or *loins, hip, hinder part*] *and the ſhoulder: fill (it) with the choice of bones.* [that is, the choiceſt bones, as marrow-bones]

5 *Take the choice of the flock,* [That is, the choiceſt ſheep, or goats, take the beſt of the ſmall cattel for the purpoſe] *and kindle alſo a burning pile of bones under it:* [or *a fire of bones, &c.* (Compare below *ver.* 9. and *Iſa.* 30. 33.) ſignifying the grievous and continuing miſeries of the people, which they ſhould ſuffer in the ſiege by the ſword, the famine, and the peſtilence, and alſo afterward; as a fire made of bones is very hot, and bones are hard and durable or laſting. Some apply it to the caſting away of the dead bodies and bones that ſhould lie unburied in the open field, as God had often threatned them; ſo that there ſhould be bones enough to be had to make a fire of them: by which judgements they nevertheleſs ſhould not be amended or converted, as followeth] *make it,* [the pot] *boil well;* [Heb. *boil his boilings*] *alſo the bones of it* [of the pot, as *ver.* 4.] *ſhall be boiled* [or *ſodden*] *therein.* [Heb. *in the midſt thereof*, namely of the pot]

6 *Therefore thus ſaith the Lord LORD; Wo to the bloody city,* [As above *chap.* 22. 2. and below *ver.* 9.] *to the pot whoſe ſcum* [Others *ruſt*, as below *ver.* 11. where there is alſo another word that ſignifieth *ruſt*] *is therein, and from whom the ſcum thereof is not gone out,* [the word (rendred *ſcum*) that is uſed in this place, and alſo below *ver.* 11, 12. ſeemeth to ſignifie the ſcum, that not being boiled off, ſcummed off, or ſodden away, ſticketh faſt at the ſide of the pot, and becometh a more tough filth or ſlime. The Lord doth intimate hereby that the inhabitants of Jeruſalem by all that ſeething and boiling were notwithſtanding not cleanſed, that is, converted, but continued ſtill obſtinately in their wickedneſs] *put piece by piece out of it; let not the lot fall upon it.* [what pieces ſoever thou ſhouldſt have to pull out of the pot, either firſt, or laſt, or none at all, they muſt all pack away, ſome be ſlain, others ſent away out of the land. Heb. *by*, or *according to the pieces thereof, according to the pieces thereof bring it out: the lot is not fallen upon it.* This ſignifieth the ſlaying and caſting away of many, and the carrying away of the reſt into captivity to Babel, without either pity or diſtinction of perſons. See above *chap.* 11. 7.]

7 *For her* [To wit, Jeruſalems, typified by this pot] *blood is in the midſt of her; ſhe laid it upon a ſmooth rock,* [Heb. *ſmoothneſs, brightneſs*, or *top ſticking out of a rock*, where as in the ſight of God ſhe ſhed the blood of her to the honour of Idols, and let it lie open to provoke God to anger, as followeth. Compare the phraſe with below *chap.* 25. 4, 14.] *ſhe poured it not out upon the ground to cover it with duſt:* [this hath reſpect to the law, *Lev.* 17. 13. *Deut.* 12. 16, 24.]

8 *That I may cauſe wrath to ariſe to exerciſe vengeance,* [Heb. *to avenge vengeance.* That is, that I might exceedingly manifeſt my wrath and vengeance againſt ſuch abominations] *I have (alſo) laid her blood upon a ſmooth rock, that it ſhould not be covered.* [Implying that he will alſo puniſh her publickly, that the tokens thereof ſhall be to be ſeen before the eyes of all men]

9 *Therefore thus ſaith the Lord LORD, Wo to the bloody city;* [As above *verſ.* 6.] *I will alſo make the burning-pile great.* [Compare above *verſ.* 5. That is, I will kindle a great fire under Jeruſalem (this pot) as followeth]

10 *Heap on much wood,* [Heb. *multiply* wood, or, *ſticks*. Here, and in the following words is a lively repreſentation of the miſery of the beſieged ones of Jeruſalem] *kindle the fire, conſume the fleſh,* [Or, *dreſs it, make it ready, boil it thorowly, let it be well and fully ſod*] *and ſtrow (it) well with ſpice,* [Heb. *ſpice the ſpices*: that the enemies (as ſome conceive) may have an appetite and mind to it] *and let the bones be burnt.* [Or, *burn to (ſtick to)*]

11 *Then ſet it* [The pot] *empty upon the coles thereof, that it may be hot, and the ruſt thereof may be burned, and the uncleanneſs of it may melt away,* [Or, *may flow away, may be poured off*] (and) *the ſcum thereof may be conſumed.* [That is, Jeruſalem, ſhall not onely be deprivd of inhabitants, but the city alſo ſhall be burnt, that the place may be wholly purged of that abominable uncleanneſs]

12 *She hath wearied (me with) vanities:* [Making ſuch a continual ſtir by her idolatries, heatheniſh covenants, inteſtine oppreſſion, lying, hypocriſie, and all manner of wicked devices, whereby ſhe would underprop her ruinous condition, and keep off threatened deſtruction, in ſtead of repenting and turning unto me, whereunto I exhorted them by my Prophets with ſuch patience and forbearance, and admoniſhed them ſo faithfully and frequently with ſore threatnings, that I am even grown weary of it, they being (in the leaſt) not bettered, but ſtill grown more obſtinate and hardened thereby, as in the ſequel is ſet forth. The Hebrew word is onely found here, coming, according to the opinion of moſt Interpreters, from a word that ſignifieth *vanity, injuſtice, lying, wickedneſs, vice,* and alſo *idolatry.* Others, *She hath wearied* (her ſelf with) *vanities*] *yet is not her abundant ſcum gone forth out of her; her ſcum (muſt be) in the fire.*

13 *In thy uncleanneſs is lewdneſs: becauſe I have purged thee, and thou waſt not purged, therefore thou ſhalt not be purged from thy uncleanneſs any more, till I ſhall have cauſed my wrath to reſt upon thee.* [See above *chap.* 5. on *verſ.* 13. That is, Becauſe I have ſought to purge thee by the exhortations, admonitions, and threatnings of my Prophets, but all hath been in vain, and fruitleſs, therefore I will now take another courſe with thee]

14 *I the LORD have ſpoken it, it ſhall come to paſs, and I will do it: I will not depart from it, neither will I ſpare, nor repent: according to thy waies, and according to thy dealings ſhall they judge thee, ſaith the Lord LORD.*

15 *Moreover, the word of the LORD came unto me, ſaying:*

16 *Child of man, behold, I will take away from thee the pleaſure* [Or, *wiſh*] *of thine eyes* [That is, thy wife. See *verſ.* 18. whereby the Temple and city of Jeruſalem was typified] *by a plague:* [that is, ſudden death, extraordinarily ſent her by God] *yet ſhalt thou not mourn, nor weep, neither ſhall thy tears come forth.*

17 *Ceaſe from lamenting,* [That is, lament not, but hold thy peace] *thou ſhalt make no mourning for the dead,* [that is, ſhew no tokens of mourning, as in thoſe times they were wont to do for their deceaſed friends] *bind thine hat upon thee,* [or, ſet thy *quoif, cap, bonnet*, upon thine head, as below *v.* 23. The Hebrew word rendred here *hat* hath its name from *adorning* or *attiring*: on the contrary, mourners were wont to go bare-headed, and to ſtrow aſhes or duſt upon their heads, *Levit.* 10. 6. and 21. 10. 1 *Sam.* 4. 12. 2 *Sam.* 15. 32. *Iſa.* 61. 3. *Lam.* 2. 10.] *and put on thy ſhoes upon thy feet:* [Whereas mourners were wont to go unſhoed, or bare-foot, 2 *Sam.* 15. 30.] *neither ſhalt thou wrap up the uppermoſt lip,* [Gr. cover, wrap up the *muſtacho*, as thoſe were wont to do, that mourned for a great miſhap, or miſchance. See *Levit.* 13. 45. *Mich.* 3. 7. Some underſtand not onely the uppermoſt lip, but alſo the mouth, and the chin, with the whole place of the beard] *neither ſhalt (thou) eat the bread of men.* [Meaning mourning food, keep a mourning feaſt or banquet with thy friends and neighbours. See *Jerem.* 16. on *verſ.* 7.]

18 *This I ſpake unto the people in the morning, and at even my wife died: and I did in the morning like as I was commanded.*

19 *And the people ſaid unto me, Wilt thou not tell us what theſe things (are) to us, that thou doeſt (thus)?* [That is, what they ſignifie to us, what thou wilt give us to underſtand by this ſtrange kinde of action. The word (*are*) is here added, according to the nature of the Hebrew language, as elſwhere often. So below *chap.* 35. 19.]

20 *And I ſaid unto them; The word of the LORD came unto me, ſaying:*

21 *Say unto the houſe of Iſrael; Thus ſaith the Lord LORD, Behold, I will profane my ſanctuary,* [The Temple; that is, deliver it into the hands of the Chaldeans, to be deſtroyed as a common profane place] *the glory of your ſtrength,* [Or, *highneſs, excellency of your ſtrength.* That is, that glorious building of the Temple, whereupon ye ſo greatly rely, ſuppoſing that I will ſpare Jeruſalem becauſe of it. Some underſtand Jeruſalem or the kingdom] *the deſire of your eyes,* [Underſtand the very ſame Temple, in the beholding whereof they were wont to take pleaſure and delight, and for which they now ſo greatly longed. Some unſterſtand their wives, from *ver.* 16.] *and the pitying of your ſoul;* [Which Temple ye ſo love, that it would grieve you to the very heart, if it ſhould be laid waſte. Some underſtand here their children, and neareſt friends, whom they when they went into captivity with Jojachin, had left behind at Jeruſalem] *and your ſons, and your daughters, whom ye have left behind ſhall fall by the ſword.*

22 *Then ſhall you do like as I have done:* [Ye ſhall not then be able to ſhew any tokens of mourning, by reaſon of the curſe of God, and your aſtoniſhment at the dreadful common calamities and deſolations that ſhall light upon the Temple, city, countrey, and all the people. Compare herewith eſpecially *Jer.* 16. 4, 5, 6, 7, 8. with the Annotat. there] *ye ſhall not wrap up your uppermoſt lip, neither ſhall ye eat the bread of men.*

23 *And your hats ſhall be upon your heads, and your ſhoes upon your feet; ye ſhall not mourn, nor weep; but ye ſhall conſume* [or, *pine away, melt away*, becauſe of Gods curſe that lies upon you, as below *cha.* 33. 10.] *in your iniquities, and ſigh* [or, *howl, roar*, through impatiency, and want of comfort] *every own toward his brother.*

24 *Thus Ezekiel ſhall be unto you a wonder-token;* [See above *chap.* 12. on *verſ.* 6.] *according to all that he hath done, ſhall ye do: when this cometh, then ſhall ye know that I am the Lord LORD.*

25 *And thou child of man, ſhall it not be,* [That is, it ſhall certainly ſo come to paſs] *in the day when I ſhal take away from them their ſtrength,* [The Temple, &c. as above *verſ.* 21. that is, at ſuch time as Jeruſalem ſhall be taken, and the city with the Temple ſhall be laid waſte, and all the people be miſerably dealt with according to theſe propheſies]

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the Joy of their ornament, [that is, in whose ornament they rejoyce] the desire of their eyes, and the longing of their souls, [Heb. the lifting up of their souls; that is, that which they heartily long for: as a man lifts up himself, and reaches high for a thing that he would fain have or come at. [See Psal. 24. on vers. 4.] their sons and their daughters; [God foretelleth these things for the greater confirmation of these prophecies. See the accomplishment thereof below chap. 33. 21, 22.]

26 That in the same day one that is escaped shall come unto thee, to cause (thine) ears to hear (it)? [That is, one that is got away, and hath escaped the destruction, and by my providence is come to thee, to bring thee the news, tidings of it]

27 In that day shall thy mouth be opened to him that is escaped, and thou shalt speak, and be no more dumb: [Compare below chap. 33. 22. and above chap. 3. 26. with the Annotat.] thus shalt thou be a wonder-token unto them, and they shall know that I am the LORD. [As if God should say; Thou hast now sufficiently foretold my people of the miseries that are at hand: be now silent for a while, till all things be clearly fulfilled and plain before their eyes; then shalt thou speak again to their comfort and instruction, that thou mayest thus be unto them and to my whole Church in sundry waies a wonderful token of great things to come.]

CHAP. XXV.

Prophecies against the Ammonites and the Moabites, because of their rejoycing at the destruction of the Temple, and the misery of Gods people, vers. 1, 2, &c. 8, 9, &c. against the Edomites, and the Philistines, because of their desire of revenge and cruelty against the people of God, 12, &c. 15, &c.

AND the word of the LORD came unto me, saying:

2 Child of man, set thy face against the children of Ammon: [See of this phrase, setting the face against, &c. above chap. 6. on vers. 2. and prophesie against them, [See Jerem. 49. 1, &c. and above chap. 21. 28, &c. The Ammonites, Edomites, and Philistines were all of them enemies unto Gods people: Ammon and Moab in the east beyond the Jordan, Edom in the South, and the Philistines in the west along the midland-sea]

3 And say unto the children of Ammon; Hear the word of the Lord LORD: Thus saith the Lord LORD, Because thou saidst Aha, against my sanctuary, when it was profaned, [As above chap. 24. 21.] and against the land of Israel, when it was laid waste, and against the house of Juda, when they went into captivity; [That is, didst take delight therein, and didst shout thereat. See Job 39. 28. Psal. 35. 21. with the Annotat. So below chap. 26. 2.]

4 Therefore, behold, I will deliver thee to them of the east [Heb. the children of the east] for a possession, that they may set their castles [Or, towers, palaces, stately buildings, magnificent houses] in thee, and make their dwellings in thee: they shall eat thy fruits, and they shall drink thy milk. [By these men of the east some understand the Chaldeans or Babylonians: but because the Scripture continually saith, that the Chaldeans should come from the North, therefore others understand it of the Eastern nations, that bordered on the east-side of Ammon, as the Arabians, that lived in tents; Kedarens, &c. having great store of camels, and cattel, and given to seek out for good pasture, and in Scripture commonly reckoned among those of the East. These (to wit, as many of them as were left, or spared by Nebuchadnezar) should take and possess the land of the Ammonites, (being destroyed by the Chaldeans, and the inhabitants thereof carried away captive) to accommodate their cattel withal. See Genes. 29. 1. Judg. 6. 3. and 8. 11. Job 1. 3. Isa. 60. 6, 7. Jerem. 49. 28, 29, 30, 32. with the Annotat.]

5 And I will make Rabba [The royal city of the Ammonites. See 2 Sam. 11. on vers. 1.] a stable for Camels, [For the camels of those of the East] and the children of Ammon [that is, their land] a sheep-coat: [for the sheep of those of the East] and ye shall know that I am the LORD.

6 For thus saith the Lord LORD, Because thou hast clapped with (the) hand, and stamped with the foot; [For great joy and delight at the Jews miseries, as followeth; as if they had said, Aha, so so, that is too good for them, that is bravely done. Compare ver. 3. above chap. 6. on vers. 11.] and hast heartily rejoyced in all thy plundering, [or, despite, also, contempt, as above chap. 16. 57. and below vers. 15. Or, hast rejoyced with delight. See Psal. 27. on vers. 12. so v. 15. Or thus: and hast rejoyced in all thy eager plundering. Heb. in, or with the soul. Compare below chap. 36. 5.] against the land of Israel.

7 Therefore behold, I will stretch out mine hand against thee, [See above chap. 16. on vers. 9. so below vers. 13. 36.] and give thee for a prey to the heathen, and (I) will cut thee off from the nations, [that thou shalt be no more counted a people or a land] I will destroy thee; and thou shalt know that I am the LORD.

8 Thus saith the Lord LORD; Because Moab [See Jerem. 48. 1, &c.] and Seir [That is, the land of Edom, and consequently the Edomites, Esaus posterity, to whom this land fell. Of Seirs posterity see Genes. 36. on vers. 20. So below chap. 35. 2, &c. and further of Edom, Jerem. 49. 7. Obad. vers. 1, &c.] say: Behold, the house of Juda is like unto all the heathen: [That is, they imagined that they were Gods special and peculiar people, and had a prerogative with him above other nations, but it appeareth now otherwise, because they are no more favoured by the Babylonians then others: mocking thus at Gods covenant, and his Churches, yea at the God of Israel himself]

9 Therefore, behold, I will open the side of Moab from the cities, from his cities (which) are on his frontiers; [Heb. utmost, or, end] the ornament of the land, Beth-jesimoth, Baal-meon, and unto Kiriathaim; [Or, and Kiriathaim. These were some of the chiefest cities of the Moabites, lying between the brook Arnon and the Jordan. The meaning is, I will prepare for them of the East (as followeth, vers. 10.) an open passage into the best and strongest places and countreyes of the land]

10 For them of the east, [See on vers. 4.] with [or, over and above, besides] (the land) of the children of Ammon; which I will deliver for a possession, [For them of the east, as vers. 4. implying, that as he had given the land of the Ammonites unto them of the east, so he would likewise open the land of the Moabites unto them] that the children of Ammon may not be remembred among the heathen (any more.) [above, chap. 21. 32.]

11 I will also exercise judgments in Moab: and they shall know that I am the LORD.

12 Thus saith the Lord LORD; Because that Edom [Called Seir above vers. 8.] hath dealt by more revengefulness [Heb. hath done, or dealt in, or by revenging of revenge, or, by revenging revenge. Compare vers. 15.] against the house of Juda; and they [the Edomites]

have made themselves exceeding guilty, in that they have revenged themselves upon them: [upon the Jews, from the old grudge which they inherited from their forefather Esau. See Gen. 27. 41. 2 Chron. 18. 17. Psal. 137. 7. Amos 1. 11. Obad. vers. 11, &c.]

13 Therefore thus saith the Lord LORD; I will also stretch out mine hand against Edom, [As above ver. 7.] and I will cut off man and beast from it; [the land of Edom, or Idumea] and will make it a wilderness from Theman; [See Jerem. 49. on vers. 7.] and they shall fall by the sword (unto) Dedan.

14 And I will execute my vengeance upon Edom, [Heb. lay, set against, under, upon, &c. as vers. 17.] by the hand of my people Israel; [That is, (as some expound this) by the same hand wherewith I smote my people Israel, (namely the army of the Babylonians) will I also execute my vengeance upon thee. See Jerem. 49. 19. with the Annotat. But others take it in a spiritual sense: by the hand; that is, by the means, ministery, or power of my Church in their head Jesus Christ, who shall vanquish and subdue the enemies of his people. Compare Isa. 11. 14. Jerem. 49. 2. Obad. vers. 19. with the Annotat. of any corporal vengeance that the Jews or Israelites should have executed upon Edom in succeeding ages we read nothing at all, save that which is related in the second book of the Machabees chap. 10. vers. 15, 16. and so forth] and they shall deal against Edom [or, in, with Edom] according to mine anger, and according to my fury: thus shall they perceive my vengeance, saith the Lord LORD.

15 Thus saith the Lord LORD; Because the Philistines have dealt by revenge, [See 2 Chron. 28. 18. Joel 3. 4. Amos 1. 6, 7, 8.] and in heart [or, with delight, as vers. 6.] have exercised [Heb. avenged] vengeance by plundering, [or spite, contempt, as vers. 6.] to destroy (by) an everlasting enmity: [Heb. enmity of eternity, or antiquity.]

16 Therefore thus saith the Lord LORD; Behold, I stretch out mine hand against the Philistines, [As above vers. 7.] and will cut off the Cherethites, [This seemeth to have been the name of a countrey in the land of the Philistines; but thereby are meant the Philistines in general, as 1 Sam. 30. 14, 16. See there: also Zeph. 2. 5. But in the Hebrew the words Cheretim, and cutting off, suit elegantly one with another, as if we should say, I will cut off those cutters off] and destroy the remnant of the sea-haven. [See Jerem. 47. 7. Zeph. 25. 6.]

17 And I will execute great vengeance among them with furious rebukes; [Heb. rebukes of fury] and they shall know that I am the LORD, when I shall have executed [Heb. given, as ver. 14.] my vengeance upon them.

CHAP. XXVI.

The time of this Prophecy, vers. 1. Of the destruction of the city of Tyrus by the Chaldeans, because she rejoyced at the destruction of Jerusalem, 2. A description of the terrour, astonishment, and lamentation that there shall be at the sudden and unexpected destruction of Tyrus, 15.

AND it came to pass in the eleventh year, [After the captive carrying away of king Jechonia. See above c. 24. on v. 1.] on the first (day) of the moneth, [what moneth this was is uncertain. From the following verse we may conceive it to have been the first moneth after the taking of Jerusalem, which happened on the ninth day of the fourth moneth, in the eleventh year of king Zedekia, Jerem. 52. 6.] (that) the word of the LORD came unto me, saying,

2 Child of man, because that Tyrus [That is, the inhabitants of the city of Tyrus. Heb. Tsor. See Jos. 19. on vers. 29. and 1 Kings 5. on ver. 1. and further Isa. 23. 1, &c. Jerem. 47. 4. Joel 3. 4, &c. Amos 1. 9, 10. Zach. 9. 2, 3. Psal. 83. 8. and 87. 4. Matth. 11. 21, 22.] hath said concerning Jerusalem, Aha! [as above chap. 25. 3.] she is broken the gate of the nations; [Heb. doores, &c. by which the nations from all parts did enter into exercise their merchandise. Compare below chap. 27. 3. and Isa. 23. 3.] she is turned about to me, [that is, her trading will now come to me] I shall be filled, [with merchandise and riches] she is laid waste. [as if she had said; she is quite undone: or, (now, because) she is laid waste.]

3 Therefore, thus saith the Lord LORD; Behold, I (will be) upon thee, [As above chap. 13. 8.] O Tyrus: and I will cause many heathen to come up against thee, as if I caused the sea with his waves to come up. [compare below vers. 19. others, as the sea lifteth himself up with his waves: this the Tyrians were wont to do, as lying in the sea.]

4 They [To wit, these heathen, or nations. See vers. 7.] shall destroy the walls of Tyrus, and break down her towers; yea I will wipe away her dust from her, [as when a man wipeth away the dust from a rock, so that the bare rock may be seen, which was before covered all over with dust. Thus it pleased God to represent most lively in Rhetorical termes the destruction of the city of Tyrus] and will make her a smooth rock. [Heb. make her the smoothness of a rock. Compare above chap. 24. 7. this hath respect to the situation of the city, which was built upon a rock, and had from thence the name Tsor, that is, a rock. God doth hereby intimate, that he will cause the building to be destroyed and consumed like dust, so that nothing more of it shall be seen, then the smooth bare empty rock upon which that proud and stately city was built. So vers. 14.]

5 It shall be in the midst of the sea [For Tyrus lay round about in the sea, separate from the continent. See 1 Kings 5. on vers. 1. and below vers. 17. and chap. 27. 34. and 28. 2.] (for) the spreading abroad of nets, [or, drag-sails. It shall be like a bare island, where fishermen shall spread their nets abroad to dry them] for I have spoken it, saith the Lord LORD: and it shall become a prey to the heathen.

6 And her daughters [That is, the cities and villages that belonged to her, that is, the inhabitants thereof. See 2 Kings 19. on vers. 21. So vers. 8.] which are in the field shall be slain with the sword, and they shall know that I am the LORD.

7 For thus saith the Lord LORD, Behold I will bring Nebuchadnezar the king of Babel, the King of Kings, [That Monarch, the greatest and mightiest of the kings of the earth. Compare Gen. 9. on vers. 25. and Cant. 1. on vers. 1. and see Dan. 2. 37.] from the north against Tyrus, with horses and with charets, and with horsemen, and (warlike) assembly, and much people.

8 He shall slay thy daughters [As v. 6.] in the field with the sword; and he shall make forts against thee, and cast up a mount against thee, [See 2 Sam. 20. on vers. 15.] and lift up bucklers against thee. [That is, fight against thee, or cause souldiers with bucklers, or bucklermen to fall on upon and assault thee: for bucklers or shields in fighting are lifted up, or heaved up, to cover ones self therewith against the enemy.]

9 And he shall set wall-breakers [Such a warlike engine as destroyeth all that is before, or against it] against thy walls, and break down thy towers with his swords [or, axes of king Nebuchadnezar.]

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10 *By reason of the abundance of his* [Nebuchadnezzars] *horses, their dust shall cover thee: thy walls shall shake because of the noise of the horsemen, and wheels, and charets, when he shall march in through thy gates as (through) the entries of a city broken through.* [or *as men are wont to march into a city broken through*, or *split, rent asunder*; that is, whose gates shall be so spoiled, and open, by the violence of the besiegers, as that they shall be able to march wide enough and in troops, as it were, through great breaches; or as men in a storming manner fall in through the breaches that are made, so shall he march in unto thee and destroy all. See *ver.* 15. the breaches shall be to him instead of gates]

11 *He shall with the hoofs* [Heb. *claws*] *of his horses tread down all thy streets: he shall slay thy people with the sword, and every one of the pillars of thy strength shall fall down to the ground.* [Heb. *the pillars of thy strength* (whereby it seemeth that strong towers or other strong holds are meant, which they had set up for defence) *shall go down* (in the singular number) *to the ground*; that is, every one of them. Some understand it of the stately statues, pageants &c. reared up for a shew of their greatness]

12 *And they shall rob thy wealth, and plunder thy merchandise, and break down thy walls, and overthrow thy costly houses*: [Heb. *houses of thy desire*; that is, thy costly, desirable, pleasant houses] *and they shall cast* [Heb. *lay, set*] *thy stones and thy wood, and thy dust into the midst of the waters.*

13 *Thus will I cause the noise of thy songs to cease; and the sound of thine harps* [Others, *citherns*] *shall be no more heard.* [that is, all thy mirth shall be ended. See *Isa.* 24. 8. *Jerem.* 7. 34. and 16. 9.]

14 *Yea I will make thee a smooth rock*; [See above on *ver.* 4, 5.] *thou shalt be (for) the spreading abroad of nets, thou shalt be built no more*: [that is, not as in times past: thou shalt return no more to thy former worldly prosperity, state and glory, and in time utterly perish. Compare *Isa.* 23. 15, 17. and below *ver.* 21. and *chap.* 27. 36. likewise *Ezra* 3. 7. *Nehem.* 13. *Matth.* 15. 21. *Mark* 7. 24. *Act.* 12. 20. and 21. 3, 7. It's conceived, that this city rose a little again under the reign of King *Cyrus*, and in the time of *Alexander* the *Great* its remarkeable that it was of some strength and power, when he besieged it seven months, and at last took it: but at this day many testify that there are hardly any reliques to be seen of the repaired city of *Pale-Tyrus*: nevertheless it hath had spiritual promises for the elect under the Messiah, *Psal.* 87. 4. *Isa.* 23. 18. God (unto whom all things are known from eternity) joyneth here (as elsewhere often) the beginning and the end together] *for I the LORD have spoken it, saith the Lord LORD.*

15 *Thus saith the Lord LORD unto Tyrus, Shall not the isles* [That is, the inhabitants beyond sea that have traded with thee, and have been enriched by thee. Compare below *chap.* 27. 35. and see *Psal.* 72. on *ver.* 10] *tremble at the sound of thy fall*, [as if he should say, surely they will] *when the deadly wounded man shall grone* [or *howl, sigh* 30. 24.] *when they shall cruelly murder* [Heb. *killing*, or (with) *killing kill*; that is, commit murder, murder all] *in the midst of thee?*

16 *And all the Princes of the sea*, [That dwell by the sea-side, have traded with thee, and have relied upon thee. Compare below *chap.* 27. 35.] *shall come down from their throne*, [in token of astonishment and sorrow; likewise for fear of their own estate by thine example] *and remove from them their robes, and put off their garments*; [or *broidered garments*. Heb. *their needle-works*, or *broiderings*] *they shall be clothed with tremblings, they shall sit down upon the ground, and tremble at every moment, and be astonished at thee.*

17 *And they shall take up a lamentation for thee, and say to thee, How art thou* [A question proceeding from pity and amazement] *perished out of the seas, thou well inhabited* [wherein (to wit, in the seas) thou layest round about. Compare below *chap.* 27. 35. Others, *thou that wast inhabited of the seas*; that is, of sea-faring men, traders that came from beyond sea *to dwel* in thee; that is, to live and reside in thee a long while because of their traffique. Compare *Acts* 2. 5. *Jer.* 4. 13. and here in the end of this verse *dwelt*, that is, lived a long time, after the manner of merchants factors, *&c.*] *thou renowned city which wast strong at sea, she and her inhabitants, which gave their terrour to all that dwelt in her.* [that is, which by their extraordinary power, pomp and magnificence, caused terrour to be on all those that came from other places to live among them. Compare below *chap.* 22. 23, *&c.* and *Isa.* 23. 8.]

18 *Now shall the isles tremble in the day of thy fall: yea the isles that are in the sea shall be troubled because of thy going out.* [That is, because thy people shall be constrained to go forth into captivity: Or *going out*, that is, end, pittiful issue; as we also use the same word in our own language]

19 *For thus saith the Lord LORD; When I shall make thee a desolate city, like the cities that are not inhabited: when I shall cause an abysse* [meaning the Babylonian army. See above *ver.* 3.] *to come upon thee, and great* [or *many*] *waters shall cover thee*;

20 *Then will I cause thee to come down with them that descend into the pit*, [that is, into the grave, as often: that thou shalt be as those that are dead, buried, and forgotten] *to the old people*, [Heb. *people of eternity*; that is, antiquity. Understand those that of old time in former ages, from the beginning of the world, are gone down thither. See of this word *Olam*, *Jerem.* 2. on *ver.* 20. So in the sequel] *and will cause thee to lie down in the lowest places of the earth*, [Heb. *the earth of lownesses*. So below *chap.* 52. 10, *&c.*] *in the desolate places (that) have been of old*, [the same thing is said in other words] *with them that descend into the pit, that thou be not inhabited: and I will restore ornament in the land of the living.* [that is, upon the earth, among men that are alive. See *Psal.* 27. on *ver.* 13. That is, my land of Canaan, Jerusalem and of my people of Juda (at whose misery and destruction thou saidst, *Aha*, *ver.* 2.) then will I deliver and restore them to such an estate, that they shall be the beauty and glory of all the earth, as a type of that which I will do to my whole Church by the Messiah on earth, and in the heavenly Canaan. See above *chap.* 20. 6. *Psal.* 48. 3. *Eph.* 5. 27. *Rev.* 21. 2. and below *chap.* 37. 11, *&c.*]

21 (*But*) *I will make thee a greater terrour*, [Heb. *terrours, troubles, astonishments*. That is, I will so deal with thee that every one shall be frighted when he heareth of it, or thinketh of it] *and thou shalt be no more*: [See above on *ver.* 14. [*when thou art sought for thou shalt not be found for ever*, [Compare *Psal.* 37. 35, 36, *&c.*] *saith the Lord LORD.*

CHAP. XXVII.

A Prophetical lamentation for Tyrus, with a description of her glory, pleasure, and the accommodation that many nations had had by all manner of commerce and trading from her, ver. 1, 2, *&c.* *and on the contrary, of her terribal fall, as also the loss, astonishment, mourning, and hissing, that shall be made thereat by the nations and their Kings*, 26, *&c*

Furthermore,

Furthermore, the word of the LORD came unto me, saying:

2 *Thou then child of man, take up a lamentation for Tyrus*;

3 *And say unto Tyrus that dwelleth at the entries of the sea*, [That is, whereunto they sail from the sea, and whereupon the sea beateth on every side. See 1 *Kings* 5. on *ver.* 1.] *dealing with the nations* [or *which is the chiefest among the nations in dealing*, or *exercising merchandise*. Heb. properly *the dealer of the nations*] *in many isles*: [See *Psal.* 72. on *ver.* 10.] *Thus saith the Lord LORD; O Tyrus, thou sayst I am perfect in beauty.*

4 *Thy borders are in the heart of the sea*: [That is, in the midst, (as *ver.* 32.) or directly in the sea. Compare *Deut.* 4. on *ver.* 11. So below *ver.* 25, 26, 27. and *chap.* 28. 2, 8.] *thy builders have perfected thy beauty.*

5 *They have built all thy baths* [Heb. *two tables*, whereby is meant the hatches of a ship. The Hebrew word is used in the dual number, as hatches of ships are frequently divided into twain, going sloping down on both sides] (*of*) *fir-trees of Senir*: [growing on that mountain. See *Deut.* 3. 9.] *they have fetcht* [Heb. *taken*, that is, taken and brought or fetcht. See *Gen.* 12. on *ver.* 15. and *Jer.* 37. on *ver.* 17.] *Cedars* [Heb. *Cedar*. See *Judg.* 9. on *ver.* 15.] *from Libanon to make mast* [Heb. *mast-tree*] *for thee.*

6 *They have made thine oars (of) the oaks of Basan: thy boards* [Heb. *thy board*, or *bench*; or we may render it, *bench-work*] *have they made (of) well trodden ivory*, [Heb. *a daughter of steps*, or *goings*; that is, which hath layen long in the ground, and where consequently men have long gone over, which is counted the right ivory, *Plin. lib.* 8. *cap.* 3. See of this phrase *Job* 5. on *ver.* 7. *Isa.* 5. on *ver.* 1. Others, *thy* (ships) *benches* (whereon they rowed, or whereon the passengers sat, for pomp) *have those of the company of the Assyrians* (*or Aschurites*. See 2 *Sam.* 2. 9. with the Annotat.) *made of Ivory &c.* because the Hebrew words *Achur* and *Aschar* are very like one another. See of the word *Ivory*, 1 *Kings* 10. on *ver.* 18.] *from the isles of the Chittites*, [See *Gen.* 10. on *ver.* 4. Some understand by these the nations that lay westward from Palestina]

7 *Fine linen* [See *Gen.* 41. on *ver.* 42.] *with needle-work* [or *broidered work*] *from Egypt was thy spreading forth, to be a sail* [or *ensign, flag*] *for thee: skie-colour*, [that is, garments of this colour] *and purple from the isles of Elisa*, [see *Gen.* 10. on *ver.* 4.] *was thy covering.*

8 *The inhabitants of Zidon* [See *Gen.* 10. on *ver.* 15.] *and Arvad* [See *Gen.* 10. on *ver.* 18. also *ver.* 11.] *were thy rowers: thy wise men*, [that were expert, skilful, and well versed in navigation, so *ver.* 9.] *O Tyrus, (that) were in thee they were thy ship-masters.* [or *pilots, steer-men*. So in the sequel]

9 *The eldest of Gebal* [See 1 *Kings* 5. on *ver.* 18.] *and the wise men thereof were in thee, mending thy breaches*: [Heb. *breach, split, rent*. That is, to repair thy costly buildings and houses: or as some, to stop the holes, to tallow the ships] *all the ships of the sea and their sea-men were in thee to drive a mutual trade with thee* [Heb. *to mix thy mixture*; that is, to traffick with thee. The Hebrew words being of one root, are used of trading, trafficking, dealing with one another for any commodity, to contract together, to be surety for one another, &c. So in the sequel]

10 *Persians, and Lydians*, [See *Gen.* 10. on *ver.* 13.] *and Puteans*, See *Gen.* 10. on *ver.* 6. Heb. *Lud and Put*] *were in thine army, thy souldiers*: [whom thou as well for thine own garison, as otherwise to help thy friends, and to aw thine enemies, and for pomp, didst most stately maintain in thy service] *they hanged up the shield and helmet in thee*:] [for pomp and ornament, as is also yet practised at this day; their fair and beautiful weapons] *those made thine ornament*, [or *brought thine ornament*. Heb. properly *gave, have given*: that is, they made thee comely, adorned thee, served for thy ornament or beauty]

11 *The children of Arvad and thine army were upon thy walls round about, and the Gammadites* [These are placed by some in a country of Phœnicia, or in a certain city there called *Gammale*, by changing the letter *d* into an *l*, (See *Plin. lib.* 2. *cap.* 93.) not far from Tyrus, northward. Heb. *Gammadin*. Some guess that it cometh from the word *Gomed*, *Judg.* 3. 16. signifying an *ell* or *cubit, elbow*, from whence also these people had their name as being expert *archers, watchmen, guards*, that kept the forts, being strong in their elbowes, arms and hands, and so fit and serviceable for that use, as followeth] *were upon thy towers*: [that is, city-forts and strong holds] *they hanged their shields upon thy walls round about; they made thy beauty perfect.*

12 *Tharsis* [See *Gen.* 10 *ver.* 4.] *traded with thee*: [or *was thy dealer*. So *ver.* 16, 18.] *by reason of the multitude of all kind of goods*; [Heb. *all, &c.* That is, all manner of riches, substance, goods: as *ver.* 33. So *ver.* 18, 22.] *with silver, iron, tin, and lead they traded* [or *set themselves in, gave themselves, composed themselves*. Heb. *they gave* or *have given*. And so often in the sequel] (*in*) [this word is here inserted from *ver.* 16, and 19. So in the 14. *ver.* following] *thy fairs.*

13 *Javan, Tubal, and Mesech*, [That is, the posterity of these three. See *Gen.* 10. on *ver.* 2.] *they were thy merchants*: [or *traders, factors, dealers*] *they drave a mutual trade with thee with the souls of men*, [that is, the persons of men, or men themselves. See *Gen.* 12. on *ver.* 5. and *Revel.* 18. 13. meaning to sell them for slaves, or otherwise to trade with them] *and copper vessels.*

14 *Of the house* [That is, family or people] *of Togarma*, [See *Gen.* 10. on *ver.* 3.] *they delivered* [or *they brought, they traded* (with) *&c.* as *ver.* 12, *&c.*] *horses and horsemen, and mules in (thy) fairs.*

15 *The children* [That is, the posterity] *of Dedan* [See *Gen.* 10. on *ver.* 7. *Jerem.* 25. on *ver.* 23.] *were thy merchants; many isles were the merchandise of thine hand*, [that is, which thou hadst for thy merchandise and wares ready at hand, or wherewith thou didst trade in buying and selling, wherein the *giving of the hand* or *striking of hands* was a thing usual in concluding or making up of the bargain; as also in other mutual transactions. Compare below *ver.* 21.] *they gave thee again (for) a present* [or *brought, &c.* Heb. *they brought again thy present*; that is, thee for a present: or (as some) *in payment*] *horns of Ivory and ebony-wood.*

16 *Syria* [Heb. *Aram*. See *Gen.* 10. on *ver.* 22. Meaning the Syrians] *traded with thee because of the multitude of thy works*: [or *makings*; that is, all manner of wares that are made in thee to traffique or trade withall. So *ver.* 18.] *with Emeraulds, purple, and needlework*, [or *broidered work*] *and silk, and Ramoth*, [See *Job* 28. on *ver.* 18.] *and Cadkod*; [See *Isa.* 54. 12.] *in thy markets did they trade.*

17 *Juda and the land of Israel they were thy merchants*; [Compare 1 *Kings* 5. 9. *Acts* 12. 20.] *they drave a mutual trade with thee with wheat of Minnith*, [See *Judg.* 11. 33.] *and Pannag*, [which some conceive to be *balm*, others, *Phenira*] *hony, and oil, and balm.* [Compare 1 *Kin.* 5. 9. *Act.* 12. 20. Of *Balm* see *Gen.* 37. 25. and *Jerem.* 8. 22.]

18 *Damascus*

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18 *Damascus* [See *Genes.* 14. on *vers.* 15. and *Isa.* 8. on *vers.* 5.] *traded with thee for* [Or, *with, in*] *the multitude of thy works,* [as above *vers.* 16.] *by reason of the multitude of all manner of goods;* [as above *ver.* 12.] *with wine of Chelbon,* [which some conceive to be *Chalibon* in Syria] *and white wool!.*

19 *Dan* [The posterity of *Dan,* dwelling at *Dan,* by mount Libanon. See *Judg.* 18. 29.] *also, and Javan,* [See *Genes.* 10. on *vers.* 2.] *the traveller* [Heb. *Mazzal;* that is, *he that is done,* that is, is driven to travel to and fro, he that is *chased about, driven about,* to wit, out of a desire of gain, as merchants and traders are. Some conceive it to be the proper name of a nation] *delivered* [or, *traded,* as *vers.* 12.] *in thy markets; smooth iron, Cassia, and Calamus was in thy mutual merchandise.*

20 *Dedan* [That is, the posterity of Dedan. See *Genes.* 25. 3.] *dealt with thee with precious vestures* [Heb. *clothes of liberty,* or *freedom,* that is, which free men, and not servants or bond-men use; that is, rich, costly apparel] *for chariots:* [Or, *riding-furniture, saddle-furniture*]

21 *Arabia,* [That is, the Arabians] *and all the Princes of Kedar,* [So *Genes.* 25. on *vers.* 13. *Jer.* 2. on *vers.* 10.] *they were the merchants of thine hand;* [See above *vers.* 15.] *with lambs and rams, and goats, therewith did they trade with thee.*

22 *The merchants of Sheba and Raama,* [See of these two, *Genes.* 10. on *vers.* 7.] *they were thy merchants: they occupied in thy* markets *with all head-spices,* [That is, all sorts of the chiefest and most excellent spices. So in the sequel. Compare above *vers.* 12.] *and with all precious stones, and gold.*

23 *Haran,* [See *Genes.* 11. on *vers.* 31.] *and Canneh,* [Some conceive this to be *Calne, Genes.* 10. 10.] *and Eden,* [See *Genes.* 2. on *vers.* 8.] *the merchants of Sheba,* [Some hold this to be *Seba* in desert Arabia, by Mesopotamia. See *Job* 1. on *vers.* 15.] *Asshur,* [That is, the Assyrians. See *Genes.* 10. on *vers.* 22.] *and Chilmad* [Some hold this to be a country lying in the uppermost part of Media, between Assyria and Parthia] *were occupied with thee.*

24 *These were thy merchants with perfect adornings,* [See above *chap.* 23. 12. Or, *all sorts* (of things), or, *in garments.* Heb. *perfections, accomplishments*] *with packs* [Or, *Bales, folded pieces.* Heb. as if one should say, *foldings, wrappings up:* Others, *cloaks, coats, gowns*] *of skie-colour, &c. of skie-colour and needle-work,* [Or, *broidered work*] *and with treasure-chests* [or, *coffers*] *of beautiful garments bound with cords, and packt in cedar,* [Heb. *cedred,* that is, put, laid, or packt up in chests of cedar, or *in chests made of cedar,* or, *cedar chests*] *among thy merchandise.* [Or, *upon thine exchange*]

25 *The ships* [That is, the sea-fearing men, or, the passengers] *of Tharsis* [the city of Tharsis, or, the Ocean sea. See 1 *Kings.* 10. on *vers.* 22.] *sung of thee, (because of) the mutual trading with thee:* [Or, *(in) thy markets*] *and thou wast replenished,* [To wit, with all manner of riches] *and exceedingly glorified in the heart of the seas.* [As above *vers.* 4. and in the sequel]

26 *They that rowe thee,* [That is, thy Rulers, and the Princes that are thy leaders, that are like the rowers in the ships] *have carried thee into great* [or, *mighty*] *waters:* [That is, have brought thee into great peril and danger of shipwrack. Compare 2 *Sam.* 22. on *vers.* 17. Or, thou art come to such a great height, that thy fall shall be the greater; whereunto thou hast given occasion by thy great and intolerable pride, as ships in great large waters carried with main high sails, are the sooner tossed aside and broken in pieces by a storm, as followeth] *the East-wind hath broken thee in the midst of the seas.* [See *Exod.* 10. on *vers.* 13. *Job* 27. on *vers.* 21 *Psal* 48. 8. and above *chap.* 17. 10.]

27 *Thy goods, and thy market-wares, thy mutual trading, thy seamen, and thy pilots they ruined thy breachers, and they that drive a mutual trade with thee, and all thy souldiers that are in thee, even with all the congregation which is in the midst of thee, shall fall into the heart of the seas, in the day of thy fall.*

28 *The suburbs* [Others, *the tossed waves* of the sea] *shall tremble at the sound of the cry of thy pilots.*

29 *And all that handle the oar, seamen, (and) all ship-masters of the sea, shall come down from their ships: they shall stay upon the Land.*

30 *And they shall cause their voice to be heard against thee, and cry bitterly: and they shall cast* [Heb. *cause to come up, bring up, cast up*] *dust upon their heads,* [See 2 *Sam.* 1. on *vers.* 2.] *they shall wallow themselves in the ashes.* [As *Jerem.* 6. 26.]

31 *And they shall make themselves utterly bald for thee,* [Heb, properly *baldnesse,* or, *make themselves bald with baldnesse.* See *Jerem.* 16. on *vers.* 6.] *and gird on sacks;* [See *Genes.* 37. on *vers.* 34.] *and shall weep for thee with bitterness of soul,* [That is, bitter grief of heart] *and bitter wailing.*

32 *And in their mourning they shall take up a lamentation for thee,* [Others, *their children shall,* &c.] *and lament over thee, (saying): Who hath been like Tyrus, like the destroyed* [To wit, city] *in the midst of the sea.*

33 *When thy market-wares came forth out of the seas, thou didst satisfie many nations; with the multitude of thy goods, and thy mutual traffick hast thou enriched the Kings of the earth.*

34 *In the time when thou art broken by the seas in the depths of the waters, are thy mutual trading, and all thy congregation fallen in the midst of thee.*

35 *All the inhabitants are astonished at thee;* [Compare above *chap.* 29. *vers.* 15.] *and the hairs of their Kings stand on end* [As below *chap.* 32. *vers.* 10.] *they are amazed in countenance.* [Shewing great dismayednesse and affrightment in their countenance]

36 *The traders among the nations whistle at thee;* [Or, *over thee.* See 1 *Kings* 9. on *vers.* 8. and *Jer.* 18. on *vers.* 16.] *thou art become a great terrour;* Heb. *terrours.* So below *chap.* 28. 19.] *and shalt be no (more) for ever.* [Compare above *chap.* 26. 14. with the Annotat.]

CHAP. XXVIII.

A prophecy of the destruction of the king of Tyrus, for his pride, insolency, v. 1, 2, *&c. A prophetical lamentation for him, by comparing his former glory with his future ruine,* 11. *A prophecy against Zidon;* 21 *with a promise of the restauration of the Church,* 25.

MOreover, the word of the LORD came unto me, *saying:*

2 *Child of man, Say unto the Prince of Tyrus,* [Meaning the King of Tyrus, as above *vers.* 12. and see 2 *Sam.* 6. 21. and 2 *Kings.* 23. 5.] *Thus saith the Lord LORD; Because thine heart lifteth up it self, and saith,* [Or, *thou saidst,* or, *sayest;* to wit, with thy self; that is, thinkest, perswadest thy self] *I am God,* [Attributing to thy self the wisdom, power, and majesty which belongeth to the onely true God] *as I sit in Gods seat,* [As in such a kingdom, where no enemy can annoy me, nor any glory is lacking unto me] *in the heart of the seas:* [See above *chap.* 27. 4. So *vers.* 8.] *whereas thou art a man, and not a God, yet thou settest thine heart as*

as the heart of God. [Thou compareſt thy self in wisdom, &c. with God]

3 *Behold, thou art wiser then Daniel:* [Meaning in thine own conceit; and so in the sequel: or it is spoken ironically. It seemeth that there was such a proverb used in Babel, (where *Ezekiel* prophesied) taken from Daniels wisdom, which was famous there. See *Dan.* 1. 17, &c.] *they have hid* [Or, *darkened*] *no closed thing from thee.* [Or, men have hid no closed thing, &c. or, no closed thing hath been, &c.]

4 *By thy wisdom, and by thine understanding thou hast gotten* [Heb. *made.* So in the sequel] *for thee wealth; yea thou hast gotten gold and silver into thy treasures.* [or, treasuries.]

5 *By the greatness of thy wisdom in thy traffick hast thou increased thy wealth: and thine heart lifteth up it self because of thy wealth.*

6 *Therefore thus saith the Lord LORD, Because thou hast set thine heart as the heart of God;*

7 *Therefore behold, I will bring strangers* [The Babylonians, above *chap.* 26. 7. and below *chap.* 29. 20.] *upon thee, the most tyrannical* [or, *most terrible, most horrible, most cruel.* So below *chap.* 30. 11. and 31. 12. and 32. 12.] *of the heathen they shall draw out their swords* [Heb. *empty* their swords: because the sheath is emptied when the sword is drawn out. So below *chap.* 30. 11.] *against the beauty of thy wisdom,* [that is, thy flourishing kingdom and state, the glory whereof thou ascribest unto thy wisdom: or, against thee, that esteemest thy self to be so beautiful and wise] *and shall profane thy brightness.* [that is, defile it, deal with it as a profane and filthy thing, by killing thee, and casting thee into the pit, as followeth. So *vers.* 16. See above *chap.* 7. on *vers.* 21.]

8 *They shall cause thee to go down to the pit: and thou shalt die the death* [Heb. in the plural number *deaths,* or *killings,* as *Isa.* 53. 9.] *of one that is slain in the heart of the seas.* [as above *v.* 2. The meaning is, they shall put thee to a violent death, even in thine own city, which is compassed about with waters, wherein thou trustest.]

9 *Wilt thou (then) in any wise say* [Heb. *saying say*] *before the face of thy slayer,* [When thou shalt indeed find thine own impotency and weakness, being in the power of thine enemy] *I am God? whereas thou art a man, and not a God, in the hand of him that slayeth thee.*

10 *Thou shalt die the death of the uncircumcised,* [Heb. *deaths* (in the plural number, as *vers.* 8.) *of the uncircumcised;* that is, thou shalt die as wicked, profane men, and such as are hated and despised of God, that are none of his people, die. See 1 *Sam.* 17. 26. *Judg.* 15. 18. also below *chap.* 31. 18. and 32. 19, 21, 25, 27, &c. Some conjecture that this may have respect to the ordinance of Gods people, that had a command to cut off from among them those that would not be circumcised, *Genes.* 17. 14.] *by the hand of strangers; for I have spoken it, saith the Lord LORD.*

11 *Moreover, the word of the LORD came unto me, saying:*

12 *Child of man, take up a lamentation upon the king of Tyrus, and say unto him;* [Or, *concerning him*] *Thus saith the Lord LORD; Thou sealer up of the summe,* [That is, of that which is told or weighed: that is, (as some conceive) that hath the supreme command over all the great traffick of Tyrus; or, (as others) that art the *measure, pattern, image,* or, *picture* of an *absolute flourishing state:* or, without any defect, where nothing at all is wanting, as in a summe that is well told and sealed up] *full of wisdome, and perfect in beauty:*

13 *Thou wast in Eden, the garden of God;* [Didst dwell and keep court in an exceeding pleasant place as in a garden of pleasure, or paradise. See *Genes.* 2. 8. and 13. 10. and below *chap.* 31. 8, 9. and 36. 35.] *every* [or, all kind of] *precious stone was thy covering,* [that is, thy garments were so adorned therewith, as if thou wert clothed with more precious stones] *Sardius stones* or, *Rubies.* In the Hebrew all these stones are mentioned in the singular number. See further, *Exod.* 28. on *vers.* 17.] *Topazes, and Diamonds,* [or, *Carbuncles*] *Torquise, Sardonix-stones,* [See *Gen.* 2. on *ver.* 12.] *and Jasper-stones, Saphires, Rubies,* [or *Carbuncles*] *Emeraulds, and gold: the work of thy tabrets and of thy pipes was with thee; in the day when thou wast created* [that is, born, and by the power, goodness, and wisdom of God camest first into the world out of thy mothers womb. Compare *Genes.* 1. on *vers.* 1. and *vers.* 15. and above *chap.* 21. 30.] *were they prepared.* [from thy very infancy hast thou lived in all kind of jollity and wantonness; all manner of pleasure and dainties hath been tendered to thee, for which purpose the voice of the tabret & pipe served.]

14 *Thou wast an anointed covering Cherub;* [For that which was in the Tabernacle was anointed with the holy oyl, *Exod.* 30. 26, &c. the Cherub covered the Ark with his wings, *Exod.* 25. 20. of the word *Cherub* see *Genes.* 3. on *vers.* 24. The meaning is, thou wast to be compared for outward costliness and glory, with that which was most precious and glorious upon my mount Zion in the Temple, namely, the golden *Cherubims,* and the Priestly garments This suiteth fitly with this whole verse. Others apply it to the *Cherubims* that fence Paradise, (because in the former verse is spoken of *Eden,* and the garden of God) with whom this king, as anointed (that is, ordained, and *set* (as followeth) to be a defender of his kingdome) is compared] *and I had set* [Or, *made*] *thee (so)* [that is, I had endued thee with such glory] *thou wast upon the holy mountain of God,* [Heb. *upon the mountain of the holiness of God;* that is, as, or like &c. meaning Zion] *thou walkest in the middst of fiery stones,* [Heb. *stones of fire,* that is, everywhere where thou didst go up and down in thy palace, it did shine with glittering precious stones: or thou didst walk in garments that were trimmed and adorned therewith, and did cast as it were beams of fire from them: as the high Priest shined with the stones that were in the Priests breast-plate, *Exod.* 28. 15, &c.]

15 *Thou wast perfect in thy ways,* [That is, being, purpose, and action. See *Genes.* 6. on *vers.* 12, that is, nothing is lacking unto thee in regard of pomp and magnificence] *from the day that thou wast created,* [As above *vers.* 13.] *till iniquity* [others, *great iniquity:* to express, that the Hebrew word which signifieth *iniquity, perverseness, vice,* &c. hath one letter more then ordinary. Compare *Psal.* 3. on *v.* 3.] *was found in thee.* [that is, plainly appeared, and was discovered, and thou wast taken and apprehended in the very act. Compare *Psal.* 36. 3. *Jer.* 2. 20, &c. with the Annotat.]

16 *By the multitude* [Or *greatness*] *of thy merchandise they* [To wit, those that traded with thee] *have filled the midst of thee* [that is, thine heart, or, the midst of thy city] *with violence,* [so as that thou art bent and inclined to all manner of oppression: or, so as that thou hast gathered great treasures gotten by violence: others, *they are* (in) *the midst of thee full of,* &c.] *and thou hast sinned: therefore I will profane thee* [cast thee away as unclean and profane. Compare *vers.* 7.] *from the mountain of God,* [That is, contemptibly reject thee from thy glory, whereby thou wast to be compared with my mountain, above *vers.* 14.] *and will destroy thee, thou covering Cherub,*

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[As above *verſ.*14.] *from the midſt of the fiery ſtones.* [So that thou ſhalt be ſtripped of all thy pride. See *verſ.* 14.]

17 *Thine heart lifteth up it ſelf becauſe of thy beauty; thou haſt corrupted thy wiſdom, by reaſon of thy brightneſs:* [Thine excellency and glory hath cauſed thy wiſdom to periſh, and hath beſotted thee] *I have caſt thee upon the ground,* [that is, I will ſurely do it: it is ſpoken in a prophetical way, and ſo in the ſequel] *I will ſet thee before the face of Kings, that they may look upon thee.* [That is, for a gazing-ſtock or ſpectacle of my righteous and wonderful judgement upon thee, at whoſe pomp and riches every one formerly wondered, as is declared in the ſequel]

18 *Becauſe of the multitude of thine iniquities, by the injuſtice of thy traffick, haſt thou profaned thy ſanctuaries;* [That is, thy palace, and thy royal throne (which ought to be conſecrated unto God, and which thou comparedſt with the habitation and throne of God, *verſ.* 2.) haſt thou made unholy, vile, and profane] *therefore have I cauſed a fire* [to wit, the fire of mine anger, occaſioned by thee and thine: or, of plagues and miſeries. See *Job* 22.20. and above *chap.* 27. 27. and below *chap.* 30. 8.] *to come forth from the midſt of thee, the ſame hath conſumed thee, and I have made thee to aſhes* [that is, I will bring thee to the uttermoſt nullity and deſtruction. See *Job* 6. 15, &c.] *upon the earth, before the eyes of all them that behold thee.*

19 *All that know thee among the nations were aſtoniſhed at thee: thou art become a great terrour,* [As above *chap.* 27. 36.] *and ſhalt be (no more) ſhalt not (be any more) for ever.*

20 *Furthermore, the word of the LORD came unto me, ſaying:*

21 *Child of man, ſet thy face againſt Zidon:* [See above *chap.* 6. on *verſ.* 2. *Zidon* lay alſo by the mid-land-ſea, or the ſea of Phœnicia, northward off Tyrus. See *Geneſ.* 10. on *verſ.* 15.] *and propheſie againſt it;*

22 *And ſay, Thus ſaith the Lord LORD;* Behold, I *(will be) upon thee,* [See above *chap.* 13. 8. and *Jerem.* 21. on *verſ.* 13.] *O Zidon, and will be glorified* [by my judgements and puniſhments (as followeth) gie ccaſion of being honoured and extolled] *in the midſt of thee: they ſhall know that I am the LORD, when I ſhall have exerciſed* [Heb. *done.* So *verſ.* 20. and below *chap.* 30. 19, &c. See above *chap.* 5. on *verſ.* 8.] *judgements in her* [in Zidon] *and ſhall be hallowed in her.* [ſhall have manifeſted my juſtice, holineſs, and power among them. So *ver.* 25. and *c.* 36. 23. and 38. 16.]

23 *For I will ſend the peſtilence into her, and bloud into her ſtreets, and the ſlain ſhall fall* [Others, *be judged*] *in the midſt of her, by the ſword (that) ſhall be againſt her round about, and they ſhall know that I am the LORD.*

24 *And the houſe of Iſrael ſhall have no more a paining* [Or, *pricking*] *thorn, or grieving thiſtle, of all that are round about them,* [Or, *from all places that are round about them*] *that rob them:* [or, *deſpiſe* them. So *verſ.* 26. Compare above *chap.* 16. 37. That is, the enemies round about ſhall no more vex and annoy them] *and they ſhall know that I am the Lord LORD.*

25 *Thus ſaith the Lord LORD; When I ſhall have gathered the houſe of Iſrael from the nations among whom they are ſcattered, and I ſhall be hallowed among them* [As *verſ.* 22.] *before the eyes of the heathen: then ſhall they dwell in their land that I have given to my ſervant, unto Jacob.*

26 *And they ſhall dwell ſafely therein, and build houſes, and plant vineyards; yea they ſhall dwell ſafely when I ſhall have exerciſed judgements againſt all that have ſpoiled them, of thoſe that are round about them, and they ſhall know that the I Lord am their God.* [This prophecy (contained in theſe two laſt verſes) may in a ſort be applied to the deliverance from Babel, but the accompliſhment thereof belongeth to the ſpiritual kingdom of the Meſſiah: and is ſet down (as elſewhere often) according to the ſtyle of the Old Teſtament. Compare *Jerem.* 32. 37, 38, 39, *&c.*]

CHAP. XXIX.

The time of this prophecy, verſ. 1. *Againſt Pharaoh and all Egypt,* 2. *with a promiſe of a finall reſtauration,* 13. *that the people of God may truſt no more in Egypt, nor bring themſelves any more in trouble,* 16. *The time of the enſuing prophecy,* 17 *wherein God giveth the land of Egypt unto King Nebuchadnezar for a reward of his ſervice againſt Tyrus,* 18. *The reſtauration of Iſrael,* 21.

IN *the tenth year,* [After the captive-carrying away of *Jechonia,* or *Joiachin.* Compare above *chap.* 1. 2. and below *chap.* 33. 21, *&c.*] *in the tenth (moneth),* [In the eccleſiaſtical year called *Tebith,* in the civil, *Tamuz*] *on the twelfth (day) of the moneth, the word of the LORD came unto me, ſaying:*

2 *Child of man, ſet thy face againſt Pharaoh King of Egypt:* [See of this phraſe above *chap.* 6. on *verſ.* 2. Some hold this Pharaoh to have been *Pharaoh-Hophra.* See *Jerem.* 44. 30. with the Annotat. From which place may be gathered, that he lived at the time when the Jews, after the deſtruction of Jeruſalem by Nebuchadnezar, fled into Egypt; otherwiſe *Pharaoh* was a common name of the Kings of Egypt. See *Geneſ.* 22. on *verſ.* 15.] *and propheſie againſt him and againſt all Egypt.*

3 *Speak and ſay, Thus ſaith the Lord LORD;* Behold, I *(will be) upon thee,* [As above *chap.* 28. 22. So below *verſ.* 10. and *chap.* 30. 22, &c.] *O Pharaoh, King of Egypt; that great Sea-dragon,* [See *Pſal* 74. 13, 14. *Iſa.* 27. 1. and 51. 9. and below *chap.* 32. 2. Some underſtand here a *Crocodile*] *that lieth in the midſt of his rivers:* [Underſtand the ſundry arms and ſtreams of the great and famous river *Nilus,* whereby he thought to be ſoſafe and ſecure, that no enemy, yea no God (as *Herodotus* writeth *lib.* 2.) was able to drive him out of his kingdom] *which ſaith, My river is mine,* [To wit, the river *Nilus*: I alone am Lord and maſter over it, it is onely for my profit and ſecurity, no man elſe hath power or command over it, nor can take or wreſt it away from me] *and I have made it for my ſelf.* [Ordered and divided it for the accommodation and ſtrengthening of my kingdom]

4 *But I will put hooks in thy chaws,* [Compare *Amos* 4. on *verſ.* 2.] *and cauſe the fiſh of thy rivers to ſtick unto thy ſcales: and I will draw thee up out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales.* [That is, I will pluck out thy ſubjects with thee (as the little fiſhes ſtick faſt unto the ſcales of the great ones) and will carry and hale you together to the places where it ſhall fare with with you as followeth: I will execute my judgements upon you partly by the Cyrenians, (as ſome conceive out of *Herodotus lib.* 2.) and partly alſo by Nebuchadnezar, whereof mention is made in the ſequel *verſ.* 19, &c. alſo *chap.* 30. 24, 25, &c.] Compare *Jerem.* 43. 10. and 46. 2, &c. and ſee alſo *Jerem.* 44. on *verſ.* 30. The order of theſe hiſtories is ſomewhat obſcure among interpreters, becauſe *Pharaoh-Hophra* is held to be the grand-child of *Pharaoh Necho,* whom Nebuchadnezar in the life-time (as is conceived) of his father Nebuchadnezar the firſt, (otherwiſe called Nabopolaſſar) conquered, and afterward deſtroyed Egypt; the matter it ſelf and the truth of Gods word remaining without all controverſie: as God often joyneth the beginning, progreſs, and end together, and mixeth them one among another, ſo doth he alſo in his prophecies of judgements; foraſmuch as all things are known unto him from all eternity, and one thing is as ſure and certain as another: which is eſpecially to be heeded in the writings of the Prophets. Compare *Jerem.* 46. 2, 13. with the Annotat. on both verſes there]

5 *And I will leave thee in the wilderneſs, thee, and all the fiſh of thy rivers; thou ſhalt fall* [That is, be ſmitten and periſh. See *Geneſ.* 14. on *verſ.* 10. Or, *falling* for *lying,* as elſewhere] *upon the open field; thou ſhalt not be brought together, nor gathered:* [For burial. So elſewhere] *I have given thee for meat to the beaſts of the field, and to the fowls of heaven.*

6 *And all the inhabitants of Egypt ſhall know that I am the LORD: becauſe they have been a ſtaff of reed to the houſe of Iſrael.* [Stirring them up to rebellion againſt the Chaldeans, with promiſes of great help which they performed not. See 2 *Kings* 18. on *v.* 31. *Iſa.* 36. 6.]

7 *When they took hold of thee by thy hand, then waſt thou broken,* [Or *crackt*: not onely not ſupporting them, but alſo hurting and pricking them, as followeth] *and didſt ſplit all their ſides:* [Heb. *ſide,* or *the whole ſide.* Others, *ſhoulder.* In the following words is ſpoken of *leaning,* or *ſtaying* and *reſting*] *and when they leaned upon thee, then thou waſt broken, and ſufferedſt all loins to ſtand upon themſelves.* [Heb. *madeſt all their loins to ſtand.* That is, thou didſt forſake them, didſt leave them to ſhift for themſelves as well as they could, without helping, or ſupporting them, contrary to thy promiſes, and their hope and expectation. Or thus: *And ſhouldeſt thou cauſe all their loins to ſtand?* that is, be able to keep them ſtanding, or, to hold them upright?]

8 *Therefore thus ſaith the Lord LORD; Behold, I will bring the ſword* [Hoſtility, war, murder, and deſtruction] *upon thee: and I will cut off man and beaſt out of thee.*

9 *And the land of Egypt ſhall become a wilderneſs, and a deſert; and they ſhall know that I am the LORD: becauſe he* [Pharaoh] *ſaith, The river is mine, and I have made (it).* [as above *verſ.* 3.]

10 *Therefore behold,* I *(will be) upon thee,* [As above *verſ.* 3.] *and upon thy river, and I will make the land of Egypt deſolate, wilde, ſolitarineſs,* [Heb. *deſolations of deſolation, of ſolitarineſs,* or *wilderneſs*; that is, I will make it utterly waſte and deſolate] *from the tower* [Heb. *Migdol*; which ſome take to be the city of *Migdol,* whereof ſee *Jerem.* 44. 41. and 46. 14.] *of Syene,* [Heb. *Seveneh.* That is, from one end of the land to the other, as ſome expound this. But *Syene* was a famous city in Egypt, lying juſt under the *circle,* or *the Tropick of Cancer, Plin. lib.* 2. *chap.* 75. Some are of opinion, that it is now called *Aſna*] *unto the border of the countrey of Ethiopia:* [Heb. *Cuſch.* See *Geneſ.* 2. on *v.* 13. and 10. on *v.* 6. That Ethiopia bordereth on Egypt, is held to be a truth without all controverſie. See *Iſa.* 18. on *verſ.* 1, 2. and compare below *chap.* 30. 4.]

11 *No foot of man ſhall paſs thorow it, nor any foot of beaſt ſhall paſs thorow it, neither ſhall it be inhabited* [See of the Hebrew word *Jerem.* 17. on *verſ.* 6.] *fourty years*

12 *For I will make the land of Egypt a deſolation in the midſt of deſolate countreyes,* [That is, in ſuch a condition, as other deſolate countreyes and cities are wont to be in. So below *chap.* 30. 7.] *and her cities ſhall be a deſolation in the midſt of deſolate cities, fourty years: and I will ſcatter the Egyptians among the heathen, and will diſperſe* [Or, *fan, winnow, ſhake.* So below *chap.* 30. 23.] *them in the lands.*

13 *But thus ſaith the Lord LORD; At the end of fourty years,* [After this deſolation, when the Babylonian Monarchy ſhall decline to an end] *will I gather the Egyptians from the nations whither they were ſcattered.*

14 *And I will turn the captivity of the Egyptians, and bring them again into the land of Pathros,* [See *Geneſ.* 10. on *verſ.* 14] *into the land of their merchandiſe.* [Where they were wont to drive their trade in buying and ſelling. Others, *converſe, habitation*; the meaning is, their own countrey] *and they ſhall be there a baſe kingdom.* [Under the monarchy of the Perſians. Compare above *chap.* 17. 14.]

15 *And it ſhall be baſer then (other) kingdoms, neither* (ſhall it) *exalt it ſelf any more above the heathen: for I will diminiſh them, that they ſhall not rule over the heathen.*

16 *And it ſhall be no more a confidence unto the houſe of Iſrael, to cauſe* (their) *iniquity to be remembred,* [To wit, the iniquity which they committed in trading with the Egyptians, and otherwiſe of old had brought away from thence. See above *chap.* 21. 24. with the Annotat. and further *chap.* 8. 10, 14. and 23. 19, 20, 21.] *when they look after them:* [Or, *when they looked after them*: to wit, the Egyptians; not truſting in me, but in the Egyptians, and ſo conſequently departing from me: whereby they would give me occaſion to remember the one with the other, and to puniſh them for the ſame. See *Geneſ.* 8. on *verſ.* 1.] *but they ſhall know that I am the Lord LORD.*

17 *Moreover, it came to paſs in the ſeven and twentieth year,* [See *verſ.* 1.] *in the firſt (moneth)* [Called *Niſan,* in the eccleſiaſtical year; *Thiſri,* in the civil] *on the firſt* (day) *of the moneth; (that) the word of the LORD came unto me, ſaying:*

18 *Child of man, Nebuchadrezar the King of Babel cauſed his army to ſerve a great ſervice againſt Tyrus;* [See above *chapters* 26, 27, 28.] *all heads* [Heb. *headſide*] *are grown bald,* [that is, his ſouldiers were grown bare and poor, tired and worn out by the long and tedious ſiege of Tyrus, which laſted, as ancient hiſtories report (*Joſephus cont. Appi. lib.* 1.) thirteen years together] *and all ſides are plucked up:* [or, *all ſhoulders are peeled,* by the carrying of burdens] *and neither he nor his army have had any wages for Tyrus, for the ſervice that he ſerved againſt it.*

19 *Therefore thus ſaith the Lord LORD; Behold, I will give the land of Egypt unto Nebuchadrezar the King of Babel, and he ſhall carry away her* [The land of Egypts] *multitude,* [or, *common people,* or *plenty, riches.* See of the Hebrew word, *Pſal.* 37. on *verſ.* 16. *Jerem.* 46. on *verſ.* 25. So below *chap.* 30. 4, 10, 15. and 31. 2, 12, 16, &c.] *and ſpoil her ſpoil, and prey her prey, and it ſhall be the wages for his army.*

20 *(For) his wages,* [Compare *Jerem.* 22. on *v.* 13.] *becauſe he ſerved againſt her,* [The city of Tyrus] *have I given him the land of Egypt, becauſe they wrought* [See of ſuch uſe of the Hebrew word, *Ruth* 2. on *ver.* 19. *Prov.* 31. on *verſ.* 13.] *for me,* [not that Nebuchadrezars and his ſouldiers aim was to obey the true God of Iſrael in this, (who are called *wicked,* below *chap.* 30. 12.) but becauſe God by his ſecret providence uſed them for the execution of this his judgement, as it were for his own ſervice. See *Jerem.*

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25. on *verſ.* 9. Although it may be that Nebuchadnezar having heard of *Ezekiels* prophecy (as being made in Babylon) by Gods direction and government, did the more victoriouſly his intent and purpoſe. Compare *Jerem.* 40. 2, 3.] *ſaith the Lord LORD.*

21 *In that day will I cauſe the horn of the houſe of Iſrael to bud forth,* [That is, cauſe the honour and reſpect of my Church again to ſpring up (as herbs or plants ſpring up out of the earth) in the midſt of their captivity, ſo as that ye ſhall dare boldly ſpeak of me and my works, even in Babel, and ſpread abroad my praiſe there, as followeth: for which purpoſe queſtionleſs God uſed both the accompliſhment of ſuch prophecies as theſe, and alſo the grace and favour, dignity and renown of Daniel and his companions. See *Dan.* 2. 46. and 3. 29. and 4. 37. and 5. 29. Or, it may be taken in general as a prophecy concerning the grace and mercy that God is wont to ſhew unto his Church after great troubles and afflictions, as this in Babel was, whereby he giveth them occaſion to extol his holy name in publick] *and* (I will) *give thee the opening of the mouth* [See *Pſal.* 51. 17. *Prov.* 31. 9. and above *chap.* 16. 63. and below *chap.* 33. 22. *Eph.* 6. 19. with the Annotat.] *in the midſt of them*; [The Babylonians] *and they ſhall know that I am the LORD.*

CHAP. XXX.

Two Propheci.s more; the one concerning the deſtruction of all Egypt, and all her helpers and confederates round about, verſ. 1, 2, 3, 4, *&c. the other concerning the breaking of the arm of their King, and the ſtrengthening of the King of Babels arm againſt him; as alſo concerning the ſcattering of the Egyptians among the nations,* 20.

FUrthermore, *the word of the LORD came unto me, ſaying:*

2 *Child of man, propheſie and ſay; Thus ſaith the Lord LORD: Howl, Ah that day!* [The time of puniſhments and plagues. See *Pſal.* 37. 13. *Joel* 1. 15. with the Annotat.]

3 *For the day is near; yea the day of the LORD is near: a cloudy day;* [Heb. *day of cloud.* See *Joel.* 2. 2. with the Annotat.] *it ſhall be the time of the heathen.* [That is, the time that is appointed for their puniſhment. Or, the time wherein the heathen ſhall deſtroy Egypt. Compare above *chap.* 22. 3. with the Annotat.]

4 *And the ſword ſhall enter into Egypt, and there ſhall be great pain in Ethiopia,* [They ſhall be in ſuch a ſtrait by reaſon of all kind of miſery, as a woman that is in travel. So *verſ.* 9. Of *Ethiopia* ſee above *chap.* 29. 10. and below *verſ.* 5, 9. Heb. *Caſch*] *when the ſlain ſhall fall* [Heb. *the ſlain ſhall, &c,* in the ſingular number] *in Egypt: for they* [The Chaldeans] *ſhall take away her multitude,* [Meaning the plenty, or the multitude of Egypt, as above *chap.* 29. 19. and below *verſ.* 10.] *and her foundations ſhall be broken down.*

5 *Ethiopia, and Put, and Lud,* [As above *chap.* 27. 10. That is, the Ethiopians, Puteans, and Lydians] *and all the mingled heap,* [See *Jerem.* 25. on *verſ.* 20.] *and Cub,* [This is held to be a country in Lydia lying near Egypt] *and the children of the land of the covenant,* That is, the other confederates of the Egyptians, or a certain neighbouring people, that were in a ſtrait ſtrict league and fellowſhip with the Egyptians. Some underſtand the Jews, that had formerly inhabited *the land of Canaan,* which was given them by Gods *covenant,* and were fled into Egypt, and it may be had ſerved the King of Egypt in his war againſt his enemy- See *Jerem.* 43. 17. and 44. 27. and compare the phraſe *children of the land,* with *Job* 1. 3. and above *chap.* 16. 28. and ſee the Annotat. there] *ſhall fall with them* [The Egyptians] *by the ſword.*

6 *Thus ſaith the LORD, Yea they ſhall fall that ſupport Egypt;* [That is, all her helpers, as *verſ.* 8.] *and the pride* [Or *haughtineſs, pomp, highneſs*; alſo *excellency, eminency.* So below *verſ.* 18.] *of her* [Egypts] *power ſhall come down: from the tower of Schene* [See above *chap.* 29. on *verſ.* 10.] *ſhall they fall in it* [In Egypt] *by the ſword, ſaith the Lord LORD.*

7 *And they ſhall be deſolate in the midſt of deſolate countreys:* [See above *chap.* 29. 12.] *and their cities ſhall be in the midſt of deſolate cities.*

8 *And they ſhall know that I am the LORD, when I ſhall have laid a fire in Egypt* [To wit, a fire of war, miſeries and plagues, (See above *c.* 28. on *ver.* 18. and *Job* 15. on *verſ.* 24. *Jerem.* 49. 27. *Amos* 1. 4, *&c.*) whereby Egypt ſhall be conſumed. So below *verſ.* 14, 16.] *and all her helpers ſhall be broken in pieces.*

9 *In that day ſhall there meſſengers go forth from before my face in ſhips, to make careleſs Ethiopia* [Heb. *Caſch of ſecurity,* or *of confidence*; to wit, that ſecure and careleſs Ethiopia, that is, the Ethiopians] *afraid:* [That is, I will order the matter ſo as that the news of the Chaldeans inrode or falling into Egypt ſhall be carried over into Ethiopia. God ſpeaketh here as a Judge ſitting upon his judgement-ſeat in Egypt, and governing this whole buſineſs [*and there ſhall be great pain among them,* [To wit, among the Ethiopians; as above *verſ.* 4.] *as in the day of Egypt*; [As there was in Egypt, when it was deſtroyed, above *verſ.* 4. Or, (as ſome) when God ſmote the firſt-born in Egypt, *Exod.* 12. 29, 30.] *for lo, it cometh.* [That is, it ſhall certainly come. Or, *it* (the aforeſaid pain) ſhal come upon them]

10 *Thus ſaith the Lord LORD; Yea I will make the multitude* [Or, *noiſe and ſtir.* See above *chap.* 29. on *verſ.* 19. and here *verſ.* 4.] *of Egypt to ceaſe, by the hand* [That is, by the power, or miniſtry] *of Nebuchadrezar the King of Babel.*

11 *He and his people with him, the moſt tyrannical of the heathen,* [As above *chap.* 28. 7.] *ſhall be brought* [By my ſecret providence. See above *chap.* 29. 19, 20.] *to deſtroy the land: and* (they) *ſhall draw out* [Heb. *empty,* or *make empty, or vain*: as above *chap.* 28. 7.] *their ſwords againſt Egypt, and fill the land with the ſlain.*

12 *And I will make the rivers* [See above *chap.* 29. on *verſ.* 3.] *drineſs, and ſell the land into the hand of the wicked:* [That is, deliver, or give it into their hand and power, as ware that is ſold is delivered into the hand and power of the buyer. See above *chap.* 29. 19. and *Pſal.* 44. 13. *of the wicked*; that is, of the Chaldeans, who were indeed in this matter as Gods miniſters and executioners of his judgements, but were of themſelves *wicked,* and intended nothing elſe, but to ſatisfie their own luſts, by doing miſchief, and by violence and oppreſſion; whoſe wickedneſs God made uſe of for to execute his holy and unblameable judgements upon the Egyptians. Compare above *chap.* 29. on *verſ.* 20. and ſee 2 *Sam.* 12. on *verſ.* 12.] *and I will make the land waſte, with the fulneſs thereof,* [The gifts, wherewith God had endued, enriched, and adorned Egypt. Compare *Pſal.* 24. 1.] *by the hand of ſtrangers; I the LORD have ſpoken it.*

13 *Thus ſaith the Lord LORD; I will alſo deſtroy the dung-gods,* [See *Levit.* 26. on *verſ.* 30.] *and cauſe the idols of nought* [Heb. *Elilim*; that is, *meer nothing.* See *Levit.* 19. *ver.* 4.] *to ceaſe out of Noph:* [See *Iſa.* 19. 13. *Jerem.* 44. 1. and below *ver.* 16.] *and there ſhall be no more a Prince out of the land of Egypt, and I will put a fear in the land of Egypt.*

14 *And I will make Pathros* [See *Ge.* 10. on *v.* 14. *Je.* 44. 1. & above *c.* 29. 14.] *deſolate, & lay a fire in Zoan,* [See *Numb.* 13. on *ver.* 22. *Pſal.* 78. on *ver.* 12.] *and I will exerciſe judgements in No.* [See *Jer.* 46. on *ver.* 25]

15 *And I will poure out my fury* [See *Job* 18. on *ver.* 21. *Pſal.* 79. on *ver.* 6.] *upon Sin,* [ſome hold this to be *Peluſium,* in the uttermoſt borders of Egypt, agreeing with the names of the wilderneſs of *Sin,* and of mount *Sinai*] *the ſtrength of Egypt, and I will cut off the multitude of No.* [Compare *Jerem.* 46. 25.]

16 *And I will lay a fire in Egypt; Sin ſhall have very great pain,* [Heb. as if one ſhould ſay, *ſhall ſuffering pain ſuffer pain*] *and No ſhall be ſplit,* [Heb. *ſhall be to be ſplit*] *and Noph ſhall be daily ſore diſtreſſed.* [Heb. (ſhall be) *daily,* or *by day, in the day-time diſtreſſes,* Others, *by the daily diſtreſſers*]

17 *The young men of Aven,* [This is held to be *On,* which ſome conceive to be *Heliopolis,* that is, *the city of the ſun.* See *Gen.* 41. 45.] *and Pi-Beſſeth* [this is held to be *Bubaſtis* or *Bubaſtus,* where the Idol *Diana* was worſhipped] *ſhall fall by the ſword, and the* (*daughters*) [this word is here inſerted from the oppoſition. Heb. *they.* Others, *theſe* (cities) *ſhall &c.* That is, the inhabitants of theſe cities, or the dependent adjoyning cities and villages, as in the next verſe] *ſhall go into captivity.*

18 *And at Tachpanhes* [Heb. here *Thechappanhes.* See *Jerem.* 2. 16. and 43. 7, 8. with the Annotat.] *the day ſhall be darkened,* [or *withheld, hindered*] *when I ſhall break there the yoke of Egypt* [or *axeltrees, cords,* wherewith or whereunto the yoke is made faſt: Underſtand the burden of bondage which they laid upon other nations, and ſee *Jerem.* 27. on *ver.* 2.] *and the pride of her power* [As above *ver.* 6.] ſhall ceaſe in her: [*Tachphanhes*] *a cloud ſhall cover her,* [See above *ver.* 3.] *and her daughters* [As *ver.* 17. Others underſtand the dependent cities and villages; that is, the inhabitants thereof. See 2 *Kings* 19. on *ver.* 21.] *ſhal go into captivity.*

19 *Thus will I exerciſe judgements in Egypt: and they ſhall know that I am the LORD.*

20 *Alſo it came to paſs* [Others, *it was come to paſs*] *in the eleventh year,* After Jojachins or Jechonias carrying away. See above *chap.* 1. 2. and below *chap.* 33. 21. Hence is gathered, that in the writing and joyning together of theſe propheſies there is not followed the order of time; but the connexion and likeneſs of the things that are treated of. Compare above *chap.* 29. 17. and *Jerem.* 35. on *ver.* 1.] *in the firſt* (*moneth*), *on the ſeventh* (*day*) *of the moneth,* (*that*) *the word of the LORD came unto me, ſaying:*

21 *Child of man, I have broken the arm of Pharaoh King of Egypt;* [That is, I have made him weak and impotent, by the diſcomfiture of Pharao-Necho by Charchemis, *Jerem.* 46. 2. *&c.* (of which overthrow ſome underſtand this) after which the Kings of Egypt were not able to effect any matter of weight or concernment. Compare the following figurative words with *Jerem.* 46. 11. Others underſtand it of Pharaoh Hoprah, & his overthrow by the Cyrenians] *and lo it* [Pharaohs arm] *ſhall not be bound up, by laying plaiſters upon* (it), *by putting a roller upon* (it), *to bind it up, to make it ſtrong, that it may hold the ſword.*

22 *Therefore thus ſaith the Lord LORD, Behold I* (*will be*) *upon Pharaoh* [See above *chap.* 29. 3.] *the King of Egypt, and will break his arms,* (*both*) *the ſtrong one and the broken one*: [that is, all his ſtrength, as well that which is left as that which is already decayed] *and I will cauſe the ſword to fall out of his hand.*

23 *And I will ſcatter the Egyptians among the heathen: and will diſperſe them in the lands.* [As above *chap.* 29. 12. and below *ver.* 26.]

24 *And I will ſtrengthen the arms of the King of Babel, and give my ſword into his hand;* [As above *chap.* 12. 9. and here in the next verſe, and below *chap.* 32. 10. See *Jerem.* 47. on *ver.* 6.] *but I will break Pharaohs arms* (ſo) *that he ſhall lament before his face* [or ſhall *ſigh, howl, grone* before the face of the King of Babel. See of the Hebrew word *Job* 24. on *verſe* 12.] *as a deadly wounded man lamenteth.* [Heb. *ſhall wail the wailings,* or *ſighings of a deadly wounded man.* Compare above *chap.* 26. 15.]

25 *Yea I will ſtrengthen the arms of the King of Babel, but the arms of Pharaoh ſhal fall down:* [All his ſtrength & courage ſhall fail him] *and they ſhal know that I am the LORD, when I ſhal have given my ſword into the hand of the King of Babel, and he ſhall have ſtretched it out upon the land of Egypt.*

26 *And I will ſcatter the Egyptians among the heathen, and will diſperſe them in the lands: thus ſhall they know that I am the LORD.*

CHAP. XXXI.

The time of this propheſy, ver. 1 *wherein God preſenteth before the eyes of King Pharaoh and his people, the eminency, glory, and pride of the King and kingdom of Aſſyria, under the parable of an high fair Cedar-tree,* 2, 3, *&c. and their ruine becauſe of their pride and haughtineſs,* 10, 11, *&c. for an example to all others,* 14 *and that it ſhall fare juſt ſo with Pharaoh and his people,* 10, 18.

ALſo *it came to paſs in the eleventh year,* [After the tranſportation of Jojachin. See above *chap.* 1. 2, *&c.*] *in the third* (*moneth*), *on the firſt* (day) *of the moneth,* (*that*) *the word of the LORD came unto me, ſaying:*

2 *Child of man, ſay unto Pharaoh the King of Egypt, and to his multitude,* [That is, all his people] *Whom art thou like in thy greatneſs?* [as if God ſhould ſay; Doſt thou imagine that there was never any one like unto thee, and that therefore nothing can hurt thee? take notice of the great and mighty monarch of Aſſyria, and ſee what became of him, and look thou to fare alike, as followeth. Compare *Iſa.* 29. 13.]

3 *Behold Aſſur* [The King of Aſſyria] *was a Cedar* [that is, was like unto a Cedar-tree] *on Libanon, fair in branches, ſhadowy in leaf,* [or *ſhadowing, making a ſhadow* (with his) *ſprigs* or *branches*: alſo *a ſhadowing foreſt,* or *wood,* as the Hebrew word hath the ſignification of *foreſt* and *ſprigs, branches,* or *leaf*] *and high of ſtock,* [*chap.* 17. 6.] *and his top was between the cloſe broughs.* [by this whole figurative ſpeech is ſignified the greatneſs, glory, and power of the Aſſyrian Monarchy. See *Judg.* 9. on *ver.* 15. and compare *Pſal.* 80. 9. above *chap.* 17. 3, 22, 23. *Dan.* 4. 10. *&c.*]

4 *The waters made him great,* [That is, the ſituation and affluence that I afforded him of all things that might ſerve to increaſe his eſtate. Compare above *chap.* 17. 5, 8. and 19. 10. *&c.* and below *ver.* 9.] *the deep* [that is, deep waters great depths] *made him high: the ſame* [deep, or depth] *went with her ſtreams round about his planting,* [As above *chap.* 17. 7.] *and ſent out her conduits unto all the trees of the*

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field. [that is, he communicated of his abundance and superfluity to other Kings that were less then he, and prospered by his means]

5 *Therefore his flock came higher then all the trees of the field: and his boughs became manifold, and his branches long, because of the great waters,* [See *ver.* 4.] *when he shot forth.* [cast forth his branches, and spread himself abroad. Compare above *chap.* 17. 6. or, *when he budded forth:* or *got buds,* or *blossoms*]

6 *All the fowls of heaven made their nests in his boughs, and all the beasts of the field brought forth their young under his shadow:* [Heb. *all fowl made their nests,* and so *all beasts did cast their young,* or *brought forth their young*: that is, all manner of, or many nations were under his command and dominion. So *Dan.* 4. 12.] *and all great nations sate under his shadow.* [Defence or protection, addressing themselves unto him. *Psal.* 9. 1. So below *ver.* 17.]

7 *Thus was he fair in his greatness, (and) in the length of his branches: because his root was by great waters.*

8 *The Cedars in the garden of God did not darken him,* [That is, other Kings or Princes, though they were also great and glorious like the Cedars of a Paradise as the first was, could not darken or hide his lustre or brightness: as the sun darkeneth the shining of the other stars in the day-time, so did he darken all the lustre and brightness of other Kings and Princes. Compare above *chap.* 28. 13. and below *ver.* 9, 16.] *the fir-trees were not like his boughs, and the chesnut-trees were not like his branches: no tree in the garden of God was like unto him in his beauty.* [Heb. *every tree was not, &c.* that is, no tree was &c. See 1 *King.* 11. on *ver.* 34. So below *ver.* 14.]

9 *I had made him (so) fair by the multitude of his branches, that all the trees of Eden that were in the garden of God, envied him.*

10 *Therefore thus saith the Lord* LORD; *Because thou hast exalted thy self for (thy) flock:* [Compare *ver.* 14. This may be taken for a speech directed to the Assyrian, of whom God immediately (as elsewhere) speaketh again in the third person: or as an abrupt speech unto Pharaoh, the consummation whereof followeth below *ver.* 18. As if God should say, because thou so exaltest thy self, see now (I pray) what the Assyrian also did, and how I punished him for it, *&c.*] *yea he did* put up [Heb. *gave.* Compare (concerning the use of the Hebrew word, which according to the nature and quality of things admitteth of various significations) 2 *Sam.* 18. on *ver.* 9. and above *chap.* 27. 12, &c. So *ver.* 14.] *his top above the midst of the close boughs,* [Heb. as if one should say *the betweenness, &c.* that is, he excelled among, and exalted himself above other Kings, Lords, Princes, *&c.* Compare above *chap.* 19. 11.] *and his heart was lifted up because of his height:*

11 *Therefore I delivered him into the hand of the mightiest of the heathen:* [Into the power of the King of *Babel, Berodach,* or *Merodach-Baladam,* and also Nebuchadnezzar, who transferred the Assyrian Monarchy (whereof *Esar-haddon,* the son of Sennacherib, is held to have been the last King. See 2 *King.* 19. on *ver.* 37. and of that Berodach, 2 *King.* 20. on *ver.* 12.) to the Babylonians] *(that) he may handle him exactly:* [Heb. *doing he may do it to him, dealing deal with him,* or *did, dealt he with him,* as some. Some understand this phrase thus, *according to his desire,* or *according to his pleasure, according as he ought to be dealt with*] *I drave him out for his wickedness.*

12 *And strangers, the most tyrannical of the heathen* [As above *chap.* 28. 7.] *cut him off, and left him:* [here followeth a figurative description of the ruine of the Assyrian Monarchy] *his branches fell upon the mountains in the valleys* [as in great overthrows all places, both mountains and valleys, are wont to be ful of slain men and plunder] *and his grafts were broken by all the streams of the land,* [or of the earth] *and all the nations of the earth went down from his shadow, and left him.*

13 *All ye fowls of the heaven dwell upon his stock that is fallen down,* [Or *fallen stock.* Heb. *fall*; that is, other nations took his kingdome, possessed it, and laughed him to scorn] *and all the beasts of his field were upon his branches.* [Heb. *every fowl, every beast &c.* as above *ver.* 10.]

14 *That no trees by the waters may exalt themselves for their stock,* [Heb. *all the trees of the water,* or *of the waters may not &c.* Compare above *ver.* 8. and so in the sequel] *neither put up their top above the midst of the close boughs,* [As above *ver.* 10.] *neither any (trees) that drink water,* [that is, those that are filled with all plenty by my blessing, and suffer no want. So *ver.* 16. Compare above on *ver.* 4, 8.] *may stand upon themselves because of their height:* [this phrase is also usual in our language, for *trusting in ones self,* or lifting up the hand high; the contrary whereof is to walk humbly before God. Compare the phrase with below *chap.* 33. 26. The meaning is, that God would make this great Monarchy an example of his justice, that it might be a warning unto all great and mighty men on earth, and here especially unto Pharaoh, to the end that no man might lift up himself against him, *and* be wicked, lest by like sins he fall into like plagues, which he shall not be able to avoid by any humane power] *for they are all delivered unto death, to the lowermost* (parts) *of the earth,* [Heb. *the lowermost earth*; or *the earth that is beneath.* So *ver.* 16, 18.] *in the midst of the children of men,* [that is, among the common, or meaner sort of people. See *Psal.* 4. on *ver.* 3.] *to them that go down into the pit.*

15 *Thus saith the Lord* LORD, *In the day when he went down to hell,* [See of the Hebrew word *Sheol, Gen.* 37. on *ver.* 35. So *ver.* 16. 17, 18. and below *chap.* 32. 21, 22. and the sequel there. By comparing of which places, (as also of the former verse) it appeareth that it is here taken for the *grave,* with the adhering miserable and reprochful condition of the deceased wicked ones in hell] *I caused a mourning, I covered the deep for him,* [that is, I put it in such a condition that it was as if it mourned. (So below *wrapped about*) See 2 *Sam.* 15. on *ver.* 30. See of the word *deep,* above *ver.* 4.] *and restrained the floods thereof,* [I withheld my temporal blessing] *and the great waters were stayed: and I made Libanon black for him,* [as if all the Cedars (that is, great ones) were in mourning. See *Psal.* 35. on *ver.* 14.] *and all the trees of the field were wrapt about for him* [this is a figurative description of the common terrour which God by this judgement of his upon the Assyrian, caused among all the great ones, and the nations that had prospered (as above) by his riches. Compare above *chap.* 27. 29. and the following verses there]

16 *I made the heathen to tremble at the sound of his fall, when I caused him to go down to hell with them that go down into the pit: and all the trees of Eden,* [See above *ver.* 8, 9.] *the choise and the best of Libanon, all (the trees) that drink water,* [As above *ver.* 14.] *comforted themselves in the lowermost* (parts) *of the earth.* [it is spoken figuratively, as if one should say; it was a comfort to them, that they had such a great companion with them in their sufferings. Compare *Isa.* 14. 8, 9, 10. with the Annotat. also above *chap.* 14. 22. and 16. 54. and *chap.* 32. 31, *&c.*]

17 *They also went down into hell with him, unto them that are slain by the sword: and they that had been his arm,* [That is, strength; that had hardened and upheld him] *(that) had sat under his shadow* [as above *ver.* 6.] *in the midst of the heathen.* [or thus; *with his arm* (that is, his kingdome) *under whose shadow they, &c.*]

18 *To whom art thou thus like in glory and gladness, among the trees of Eden?* [*Thou* O Pharaoh, that thinkest that there is none like unto thee. See above *ver.* 2.] *yea thou shalt be brought down with the trees of Eden* unto *the lowermost* (parts) *of the earth; thou shalt lie in the midst of the uncircumcised,* [See above *chap.* 28. on *ver.* 10.] *with them that are slain by the sword: that is Pharaoh,* [As if God should say, behold here a lively picture and pattern of this proud King Pharaoh: just so firm and sure is his condition, as this Assyrians was, and so shall he fare with all his pomp and pride] *and all his multitude.* [Understand this either of riches or people, or *with all his stir, rumour,* or *noise.* See above *chap.* 29. 19.]

CHAP. XXXII.

The time of the se prophesies, ver. 1, 17, *containing a lamentation for Pharaohs terrible fall by reason of his pride, cruelty, continual unquiet stirring and molesting of other people,* 2 *Also a Rhetorical description of his and his peoples ruine and descent unto the company of other uncircumcised, proud and tyrannical Rulers and nations,* 18.

ALso it came to pass in the twelfth year, [After the carrying away of Jojachin, above *chap.* 1. 2.] *in the twelfth month, on the first* (day) *of the moneth;* (that) *the word of the LORD came unto me, saying:*

2 *Child of man, take up a Lamentation,* [As below *vers.* 16.] *for Pharaoh King of Egypt, and say unto him; Thou wast like a young lion,* [Before thy power was diminished. See above *chap.* 30. on *vers.* 21.] *among the beathen:* [Heb. *of the heathen,* or *nations*; that is, thou wast *among,* or *towards them* like a young lion, fierce and cruel. Compare above *chap.* 19. 2, &c.] *and thou wast as a Sea-dragon in the seas,* [As above *chap.* 29. 3. That is, thou wast cruel, dreadful, stirring, both by land and by water] *and brakest forth in* [Or, *with*] *thy rivers,* [Thou didst put thy self forward, and didst glory in thy kingdom, as being mighty and rich by reason of the commodious situation of waters] *and troubledst the water with thy feet,* [Or, *trampledst upon the water*; to wit, of other nations; that is, their land, and trading: thou didst every where trust in thy self, and didst trouble other nations, stirring them up to rebellion, and hardening them in it] *and muddiedst their rivers.*

3 *Thus saith the Lord LORD; I will therefore spread out my net over thee,* [See above *chap.* 12. 13. and 17. 22. *Hos.* 7. 12. with the Annotat.] *by a congregation of many nations:* [that shall be in the army of the Babylonians] *they shall draw thee up in my net.* [Or, *with my net,* that I have spread out over thee for to catch thee]

4 *Then will I leave thee upon the Land,* [Compare above *chap.* 29. 5. with the Annotat.] *I will cast thee forth upon the open field:* [Heb. *the face of the field*] *and I will cause all the fowls of the heaven to dwell upon thee,* (I will) *satisfie the beasts of the whole earth with thee.* [Compare below *chap.* 39. 17, *&c.*]

5 *And I will give away thy flesh upon the mountains, and fill the valleys with thy height.* [This may be understood of Pharaoh himself, and his pride, compared with the great body of a Sea-dragon, *vers.* 2. Or, (as others) his slain multitude, wherein he formerly placed his eminency]

6 *And I will water* [Or, *give to drink*] *with thy blood* [The blood of thine own self, and of thy people that are slain] *the land wherein thou swimmest,* [that is, dost now domineer with thy guverment, like a Sea-dragon in the sea] (even) *to the mountains: and the streams shall be filled with thee.*

7 *And when I shall put thee out,* [As a candle, lamp, or fire is put out. Compare *Job* 18. *vers.* 5, 6. with the Annotat. 2 *Sam.* 14. 7. and 21. 17.] *I will cover the heaven, and make the stars thereof black: I will cover the Sun with clouds, and the moon shall not cause her light to shine.* [That is, I will by this judgement of mine fill the world with terrour, and clothe the whole universe as it were in mourning. Compare *Isa.* 13. 10. *Joel* 2. 30, 31. and above *chap.* 31. 5. also *Genes.* 15. 12. with the Annotat.]

8 *All the shining lights* [Heb. *lights of light*] *in the heaven, them will I make black for thy sake: and I will make* [Or, *bring.* Heb. *give, set*] *darkness upon thy land, saith the Lord LORD.*

9 *Moreover, I will trouble* [Or, *grieve, vex*] *the heart of many nations:* [By the tidings of the fall of this great king, and on the contrary, of the exaltation and greatness of the Babylonian. The Hebrew word (otherwise signifying anger) is also taken for *grief, trouble, sorrow, vexation, Psal.* 6. 8. and 10. 14. and 31. 10. *Eccles.* 7. 3. *Jerem.* 7. 19.] *when I shall bring thy breaking* [See *Jerem.* 4. on *vers.* 6. That is here, the news of thy ruine] *among the heathen, into the lands which thou hast not known.*

10 *And I will make many nations to be amazed at thee, and their kings shall be horribly afraid for thee, the hairs of their kings shall stand an end at thee,* [As above *chap.* 27. 35.] *when I shall shake* [Or *brandish*] *my sword* [as above *chap.* 30. 24.] *before their faces:* [Smiting and felling thee down by my sword as it were before their eyes, which will cause great fear and terror unto them, as followeth] *and they shall tremble every moment,* [Heb. *tremble in moments*] *every one for his* (own) *soul,* [That is, life, or person, for himself; fearing that it will cost them their lives. See *Genes.* 19. on *vers.* 17. and 12. on *vers.* 5.] *in the day of thy fall.*

11 *For thus saith the Lord LORD; the sword of the king of Babel shall come upon thee.*

12 *I will throw* (down) *thy multitude* [Compare above *chap.* 29. 19.] *by the sword of the champions, which are all of them together the most tyrannical of the heathen:* [As above *chap.* 28. 7.] *they shall destroy the pride* [or, *pomp, glory, excellency,* as above often] *of Egypt, and all the multitude thereof shall be wasted out.*

13 *And I will destroy all the beasts* [Heb. *beast,* or, *great cattel*] *from besides the great waters:* [So that none shall go and feed any more by the great waters] *and no foot of man shall trouble* [Compare above *chap.* 29. 11.] *them* [the waters: compare above *ver.* 2.] *any more, neither shall any hoofs of beasts trouble them.*

14 *Then will I cause their waters* [The waters of the other nations that were troubled by *Pharaoh,* above *vers.* 2.] *to sink, and I will cause their rivers to run like oyl,* [That is, I will quiet the tumults, and bring the land to rest, when I shall have cut off this *troubler of waters*; as the waters are calmed, and run softly and clearly when the tempest is over, and troubled filth is sunk down. Compare below

chap.

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chap. 34. 18.] ſaith the Lord LORD.

15 When I ſhall have made the land of Egypt a deſolation, and the land ſhall become deſolate of her fulneſs, [That is, ſhall be bereaved of all that wherewith it was formerly filled and adorned by God. Compare above chap. 19. 7.] when I ſhall have ſmitten all them that dwell therein: ſo ſhall they know that I am the LORD.

16 That is the lamentation, [Related in the former part of the chapter. See above verſ. 2.] and that ſhall they ſing lamentably [the word ſing is intended in the thing it ſelf: See 2 Chron. 35. 25. as the foregoing Hebrew word alſo ſignifieth a lamentation, from whence the Lamentations of Jeremia bear the name[the daughters of the heathen ſhall ſing it lamentably: [as the women in thoſe times were wont to ſing ſongs of triumph, and lamentations. See Jerem. 9. on ver. 17.] they ſhall ſing it lamentably, for Egypt and for all her multitude, ſaith the Lord LORD.

17 Moreover, it came to paſs in the twelfth year, [See above ver. 1.] on the fifteenth (day) of the moneth, [Meaning of the ſame twelfth moneth; as is expreſſed ver. 1.] (that) the word of the LORD came unto me, ſaying:

18 Child of man, lament for the multitude of Egypt, and cauſe her to deſcend, [That is, propheſie, tell her that ſhe ſhall be caſt down from her eſtate, and deſcend into the grave, &c. as followeth. See Jerem. 1. on ver. 10. and Ezek. 3. on ver. 8. Some underſtand it, as if God ſhould have ſaid, Conduct her to the grave, follow her as men do a corps, with mourning and lamenting, for a token that ſhe ſhall ſurely go down to the pit] (her) and the daughters of the ſtately heathen) [See of the Hebrew word rendred here ſtately, Pſal. 8. on ver. 2.] into the lowermoſt places of the earth, [Heb. the earth: or, the land of barrenneſs Compare above chap. 26. 19. and 31. 14. Lament. 3. 55. So below ver. 24.] with them that are gone down into the pit.

19 Above whom art thou in comelineſs? [That is, whom doſt thou excell in comelineſs or grace? The meaning is, doſt thou think that thou art fairer and comelier then all other kings, that I ſhould have more cauſe to favour thee then I have done them? As if he ſhould ſay, no: thou muſt go down to the pit as well as they] go down, and lay thy ſelf [Heb. properly be laid down, or, lying] with the uncircumciſed. [See above chap. 28. on ver. 10. and 31. on ver. 15. and ſo in the ſequel.]

They [To wit, the Egyptians] ſhall fall [or lie] in the midſt of them that are ſlain by the ſword: She [to wit, Egypt] is delivered to the ſword; [Others, the ſword is ordained, or appointed; to wit, to ſmite her. Compare above c. 30. 24, 25.] draw her along [others, they ſhall draw, drag her; to wit, down into the grave, and conſequently to the place of the wicked that are deceaſed] with all her multitude.

21 The mightieſt of the champions [Other Kings and Potentates that were dead before, and were gone down into the ſame place] ſhall ſeek to him, with his helpers, out of the midſt of hell: [as it were welcoming him and his people, and comforting themſelves by his coming and company, as is ſaid below of Pharaoh, v. 31. a figurative kind of mocking. Compare Iſa. 14. 9.] they are gone down, the uncircumciſed lie there, [others, they lie with the uncircumciſed] ſlain by the ſword.

22 Aſſur [Meaning Aſſyria; that is, the Aſſyrians, and principally the king. See above cha. 31. 3, &c.] there is with all her company her [his the king of Aſſyrias] graves are round about him: they are all ſlain, fallen by the ſword.

23 Whoſe graves are ſet in the ſides of the pit, and her company is round about her grave: they are all ſlain, fallen by the ſword, which cauſed terrour [by their inſolence, power, violence and oppreſſion. So in the ſequel, and above chap. 26. 17.] in the land of the living. [that is, here upon the earth, in this life. See Job 28. on ver. 13. and Pſal. 27. on ver. 13. So in the ſequel]

24 There is Elam [Meaning Perſia and Media, or a particular countrey therein. (See Gen. 10. on ver. 22. and 14. on ver. 1.) and principally the king thereof] with all her multitude, round about her grave: they [the Elamites] are all ſlain, the fallen ones by the ſword, which are gone down uncircumciſed unto the lowermoſt places of the earth; [as above ver. 18.] which had given their terrour in the land of the living; now they bear their ſhame with them that went down into the pit.

25 They have ſet her [Namely Elam] a bed in the midſt of the ſlain, among all her multitude; her graves are round about him; [The king of the Elamites] they are all uncircumciſed, ſlain by the ſword, becauſe terrour is given by them [Heb. their terrour is, or was given] in the land of the living; now they bear their ſhame with them that are gone down into the pit: he [the Elamite, or the kings of the Elamites] is laid [Heb. given] in the midſt of the ſlain.

26 There is Meſech, and Tubal, [See Gen. 10. on ver. 2.] with all her multitude; her graves are round about him: [the king of thoſe countreys] they are all uncircumciſed, ſlain by the ſword, becauſe they have given their terrour in the land of the living.

27 But they lie not with the champions, [Which having been righteous, were honourably and ſtately buried. On the contrary, thoſe were ſlain ignominiouſly, and dragged away. Others, ſhould not they (the Egyptians) lye by the champions, &c. Surely yea, for why ſhould they fare better then ſuch champions that are gone down to the pit?] that are fallen among the uncircumciſed: which are gone down to hell [that is, to the grave with their weapons, as followeth; but further, according to the ſoul, to the place of the damned] with their weapons of war, [in token of their valour: as is alſo uſual even at this day in the burying of valiant ſouldiers] they whoſe ſwords men have laid under their heads; [Heb. they have laid, &c. as often; that is, whoſe ſwords, according to the cuſtome of thoſe times and countreys, were buried under their heads after they were dead, as a badge and token of their valour] whoſe iniquity [that is, the puniſhment of their iniquity. See Levit. 5. on ver. 10. and above chap. 18. on ver. 20.] notwithſtanding is upon their bones, becauſe the terrour of the champions was in the land of the living. [thoſe whom none durſt touch in their life-time, becauſe of their power and dreadfulneſs, they muſt in and after their death bear the puniſhment of their iniquity, putrifying in their bodies, and in their ſouls ſuffering with other uncircumciſed and ungodly ones.]

28 Thou [Thou king Pharaoh] alſo ſhalt be broken in the midſt of the uncircumciſed, and ſhalt lie with them that are ſlain with the ſword.

29 There is Edom, [Idumea] her Kings, and all her Princes, which with their might are laid by them that were ſlain by the ſword: thoſe lie with the uncircumciſed, and with them that are gone down into the pit.

30 There are the mighty men [Or, Deputies, Lievtenants, Nobles, Princes. See Joſ. 13. 21. Heb. properly, poured upon, or anointed] of the North, [Of Syria, and thereabouts, as Tyrians, and Zidonians, (as followeth) that lay all North-ward from Egypt] they all, and all the Zidonians, [Heb. Zidonian. See above cha. 28. 21.] which are gone down with the ſlain being

being aſhamed becauſe of their terrour, [which they cauſed unto others] (which proceeded) from their power, [or, becauſe of their power, becauſe they were not able to ſave themſelves by it] and they lie uncircumciſed by them that are ſlain by the ſword, and bear their ſhame with them that are gone down into the pit.

31 Pharaoh ſhall ſee them, [Compare above v. 21.] and comfort himſelf over all his multitude; [As having companions with him in his miſery and ſhame. See above chap. 31. 16.] they that are ſlain by the ſword of Pharaoh, and all his army, ſaith the Lord LORD.

32 For I have (alſo) given my terrour in the land of the living: therefore ſhall he be laid in the midſt of the uncircumciſed by them that are ſlain by the ſword; Pharaoh and all his multitude, ſaith the Lord LORD. [As if the Lord ſhould ſay: It will be once my time alſo, that I ſhall terrifie the world by my judgements, then will I aſſuredly execute my terrible judgements upon Pharaoh and his people. Others, when I ſhall cauſe my terrour, &c. then ſhall he, &c.]

CHAP. XXXIII.

By the parabl of a faithful watchman in the land, God ſheweth the Prophet his duty, and the duty of all faithful teachers, verſ. 1, &c. He ſheweth the murmurers and hypocrites among the captive Jews, that he dealeth well and juſtly with penitents, and backſliders, and defendeth the juſtice of his ways against their calumnies, 10. The Prophets tidings concerning the taking and deſtruction of the city of Jeruſalem, and propheſieth what ſhall become of thoſe that are left in the land, 21. Gods judgement upon the hypocritical flatterers and mockers of the Prophet, 30.

AND the word of the LORD came unto me, ſaying:

2 Child of man, ſpeak unto the children of thy people, [See above chap. 3. on verſ. 11.] and ſay unto them: When I bring the ſword [That is, in my juſt judgement ſend war, hoſtile invaſion, with all the conſequents or concomitants thereof] upon any land; [Heb. a land, when I ſhall bring the ſword upon, againſt, or, into it] and the people of the land take a man out of their ends, [That is plainly as much as out of or from among them; or out of their frontiers, uttermoſt borders, where the watchmen are commonly ſet, to heed all comings or approches of the enemy. See the diverſe uſe of this phraſe, Geneſ. 47. 2. Judg. 18. 2. 1 Kings 12. 31. alſo Geneſ. 19. 4. Iſa. 56. 11. in the Annotat.] and ſet him for a watchman for them:

3 And he ſeeth the ſword come [Heb. coming] upon the land, and bloweth with the trumpet, and warneth the people:

4 And one that heareth the ſound of the trumpet, heareth (indeed), but taketh no warning; and the ſword cometh, and taketh him away: his blood is upon his (own) head. [That is, he is the cauſe of his own deſtruction; or is guilty of his own deſtruction. Compare Lev. 20. 9. with the Annotat. and ſo in the ſequel]

5 He heard the ſound of the trumpet, but took no warning, his blood is upon him; but he that taketh warning, ſaveth his ſoul. [That is, life, or perſon, himſelf. See Geneſ. 12. 5. and 19. 17. with the Annotat.]

6 On the contrary, when the watchman ſeeth the ſword come, and bloweth not with the trumpet, ſo that the people is not warned; and the ſword cometh, and taketh away a ſoul [That is, a perſon, or ſome one, as above] from among them: he is (indeed) taken away in his iniquity, but his blood will I require at the watchmans hand. [As above chap. 3. 18. I indeed by my ſecret providence have juſtly ſent this puniſhment upon him; but that ſhall not excuſe this unfaithful watchman]

7 Now thou, O child of man, I have ſet thee for a watchman over the houſe of Iſrael: therefore thou ſhalt hear the word at my mouth, and warn them from me. [Compare this place with above chap. 3. 17, &c. and ſee the Annotat. there]

8 When I ſay unto the wicked, O wicked man, thou ſhalt die the death, and thou ſpeakeſt not, to warn the wicked from his way: that wicked man ſhall die in his iniquity, but his blood will I require [Or ſeek] at thine hand.

9 But when thou warneſt the wicked from his way, that he might turn from it, and he turneth not from his way: then ſhall he die in his iniquity, but thou haſt delivered thy ſoul.

10 Therefore, thou child of man, ſay unto the houſe of Iſrael; Thus ye ſpeak, ſaying, Seeing our tranſgreſſions and our ſins are upon us, [That is, we bear the puniſhments thereof. Compare above chap. 32. 27. and ſee Levit. 5. on verſ. 1.] and we languiſh in them, [According to Gods threatnings. Compare above c. 24. 23. See there] how ſhould we then live? [As thou doſt promiſe us we ſhall: but (as if they ſhould ſay) we find the contrary indeed. Thus they murmured at the plagues of God, without minding their repentance, and upon condition whereof promiſes of life were made]

11 Say unto them, (As true as) I live, ſaith the Lord LORD, If I have pleaſure in the death of the wicked! [An abrupt kind of ſpeech uſual in oaths. See Numb. 14. on verſ. 23. As ye conceive and complain, that I take delight in killing you, though ye ſhould turn from your wickedneſs; as if it were all one to me, whether ye did repent, or not; how ye behave your ſelves, whether well, or ill, ye are ſure notwithſtanding to ſuffer; as wicked murmurers and hypocrites are wont to ſpeak. Compare above chap. 18. 23. with the Annotat.] But therein (have I pleaſure) that the wicked turn from his way, and live: Turn ye, turn ye from your evil wayes, [As if God ſhould ſay, that is the thing therein ye are wanting, that ye all continue in your wickedneſs, and yet murmur againſt my plagues, whereas ye ought to repent and turn from your ſins] for why ſhould ye die, O houſe of Iſrael? [As if he ſhould ſay, how is it that ye continue ſo ſottiſh, as that ye bring your own deſtruction upon your ſelves by your impenitency? if ye will go on as ye have begun, nothing elſe can betide you, but that you muſt needs dye and periſh in your perverſneſs; think upon this ſeriouſly, for your own good.]

12 Thou then, O child of man, ſay unto the children thy people, The righteouſneſs of the righteous [See above chap. 3. 20. and 18. 24. with the Annotat.] ſhall not deliver him [the aforeſaid righteous man that is onely ſo in name and in account, but not in deed and in truth] in the day of his tranſgreſſion; [or, of his backſliding] and as for the wickedneſs of the wicked, he ſhall not fall [that is, periſh through my judgements, whereof here is properly ſpoken. See Gen. 14. on ver. 10.] for it in the day when he turneth from his wickedneſs: neither ſhall the righteous be able to live by that (his righteouſneſs) [mentioned ver. 12.] in the day when he ſinneth.

13 When I ſay unto the righteous, that he ſhall ſurely live [Heb. living live; [Upon condition of ſincerity and perſeverance unto the end] and he truſteth in his own righteouſneſs, and committeth iniquity; then all his righteouſneſs ſhall not be remembred, but in his iniquity that he committeth therein ſhall he die.

14 Alſo when I ſay unto the wicked, thou ſhalt dye the death: [Heb. dying die, if thou repent not] and he

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he turneth from his ſin, and doth judgement and juſtice:

15 The wicked reſtoreth the pledge, [As above chap. 18. 7.] he payeth that he had robbed, [See Exod. 22. 4. Levit. 6. 1, 4. Num. 5. 6, 7.] he walketh in the ſtatutes of life, ſo that he committeth no iniquity; he ſhall ſurely live, [Heb. living live. So in the next verſe] he ſhall not die.

16 All his ſins that he hath ſinned ſhall not be remembred unto him: [See Pſal. 79. on verſ. 8.] he hath done judgement and juſtice, he ſhall ſurely live.

17 Yet the children of thy people ſay, The way of the LORD is not equal: whereas indeed their own way is not right. [Compare above chap. 18. 25, 29. with the Annotat.]

18 When the righteous turneth away from his righteouſneſs, and doth iniquity; then he ſhall die in it.

19 And when the wicked turneth from his wickedneſs, and doth judgement and juſtice; then he ſhall live in it.

20 Yet ye ſay the way of the LORD is not right: I will judge you every one according to his waies, O houſe of Iſrael. [This is a ſhort and pithy divine concluſion of this whole diſpute between God and his impenitent murmuring people]

21 And it came to paſs in the twelfth year of our captive-carrying away, [With Jojachin, or Jechonia. Compare above chap. 1. 2. and 24. 1. and below chap. 40. 1. Jerem. 29. 10. with the Annotat.] in the tenth (month), [In the Eccleſiaſtical year called Tebeth, anſwering to our December and January: after that Jeruſalem was conquered by the King of Babel, on the ninth day of the fourth moneth of the former year, in the nineteenth year of his reign, and his chief captain Nebuzaradan had entred into it on the ſeventh day of the fifth moneth, 2 Kings 25. 3, 8. Jerem. 39. 2.] on the fifth (day) of the moneth (that) one that had eſcaped out of Jeruſalem came unto me, [according to Gods prediction, above chap. 24. 26.] ſaying, the city is ſmitten. [Jeruſalem is taken and deſtroyed, and many of the inhabitants are ſlain. So 1 Sam. 30. 1. 2 Sam. 15. 14. 2 Kings 9. 13. 1 Chron. 20. 1. and below chap. 40. 1. Compare Jer. 43. 11. and 46. 13. and 47. 1, &c.]

22 Now the hand of the LORD had been upon me [See above chap. 1. on ver. 3.] in the evening before that eſcaped one came, and had opened my mouth until he [the foreſaid meſſenger, or bringer of tidings] came to me in the morning: ſo my mouth was opened, and I was no more dumb. [As was alſo foretold by God, above chap. 24. 26. Compare chap. 3. 26. with the Annotat.]

23 Then the word of the LORD came unto me, ſaying:

24 Child of man, the inhabitants of thoſe waſt places in the land of Iſrael [To wit, the inhabitants left in deſolate Canaan, after that Jeruſalem was deſtroyed, the greateſt part of the people carried away captive, & the land laid waſte by the Babylonians] ſpeak, ſaying; Abraham was but a ſingle (man), & poſſeſſed this land hereditarily: but we are many; the land is given to us for an hereditary poſſeſſion. [as if they had ſaid, God did not promiſe this land unto Abraham for himſelf alone, for he had no need of ſuch a great land as this is, neither did he ever inhabit it wholly himſelf, but for his children and poſterity, which we are: (Compare Iſa. 51. 2. Job 8. 33, &c.) and though we be now fewer in number then formerly, yet we are the right heirs, and ſhall indeed continue in it. So deſperately obſtinate were theſe men, though they ſaw the puniſhing hand of God before their eyes]

25 Therefore ſay unto them; Thus ſaith the Lord LORD; ye eat (fleſh) with the blood, [Contrary to the law, Gen. 9. 4. Levit. 7. 26. and 13. 10. and 19. 26. Deut. 12. 16. or ſhould ye &c? or becauſe ye eat blood: and ſo in the following words] and lift up your eyes unto the dung-gods, [See above chap. 18. 6.] and ſhed blood: and ſhould ye poſſeſs the land hereditarily? [as if God ſhould ſay, by no means: I have promiſed you the land upon condition of obedience, but your diſobedience is manifeſt, as the foregoing and following words do ſhew]

26 Ye ſtand [Or have ſtood] upon your ſword, [That is, ye truſt in your valour and skill in war, thinking thereby to abide in the land for ever: or you are ready with your ſwords, as thoſe that intend to offer violence to their neighbour. Compare the phraſe with above chap. 31. 14.] ye commit abomination, and defile [by unchaſtity and adultery] every one his neighbours wiſe: and ſhould ye poſſeſs the land hereditarily?

27 Thus ſhalt thou ſay unto them, Thus ſaith the Lord LORD; (As true as) I live), if they that are in the waſt places ſhall not fall, by the ſword, [a kind of oath, as above ver. 11.] and (if) I deliver (not) him that is in the open field, [Heb. face of the field] to the wild beaſts, to devour him, and (if) they that are in the forts and in the caves [where they think to hide and ſecure themſelves. See Judg. 6. 2. the Annotat.] ſhal (not) die by the peſtilence.

28 For I will make the land a deſolation and a terrour, [Or utter deſolation, or meer deſolation, or aſtoniſhment: or deſolation, and, or yea deſolation: the Hebrew word ſignifying to make deſolate, and to be aſtoniſhed, to be afraid, or affrighted. So below chap. 35. 3, 7.] and the pride of her ſtrength ſhall ceaſe: and the mountains of Iſrael [the hilly country of Iſrael] ſhall be deſolate, that non ſhall paſs through.

29 Then ſhall they know that I am the LORD when I ſhall have made the land a deſolation and a terrour, for all their abominations which they have committed.

30 And thou, O child of man, the children of thy people, they talk ſtill of thee by the wals, and in the doors of the houſes: [As neighbours are wont to talk together by the wals of the houſes, and at one anothers doors] and the one ſpeaketh with the other, every man with his brother, ſaying, come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they came unto thee as the people uſeth to come, [In multitudes into the holy congregation to hear the word of God. Heb. as the coming in of the people] and ſit before thy face, [Compare above chap. 8. 1.] (as) my people, and hear thy words, but they do them not: for they make flatteries with their mouth, [that is, they flatter thee, commending thy propheſies with hypocritical feigned geſtures, becauſe of the beauty thereof; as if they ſhould ſay, oh how well and excellently doth he ſpeak, &c. Others, they make them (words) pleaſant with their mouth; that is, they confeſs with their mouth that thy words are pleaſant, but, &c. the meaning being all one] but their heart walketh after their covetouſneſs.

32 And lo, thou art unto them as a ſong of loves, [Or ſweet love-ſong, that ſoundeth pleaſantly, or is full of pleaſantneſs] (as) one that is fair of voice, or that playeth well; [upon Muſick-inſtruments, as Pſa. 33. 3.] therefore they hear thy words, but they do them not.

33 But when that cometh, [Which thou haſt propheſied unto them from me] (lo, it will come) then ſhall they know that a prophet [a true propheſie ſent from God] hath been in the midſt of them.

CHAP. XXXIV.

A propheſy againſt the wicked ſhepherds of Gods people, ver. 1, 2, &c. God promiſeth that he will ſeek out his ſheep himſelf, deliver them, and feed them aright, and put a difference between ſheep and ſheep, rams and goats, 10 For which end he will raiſe up and ſend the chief ſhepherd and Prince of his Church, Jeſus Chriſt, under whoſe government his ſheep ſhall be bleſſed and happy, 23.

AND the word of the LORD came unto me, ſaying:

2 Child of man, propheſy againſt the ſhepherds of Iſrael: propheſie and ſay unto them, unto the ſhepherds; [The eccleſiaſtical and political Governours of my people. Compare this enſuing propheſy with Jerem. c. 23.] Thus ſaith the Lord LORD; Wo unto the ſhepherds of Iſrael that feed themſelves; ſhould not the ſhepherd feed the ſheep? [ought they not (being contented with a convenient maintenance) principally to mind their own flock? as if God ſhould ſay, ſurely they ought wholly ſo to do]

3 Ye eat the fat, [As from the ſheep there cometh milk, butter, cheeſe, &c. Compare Zach. 11. 16.] and clothe you with the wooll, ye kill [See of the Hebrew word Gen. 31. on ver. 54.] the fatted (cattel), (but) ye feed not the ſheep.

4 Ye ſtrengthen not the weak, [Meaning ſheep, and ſo in the ſequel] neither do ye heal that which is ſick, neither do ye bind up that which was broken, neither do ye bring again that which was driven away, neither do ye ſeek that which was loſt: [Heb. decaying, periſhing; that is, that which wandreth, goeth aſtray, and is in danger of periſhing. Compare Deut. 26. on ver. 5.] but ye rule over them with ſeverity, and with hardneſs and cruelty. Compare 1 Pet. 5. 3. alſo Exod. 1. 13, 14. and below ver. 27. Jerem. 22. 13, &c.]

5 So they are ſcattered becauſe there is no ſhepherd: [To feed them, and to provide for them aright: neither ſpiritual ſhepherd to feed them with ſound and wholeſome doctrine; nor corporal ſhepherd, to feed them with fatherly and kind government; but all was clean contrary: whereby the people became utterly corrupt in faith and life, and ſo incurred Gods ſore diſpleaſure, and conſequently were moſt pitifully plagued with all kind of miſeries: for all which the wicked ſhepherds were moſt of all guilty, as followeth] and they are become meat to all the wild beaſts of the field, ſeeing they were ſcattered.

6 My ſheep wander upon all the mountains, and upon every high hil: yea my ſheep are ſcattered upon the whole earth; [Or into all the land] and there is none that careth for them, nor any that ſeeketh them.

7 Therefore ye ſhepherds hear the word of the LORD:

8 (As true as) I live, ſaith the Lord LORD: If (I) not! [This is a ſpecial abrupt kind of ſpeech, very uſual in oathes, (as elſewhere often) which muſt be ſupplied from ver. 10. As if the Lord ſhould ſay: If I do not puniſh them! if I do not ſet my ſelf againſt them! &c. See Numb. 14. on ver. 13. the ſame is likewiſe very uſual in our own language (and in other languages alſo) both among good and bad men: If I do this or that: if I do not this or that, &c. then let me &c. Compare alſo Geneſ. 14. on ver. 23. &c.] becauſe my ſheep are become a prey, and my ſheep are become meat to all the wild beaſts of the field, becauſe there is no ſhepherd; and my ſhepherds care not for my ſheep; and the ſhepherds feed themſelves, but they feed not my ſheep:

9 Therefore ye ſhepherds hear the word of the Lord LORD:

10 Thus ſaith the Lord LORD; Behold, I (will be) upon the ſhepherds, [See of this phraſe above chap. 13. 8.] and will require my ſheep at their hand, [as above chap. 3. 18. See Gen. 42. on verſ. 22.] and will cauſe them to ceaſe from feeding the ſheep, [that is, I will depoſe them from their office, becauſe they have the bare name of ſhepherds, but are not ſuch indeed and in truth] ſo that the ſhepherds ſhall no more feed themſelves: and I will pluck my ſheep out of their mouth, ſo that they ſhall not be (any more) meat unto them.

11 For thus ſaith the Lord LORD; Behold I, yea, I will care for my ſheep, and will ſeek them out.

12 As a ſhepherd ſeeketh out his flock [Heb. according to the ſeeking of a ſhepherd, as elſewhere] in the day when he is in the midſt of his diſperſed ſheep; [all ſuch time as the flock is pitifully ſcattered, and he cometh to viſit it, and to ſee what is wanting, and where they might be, to bring them again together] ſo will I ſeek out my ſheep: and I will deliver them out of all places whither they are ſcattered in the day of the cloud and of darkneſs [that is, in the time of grievous miſeries, wherewith I have viſited them juſtly. Compare Joel 2. 2. with the Annotat.]

13 And I will bring them out from the people, and will gather them from the lands, & bring them into their (own) land: [Corporally, from Babel, &c. into the land of Canaan, and ſpiritually, to my Church by the Meſſiah, &c.] and I will feed them upon the mountains of Iſrael, by the ſtreames, and in all the inhabitable places of the land.

14 I will feed them upon a good paſture, and upon the high mountains of Iſrael [Heb. upon the mountains of the height of Iſrael] ſhall their fold be; there ſhall they lie down in a good fold, and ſhall feed (in) a fat paſture upon the mountains of Iſrael.

15 I will feed my ſheep, and I will cauſe them to lie down, ſaith the Lord LORD.

16 I will ſeek that which was loſt, and I will bring again that which was driven away, and I will bind up that which was broken, and I will ſtrengthen that which was ſick; but I will deſtroy the fat and the ſtrong: [That is, thoſe that by their riches and ſtrength are grown luxurious and wanton, rebelling againſt me, (as Deut. 32. 15.) and oppreſſing their brethren. Compare the phraſe with Pſal. 22. 30. Iſa. 5. 17. and 10. 16. Amos 4. 1. with the Annotat. &c.] I will feed them with judgement. [or I will feed them aright, diſcreetly. Compare Jerem. 10. on ver. 24]

17 For ye, O my ſheep, thus ſaith the Lord LORD: Behold I will judge between ſmall cattel and ſmall cattel, [Meaning of ſheep or goates. See Numb. 15. 11. Deut. 14. 4. and 17. 1, &c.] between the rams and the he-goats. [the meaning is, I will diſtinguiſh true believers from hypocrites that are in my Church, and will deliver them from the power and violence of falſe brethren. So below ver. 22. Compare above chap. 20. 37, 38. Matth. 25. 32, &c.]

18 Is it too little for you that you eat up the good paſture? will ye beſides tread down with your feet the reſidue of your paſtures? and will ye drink the waters that are ſunk, [Heb. the ſinking, or that which is ſunk of the waters, that is, the clear waters, whoſe mud is ſetled and ſunk down to the bottome. Compare above chap. 32. 14.] and foul the reſidue with your feet? [when ye have drunk enough pure and clear water your ſelves, then to foul the reſt for others? As if the Lord ſhould ſay, its a thing intolerable that ye enjoying my bleſſing in ſuch great plenty as ye do, yet are not contented therewith, but ye muſt needs alſo ſpoil and waſt that little remainder that

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should be for your poor and weak brethren.

19 *My sheep* then *shall they eat that which is troden down with your feet, and drink that which is fouled with your feet?* [it is spoken with detestation of the injustice of the thing. [Heb. *the treading down of your feet*, also *the fouling of your feet*]

20 *Therefore thus saith the Lord LORD unto* [Or of] *them: Behold I, yea I will judge between the fat small cattel, and between the lean small cattel.* [See above *vers.* 17.]

21 *Because ye thrust* [Heb. *push*] *with the side and with the shoulder, and push with the horns all the weak ones, til ye have scattered them abroad:*]That is, hurt them by pushing and crushing them, so that they are not able to subsist near you]

22 *Therefore I will deliver my sheep that they shall be no more a prey: and I will judge between small cattel and small cattel.*

23 *And I will raise u, one onely shepherd over them, and he shal feed them,* (*namely*) *my servant David.* [The Messiah, the Lord Jesus Christ, the son of David according to the flesh, and the Fathers servant according to his office of Mediatourship. See *Isa.* 42. on *ver.* 1. and further, 2 *Sam.* 22. on *ver.* 51. *Jer.* 23. on *ver.* 5. and 30. 9. and compare *Isa.* 40. 11. below *chap.* 37. 24. *Joh.* 10. 11, &c. Heb. 13. 20. 1 *Pet.* 2. 25. and 5. 4.] *he shall feed them, and he shall be a shepherd unto them.*

24 *And I the LORD will be a God unto them;* [That is, their Saviour. See *Gen.* 17. on *ver.* 7. *Levit.* 18. on *ver.* 2. and that by his Son, whom he hath given unto us to be our Priest, Prophet, and King] *and my servant David shall be a Prince* [Compare *Jos.* 5. 14, 15. *Isa.* 9. 5. *Acts* 5. 31.] *in the midst of them:* [Compare *Matth.* 18. 20. and 28. 20. *Revel.* 1. 13.] *I the LORD have spoken it.*

25 *And I will make a covenant of peace with them,* [See *Jerem.* 31. 31. See also *Gen.* 37. on *ver.* 14. and *Judg.* 6. on *ver.* 24. and compare *Isa.* 11. 6, 9. and 35. 9. *Jer.* 33. 6, 9. below *chap.* 37. 26. *Hos.* 2. 18.] *and will cause the evil beasts to cease out of the land: and they shal dwel safely* [Heb. *in safety* or *confidence*, as *ver.* 27, 28. and elsewhere often] *in the wildernesse, and sleep in the woods.*

26 *For I will make them,* [To wit, the wildernesse and woods wherein my sheep lie down, unto which the foregoing and the following words seem to have respect. Or *them*, to wit, my sheep] *and the places round about mine hil, a blessing:* [that is, so abundantly grace them with my divine blessing, that they shall be as it were a pure blessing, and a pattern thereof. Compare *Gen.* 12. 4. with the Annotat.. Spiritual blessings are here represented by corporal. Compare *Joel* 2. on *v.* 23.] & *I wil cause the showre to come down in his season; there shal be showres of blessing.*

27 *And the tree of the field shal yield her fruit, and the land shal yield her increase;* [Compare *Lev.* 26. 4.] *and they shal be safe in their land, and shal know that I am the LORD, when I shal have broken the draught-trees of their yoke.* [See *Jer.* 27. on *ver.* 2. and understand here the spiritual yoke of bondage under sin and Satan] *and plucked them out of the hands of those that caused themselves to be served of them.* [Or *that compelled them to serve.* See *Jer.* 22. 13. and 25. 14. with the Annotat.]

28 *And they shal no more be a prey to the heathen, neither shal the wild beasts of the earth devour them any more: but they shal dwel safely, and there shal be none to make them afraid.*

29 *And I wil raise up for them a plant* [The Lord Jesus Christ. Compare *Jer.* 23. 5. with the Annotat.] *of name:* [That is, a famous, a renowned plant. Compare the phrase with *Gen.* 6. 4. or *a plant for a name*, that is, which shall be for a name, that is, for a renown or glory. Compare *Deut.* 26. 19. *Jer.* 33. 9. and below *chap.* 39. 13. with the Annotat.] *and they shal be no more taken away* [Heb. properly *gathered*. See of such use of the Hebrew word, *Psal.* 26. on *ver.* 9. Others *consumed*] *by hunger in the land, neither bear the reproch of the heathen* [or *shame, blushing*, which is done to you by the heathen] *any more.*

30 *But they shall know that I the LORD their God am with them:* [See *Gen.* 21. on *ver.* 22.] *and that they are my people,* [Understand (from the former words) they (the sheep) shall know that they are my people. See *Deut.* 7. on *ver.* 6.] *the house of Israel,* [my true Church. See *Gal.* 6. 16, &c.] *saith the Lord LORD.*

31 *Now ye O my sheep of my pasture, ye are men;* (*but*) *I am your God, saith the Lord LORD.* [That the great inequality that is between the great God and us poor empty vain men might not frighten us, nor the conscience and experience of our own impotency make us afraid, God allureth us here by a gracious and loving speech, that he notwithstanding all this will perfect the promised work of grace in his sheep; as if he had said, be comforted be of good chear, ye my beloved sheep, I am and continue for ever your Saviour. Compare *Joh.* 10. 28, 29.]

CHAP. XXXV.

A prophesy concerning the utter destruction of the Edomites for their continual bitter hatred and revilings against the people of God, and their rejoycing at their miseries.

MOreover the word of the LORD came unto me, saying:

2 *Child of man, set thy face against mount Seir:* [See of this phrase above *chap.* 6. on *ver.* 2. By *mount Seir* is meant the hilly countrey of the Edomites, the posterity of Esau. See above *chap.* 25. 8, 12, &c.] *and prophesy against it.*

3 *And say unto it, Thus saith the Lord LORD; Behold, I* (*will be*) *upon thee,* [As above *chapter* 13. 8.] *O mount Seir: and I wil stretch out mine hand against thee,* See above *c.* 14. on *ver.* 9.] *and will make thee a desolation and a terrour* [or, *utter desolation*, or *astonishment*, or *desolation and desolation*, as above *chap.* 33. 28. and here below *ver.* 7.]

4 *I will make thy cities solitarinesse, and thou shalt become a desolation: and shalt know that I am the LORD.*

5 *Because thou hast an everlasting enmity,* [Heb. *enmity of eternity*, to wit, against my people. Compare above *chap.* 25. 12; &c. *Amos* 1. 11.] *and hast caused the children of Israel to flow away* [or *shed*; that is, poured out their blood like water by murderings, and caused it to flow away. Compare *Psa.* 63. 11. and *Jer.* 18. 21. with the Annotat.] *by the force of the sword:* [Heb. *the hands of the sword.* See *Job* 5 on *ver.* 20.] *in the time of their destruction,* [or *ruine*, by the Chaldeans whom the Edomites helped, and stirred up to destroy Jerusalem to the very foundation. See *Psal.* 137. 7.] *in the time of the uttermost iniquity:* [Heb. *iniquity of the end*, or *of the uttermost*. See above *chap.* 21. on *ver.* 25.]

6 *Therefore* (*as true as*) *I live, saith the Lord LORD, I will assuredly prepare thee unto blood,* [That is, to be killed or murdered. See *Gen.* 4. on *ver.* 10. and above *chap.* 16. 36. and 21. 32. or *I will make thee* (*to be*) *blood*, that is, I will so order thee, that the land shall be full of thine own blood, and shall (*in a manner*) be nothing but pure blood] *and blood* [that is, slaughter and murder; and consequently, slayers and murderers] *shall pursue thee:* [Or, *bloud shall follow thee*, as being shed and flowing every where] *sith thou hast not hated bloud,* [that is, hast with delight beheld, yea and helped forward the murder and slaughter of my people] *bloud shall also pursue thee.*

7 *And I will make mount Seir utter desolation,* [Or *meer desolation*, as *ver.* 3. though the Hebrew words (being of one root) do a little differ] *and I will cut off from it him that passeth out, and him that entreth.* [I will make it so desolate, that no man shall inhabit, neither go in nor out there]

8 *And I will fill his mountains with his slain men: thy hills,* [O Edom] *and thy valleys, and all thy streams, in* [or *upon, by*] *them shall they that are slain by the sword lie.* [as above *chap.* 6. 7.]

9 *I will make thee everlasting desolations,* [Heb. *desolations of eternity*] *and thy cities shall not be inhabited:* [Others *return*. The meaning is, that they shall not be built again to be inhabited] *and ye shall know that that I am the LORD.*

10 *Because thou sayest, those two nations,* [Juda and the ten tribes] *and those two lands shall be mine, and we will possess them hereditarily,* [See below *chap.* 36. 5.] *though the LORD were there,* [or *though the LORD hath been there.* That is, hath dwelt there. The meaning is, every where, whether God will or no, (as wicked enemies use to speak) they shall be for us, we are now the next, none shall be able to alienate them from us. Others, *where the Lord hath been*, understanding this of Juda, where the Temple of the Lord had been. Compare below *chap.* 36. 2. with the Annotat.]

11 *Therefore* (*as true as*) *I live, saith the Lord LORD, I will also deal according unto thine anger, and according to thine envy which thou hast exercised out of thine hatred against them:* [Or *as thou hast dealt with*, or *against them*] *and I will be acknowledged among them, when I shall have judged* [that is, punished] *thee,* [that is, I shall be known among my people, who shall find that I am their friend when I shall have cut off their deadly enemies.]

12 *And thou shalt know that I the LORD have heard all thy blasphemies,* [Or, *that I* (*am*) *the Lord*, &c.] *which thou hast spoken against the mountains of Israel, saying, they are laid waste,* (*that*) *they are given to us for meat.* [See *Deut.* 31. on *vers.* 17.]

13 *Thus with your mouth you have magnified your selves against me,* [That is, spoken stoutly and proudly against me, as it were daring me with boasting and bragging language. See of this phrase *Psal.* 35. on *vers.* 26.] *and* (*have*) *multiplied your words against me:* [that is, ye have used much *prating* against me. The Hebrew word *Athar*, or *Gnathar* signifieth *multitude* or *abundance* of words or things, for the most part in a good sense, when it is taken for *much entreating*, and *earnest*, or *fervent praying*, wherein a multitude of words is used, or abundance of all manner of blessings. See *Gen.* 25. 21. *Exod.* 8. 8, &c. *Jerem.* 33. 6. but here of the proud Edomites it is taken in a bad sense, for much pratling and prating. So it is used above for abundance of Idolatrous incense] *I have heard it.*

14 *Thus saith the Lord LORD, As the whole land rejoyceth,* (*so*) [This article is here inserted to fill up the sense from the following verse] *will I make thee desolate.* [as the whole land of the Edomites rejoyced at Israels desolation, so will I also for it make their *whole* land again desolate. See the next verse. Others, *When the whole earth rejoyceth*, (then) *will I*, &c. That is, when there shall be every where joy and gladness for the mercies that I will bestow on my people, principally by the Messiah, then shalt thou be plagued and be made desolate.]

15 *As thou didst rejoyce* [Heb. *according to thy joy.* Compare above *ver.* 11. and elsewhere often] *at the inheritance of the house of Israel, because it was made desolate;* [that is, didst rejoyce at the desolation of the land of Canaan, which I gave unto Israel (and not unto thee) for an inheritance] *so will I do unto thee: Mount Seir, and all Edom, shall be wholly a desolation:* [as the whole land of Edom shouted at Israels calamity, as is said in the former verse] *and they shall know that I am the LORD.*

CHAP. XXVI.

By the speech directed to the mountains of Israel, God foretelleth that he will in great zeal execute vengeance upon the enemies of his Church, that had derided, oppressed, and made havock of her, vers. 1, &c. *and that he will most gloriously restore, muitiply, and blesse her,* 8. *He sheweth that he was necessitated to punish and chastise her for her sins, for the honour of his holy name,* 16, *but that he will again for his names sake, out of his free grace and mercy, abundantly favour her, cleanse her, sanctifie her by his holy Spirit, and fill her with all manner of blessings, and everlastingly save her,* 21, &c.

AND *thou child of man, prophesie unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD,* [As above *chap.* 6. 2, 3. God speaketh to the mountains, that is, the hilly countrey (as *ver.* 6.) of Israel, for the instruction of men (for whose sins they lay waste, and were divided) and to shew that the wicked scornings and derisions of his land and people did concern himself. Compare *Joel* 2. 18. and see further of such speeches above *chap.* 14. on *ver.* 17.]

2 *Thus saith the Lord LORD; Because the enemy saith of you, Aha!* [See *Job* 39. on *ver.* 28. and *Psal.* 35. on *ver.* 21. and compare above *chap.* 25. 3. and 26. 2.] *even the everlasting high places* [Heb. *high places of eternity*; that is, the ancient famous mountains, also strong, lasting, &c. *Deut.* 33. 15. *Hab.* 3. 6. with the Annotat. This might otherwise be also understood of mount Zion and Moria, where *Davids* tower and the Temple had been. Compare *Psal.* 78. 69. and above *chap.* 35. 10.] *are become our inheritance!* [Thus this should be a wicked boasting at God, and at the destruction of his Sanctuary, called Gods *everlasting* habitation, as being now fallen into the enemies power and possession. Here it is said *are become*; in the Hebrew *is* become; meaning every one of those high places. See below *ver.* 5.]

3 *Therefore prophesie, and say, Thus saith the Lord LORD; Therefore because they have made you desolate, and swallowed* (*you*) *up on every side* [Compare *Psal.* 56. 2. *you*; the mountains of Israel, environed by Ammonites, Moabites, Edomites, Philistines, Tyrians, Zidonians, Syrians, &c.] *that ye might be an inheritance* [or *so that ye are become, &c.*] *for the remnant of the heathen,* [to the rest, to the residue that are left, or might be left of the common desolations. So *ver.* 4, 5. Compare also *ver.* 3, 6.] *and ye are brought* [Heb. *brought up*] *upon the prattling lip,* [Heb. *lip of the tongue*; that is, as if one should say, tongue, lip; that is, pratling, prating lip, so that every ones mouth is full of you, and speak scornfully of you, maketh taunts and proverbs of you] and (in) *the taunts of the people.*

4 *Therefore, ye mountains of Israel, hear the word*

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of the Lord LORD: Thus ſaith the Lord LORD to the mountains, and to the hills, to the ſtreams, and to the valleys, and to the deſolate ſolitary places, and to the forſaken cities, that are become a prey and a deriſion for the remnant of the heathen that are round about:

5 Therefore thus ſaith the Lord LORD; If I have not ſpoken in the fire of my zeal [or in my zealous zeal; to wit, for my land and people, and againſt mine and their enemies. Compare above on ver. 1. and below ver. 6. and above chap. 5. 13. Deut. 4. 24. with the Annot.] againſt the remnant of the heathen, and againſt all Edom, which have given my land [Canaan. See Pſal. 68. on ver. 10. Hoſ. 9. on ver. 3. So below ver. 20.] unto themſelves for an inheritance, [See above c. 35. 10.] with the joy of all (their) heart, with deſirable plundering, [Heb. plundering, or contempt of the ſoul; that is, deſpiſing or plundering my people and land with an inward delight and fervent affection or deſire, without any pity or compaſſion at all. See Pſal. 27. on ver. 12.] that the countrey thereof [of my land of Canaan] might be for a prey. [The Hebrew word rendred here countrey, ſignifieth ſuburbs, lands, or fields, near empty ruinous places, lying before, without, and about cities, or other buildings: farmes, out-gardens, inheritances, &c. becauſe they are ſeparated therefrom: whereunto the original Hebrew word hath reſpect, which otherwiſe ſignifieth caſting out, driving out: wherefore others render theſe words thus; to ſet out the ſame land (land) for a prey. Heb. that the countrey, or ſetting out, caſting out (might be) for a prey. See of this abrupt ſentence uſual in oaths, above chap. 34. 8. with the Annotat. And fill up the ſenſe from verſ. 7.]

6 Therefore propheſie concerning the land of Iſrael, and ſay unto the mountains, and to the hills, to the ſtreams, and to the valleys, Thus ſaith the Lord LORD; Behold, I have ſpoken in my zeal, and in my fury, becauſe ye have born the reproch of the heathen: [As above chap. 34. 29. and below verſ. 15.]

7 Therefore thus ſaith the Lord LORD; I have lifted up mine hand, [That is, ſworn by my ſelf: as men ſwear by God by lifting up, or putting up of the hand. See Geneſ. 14. on verſ. 22.] if the heathen that are round about you ſhall not even bear their (own) ſhame!

8 But ye, O mountains of Iſrael, ye ſhall yield your branches (again), [That is, flouriſh again, and become fruitful] and bear your fruit for my people of Iſrael: for they are at hand to come. [The Iſraelites ſhall ſoon return out of captivity: whereupon the moſt principal thing of all ſhall follow, to wit, the redemption and reſtauration of the univerſal Church by the Meſſiah]

9 For lo, I am with you; [O ye mountains of Iſrael, to deliver you, and to do you good. Others, I (will be) upon you; which phraſe muſt not be taken here (as elſewhere. See Jerem. 21. on verſ. 13. and above chap. 13. 8.) in a bad ſenſe, or in an hoſtile way, but in a good ſenſe, and in a friendly and loving way: as we alſo ſometimes do in our own language, when we will be upon a man in an hoſtile manner, or alſo in a good ſenſe; to deliver a man, or to do him a good turn, &c.] and I will look towards you, [or turn my face towards you; That is, graciouſly accept you, ſending the Meſſiah unto you, at whoſe coming and benefits towards his Church this happeneth chiefly, and principally looketh, as appeareth in the ſequel] and ye ſhall be tilled and ſown.

10 And I will multiply men [Heb. man: and ſo in the next verſe, man and beaſt. Compare below ver. 37, 38. Jerem. 31. 27. with the Annotat.] upon you, the whole houſe of Iſrael, (yea) that whole: [my whole Church, the whole body, under one head, the Meſſiah. See Eph. 2. 12, 13, 19, 21, 22. Col. 2. 19. and compare below chap. 37. 16, 17, 19, 24, &c.] and the cities ſhall be inhabited, and the ſolitary places ſhall be builded.

11 Yea I will multiply men and beaſts upon you, and they ſhall be multiplyed, and be fruitful: and I will cauſe you to be inhabited as in your former times, yea I will make it better then in your beginnings. [Therefore the new covenant is called a better covenant, and the time of the Meſſiah, times of bettering, or of reformation, Heb. 8. 7. and 9. 10, &c.] and ye ſhall know that I am the LORD.

12 And I will cauſe men to walk upon you, (namely) my people Iſrael, they ſhall poſſeſs thee hereditarily; and thou ſhalt be for an inheritance unto them: and thou ſhalt henceforth bereave them no more. [Heb. not adde to bereave them any more, or] henceforth; to wit, of any thing that is dear unto them, as children, men in general, fruits of the earth, &c. See Jerem. 15. on verſ. 7. So below verſ. 13, 14, 15. The meaning is, that the land ſhould be no more in ſuch a caſe as it was formerly, when men periſhed in it through war, famine, and peſtilence, thou waſt bereaved of them, and they were bereaved of thee: for which cauſe reprochful termes were uſed concerning the land, ſuch as are mentioned in the following verſe. God ſpeaketh to the land, as if ſo be it had done it in a Rhetorical kind of ſpeech; and in reſpect of the ſaying of the enemies, which held it to be a curſed land, wherein no man could proſper, or dwell in peace. Compare Numb. 13. 32.]

13 Thus ſaith the Lord LORD; Becauſe they ſay unto you, [In a jeering and mocking way] Thou art (a land) that eateſt up men: and thou art (a land) that bereaveſt thy nations, [Of the twelve tribes: So in the two next verſes, and below chap. 37. 22. See on the former verſe]

14 Therefore thou ſhalt eat up men no more, neither cauſe thy nations to ſtumble [And conſequently bereave them. See above on verſ. 12.] any more, ſaith the Lord LORD.

15 And I will cauſe that men ſhall hear no more the taunt of the heathen againſt thee, and thou ſhalt bear no more the reproch of the nations: [As above verſ. 6.] neither ſhalt thou cauſe thy people to ſtumble any more, ſaith the Lord LORD.

16 Furthermore, the word of the LORD came unto me, ſaying:

17 Child of man, the houſe of Iſrael, when they dwelt in their (own) land, then they defiled it by their way, [See Geneſ. 6. on verſ. 12.] and by their dealings: their way was before my face as the uncleanneſs of a ſeparated (woman). [See Levit. 15. 19, 24. with the Annotat.]

18 Therefore I poured out my fury upon them, [See Pſal. 79. on verſ. 6.] becauſe of the blood that they had ſhed in the land: [Or, upon the earth] and for their dung-gods, [See Levit. 26. on verſ. 30.] (wherewith) they had polluted the ſame.

19 And I ſcattered them among the heathen, and they were diſperſed in the lands: I judged them according to their way, and according to their dealings.

20 Now when they came unto the heathen whither they were gone, they profaned my holy name: [Heb. the name of my holineſs; and ſo in the ſequel. The reaſon is, becauſe the Iſraelites themſelves were the cauſe that God had caſt them out of his own land: which enemies conſtrued to Gods ignominy and diſhonour, as if he had not been able enough to preſerve his own land and people, or not faithful in his promiſes. Adde hereunto this, that they every where, whereſoever they came, ſo behaved themſelves, that God

reaped

reaped nothing but diſhonour by them, whereby he was neceſſitated to do all this for his own names ſake, whereof in the ſequel] becauſe they ſaid of them, Theſe are the people of the LORD, and are gone forth out of the land. [As above verſ. 5. Others they are gone one after another out of their land: that is, they were fain to leave it, every one for his own part Iſrael firſt, and after Juda: ſome ſtrange accident hath befallen this people and land.]

21 But I had pity on (them) for my holy name, [Or, I had pity on my holy name] which the houſe of Iſrael profaned among the heathen, whither they were come.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord LORD; I do it not for your ſakes, ye houſe of Iſrael, but for mine holy names ſake, which ye have profaned among the heathen whither ye are come.

23 For I will hallow [Compare above chap. 28. on verſ. 22.] my great name, which is profaned among the heathen, which ye have profaned in the midſt of them, and the heathen ſhall know that I am the LORD, ſaith the Lord LORD, when I ſhall be hallowed in you [Or, ſhall have hallowed my ſelf That is, ſhall have manifeſted my holineſs, power, and faithfulneſs in you] before their eyes. [Others, your eyes]

24 For I will fetch [Heb. take. See Jerem. 37. on verſ. 17. So below chap. 37. 21.] you from among the heathen, [Firſt, and partly you Jews with a few Iſraelites from Babel, &c. but this ſhall be a type and figure of the great ſpiritual work of grace which I will work in the time of the Meſſiah and of the New Teſtament, gathering my univerſal Church from among the whole world, and bleſſing them as followeth Compare above c. 11. 17.] and will gather you out of all countreyes, and I will bring you into your (own) land.

25 Then will I ſprinkle clean water upon you, [I will by my word and Spirit apply unto you the precious blood of the immaculate lamb Jeſus Chriſt, for the cleanſing of your ſouls. See 1 Pet. 1. 2, 19. and Eph. 5. 26. Heb. 9. 14. 1 Joh. 1. 7, &c.] and ye ſhall be clean from all your uncleanneſſes, and from all your dung-gods will I cleanſe you. [Compare below c. 37. 23. and 43. 7.]

26 And I will give you a new heart, [See hereof above chap. 11. on verſ 19.] and will give a new ſpirit in the innermoſt (part) of you: and I will take away the ſtony heart of out of your fleſh, and will give you a fleſhy heart.

27 And I will give my Spirit in the innermoſt (part) of you: and I will cauſe you to walk in my ſtatutes, and to keep my judgements, and to do (them).

28 And ye ſhall dwell in the land that I gave to your fathers, and ye ſhall be a people unto me, [See Deut. 7. on verſ. 6] and I will be a God unto you. [See Gen. 17. on verſ. 7.]

29 And I will deliver you from all your uncleanneſſes, and I will call for the corn, [By my powerful working ſend all manner of bleſſings, which is elſewhere called Gods commanding, (See Levit. 25. on verſ. 21.) as the Lord is alſo ſaid to call for the plagues. See Pſal. 105. 16. Jerem. 25. 29. with the Annotat. By theſe corporal bleſſings for the moſt part (as elſewhere) ſpiritual bleſſings are repreſented, yet ſo as that Godlineſs hath alſo the promiſe of the life that now is, (See Joel 2. on verſ. 23. and 1 Tim. 4. 8) but without excluding the conflict and croſs. (See Pſal. 37. on verſ. 1.) whereof below chap. 38.] and will multiply it, and I will lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increaſe of the field, that ye may receive no more the reproch of famine among the heathen.

31 Then ſhall ye remember your wicked waies, and your dealings that were not good: [See above c. 6. 9. with the Annotat.] and ye ſhall loath your ſelves [Heb. your faces, as above cha. 6. 9.] for your iniquities, and for your abominations.

32 I do it not for your ſakes, [Ye have not deſerved it in the leaſt: but I do it out of free grace, for the honour of my holy name] ſaith the Lord LORD, be it known unto you: be aſhamed, and bluſh for your (own) waies, ye houſe of Iſrael. [God will earneſtly have them to know this, and to confeſs it with an humble and dejected confeſſion and acknowledgement of their own unworthineſs]

33 Thus ſaith the Lord LORD, In the day when I ſhall cleanſe you from all your iniquities, then will I cauſe the cities to be inhabited, [Plant them with inhabitants] and the ſolitary places ſhall be builded.

34 And the deſolate land ſhall be tilled, in ſtead that it was a deſolation before the eyes of every one that paſſed by.

35 And they ſhall ſay, This land that was deſolate is become like a garden of Eden: [That is, garden of pleaſure. Compare above chap. 28. 13. with the Annotat.] and the ſolitary, and the deſolate and deſtroyed cities are ſtrong and inhabited.

36 Then ſhall the heathen that ſhall be left in the places round about you, know that I the LORD build the deſtroyed places, (and) plant that that was deſolate: [Or, have builded, planted the deſtroyed (cities)] I the LORD have ſpoken it, and will do it.

37 Thus ſaith the Lord LORD; Moreover, I will for this be ſought of the houſe of Iſrael, to perform it unto them: I will multiply them with men like ſheep. [Or, as, (with) flocks of men. Or, I will ſuffer my ſelf to be ſought, or, enquired of, &c. that is, willingly yield to this, ſuffer my ſelf to be found in it. (Compare Iſa. 65. 1.) that (in regard the grace is plentiful, and exceeding ample and ſpacious, ſo that there ſeemeth to want but men to enjoy it) I may adde yet this mercy thereunto, that I may fill up my Church with believing men, like ſheep, both of Jews, and chiefly of Gentiles. Compare Joh. 10. 16. Cant. 8. 8, &c. Iſa. 49. 19, 20. and 54. 2, &c. and above verſ. 10.]

38 As the hallowed ſheep, as the ſheep of Jeruſalem on her appointed feaſts: [Heb. ſheep of holineſs. Meaning the cattel for ſacrifice, that in great multitudes were brought into Jeruſalem againſt the yearly feaſts for ſacrifice] ſo ſhall the ſolitary cities be full of flocks of men: and they ſhall know that I am the LORD.

CHAP. XXXVII.

By the viſion of the reſurrection of the dead, God aſſureth his people that he will ſurely deliver them out of the captivity of Babel, where they were now like men that were dead and buried, and will bring them again into their own land, verſ. 1, &c. He propheſieth alſo under the token of joyning two ſticks together in one hand, that he will gather his catholick Church of Jews and Gentiles, and unite them under one King and Shepherd the Meſſiah Jeſus Chriſt, and will make his everlaſting covenant of grace with them, and dwell for evermore among them, 15, 16, &c.

THe hand of the LORD was upon me, [See above chap. 1. on ver. 3.] and the LORD carried me forth in the ſpirit, [That is, in a viſion or trance. Others, it (the hand of the Lord) carried me out by the Spirit of the Lord] and ſet me down [Heb. cauſed me to reſt] in the midſt of a valley: the ſame now was full of bones. [Meaning dry dead bones of men that were deceaſed,

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as followeth. By this vision, and the following token of two pieces of wood, God would assure the accomplishing of the promises of Grace, which are amply made in the former chapters, both concerning the corporal deliverance from Babel, and the spiritual redemption by the Messiah, and the gathering of the universal Church out of Jews and Gentiles; all which surpassed the capacity and power of man: to teach his people, that it is as easie for him (who is the Almighty God) to perform all these things, as to raise and quicken dead men, (whereof God here representeth a lively pattern, for the confirmation of the faith of his Church) and to joyn two pieces of wood together]

2 *And he* [Namely the Lord] *caused me to pass by them, quite round about*: [Heb. *round about round about.* Otherwise the Prophet might have been naturally afraid of them, and been in fear of contracting ceremonial pollution thereby] *and, behold, there were very many upon the ground* [Heb. *face of the valley*] *and lo, they were very dry.*

3 *And he* [The Lord] *said unto me, Child of man, shall these bones become alive?* [As if God should say, is it possible that they should ever grow alive again? doth thou know any natural, conceivable means, counsel, or power for it? doth it seem a thing possible unto thee to be done by the skill and power of man? Compare this question with *Job.* 6. 4, 5. Otherwise the article of the future universal resurrection of the dead was a point well known, and without all doubt among the people of God. See *Matth.* 22. 29, &c. *Heb.* 11. 13, 14, 35.] *And I said, Lord LORD, thou knowest* (it). [As if the Prophet should say; I know thy power well, but what thou at present intendest here by these bones, and what thou wilt do to them, that is best known to thee, and is not yet revealed unto me by thee: otherwise the Prophet had in general the faith of the godly Patriarchs. See *Gen.* 23. on *v.* 4. and 50. on *v.* 25. *Exod.* 3. 19. *Isa.* 26. 19, &c. without which believers would have been of all men the most miserable, 1 *Cor.* 15. 19. See further *Job.* 11. 24.]

4 *Then said he unto me; Prophesie upon these bones, and say unto them; ye dry bones, hear the word of the LORD.* [Compare this speech with above *chap.* 36. 1. and 14. 17. with the Annotat. also *Rom.* 4. 17.]

5 *Thus saith the Lord LORD unto these bones, Behold, I will bring the spirit into you,* [That is, the soul into every body. So *vers.* 8. 10. See *Numb.* 16. on *ver* 22.] *and ye shall become alive.*

6 *And I will lay* [Heb. *give*] *sinews upon you, and cause flesh to come up upon you, and draw a skin over you, and give spirit in you, and ye shall become alive: and ye shall know that I am the LORD.*

7 *Then I prophesied as I was commanded, and there was a sound when I prophesied, and behold, a shaking;* [Or, *shaking, trembling, moving.* Others, (earth) *quake*, concerning which the Hebrew word is frequently used: but it is also used to signifie other stirrings, as below *chap.* 38. 19, 20. *Nahum* 3. 2. This *sound* and *motion* or *shaking* were tokens and messengers of the present Majesty of God, of his powerful working, as in the sequel the wind was] *and the bones approached* (every) *bone to his bone.* [So that the very same bones which in their life-time had been together in every body, came again together in this vision: a lively representation of that which God will work at the resurrection of the dead]

8 *And I beheld, and lo, there grew sinews upon them, and there came up flesh, and he drew a skin over them above, but there was no spirit in them.* [As above *vers.* 5.]

9 *And he said unto me, Prophesie unto the wind:* [That is, declare in my name, that I by my divine power will bring the souls again into these dead bodies, &c. Some understand here by the word *spirit*, the wind; and so in the following words of this verse. Not that the wind can blow life or the soul into those that are dead: but that God is pleased to use the wind as a token and messenger of his powerful working, because of the likeness that there is in some sort between the working of God and the power or efficacy of the wind; and between the blowing of the wind (whereof in the following words is spoken) and the blast or breath which the soul produceth and causeth in the living. Compare *Acts* 2. 2. and *Job.* 20. 22, &c.] *prophesie, child of man, and say unto the spirit, Thus saith the Lord LORD; Thou spirit, come from the four winds,* [That is, from the four corners or parts of the world. See above *chap.* 5. on *vers.* 10.] *and blow into these slain,* [Or *blow upon these slain*] *that they may become alive.*

10 *And I prophesied like as he had commanded me, and the spirit* [That is, the soul, as above *vers.* 5.] *came into them, and they became alive, and stood upon their feet, an exceeding great* [Heb. *very very great*] *army.*

11 *Then he said unto me, child of man, these bones they are the whole house of Israel:* [That is, they are a token, or representation of the house of Israel, they signifie it, and their present condition in Babel] *Behold, they say, Our bones are dryed, and our expectation is lost,* [There is as little hope of our deliverance from Babel, and of our return into our own land as there is that dead, buried, and rotten men, and their dry and withered bones should live again. These speeches of unbelief and discomfort were the occasion, and shew the scope of the former vision] *we are cut off.* [Like branches that are cut off, and can draw no juyce from the root, and therefore must necessarily perish]

12 *Therefore prophesie, and say unto them, Thus saith the Lord LORD; Behold, I will open your graves, and will cause you to come up out of your graves, O my people; and I will bring you into the land of Israel.* [God executeth here briefly the corporal and spiritual promises that are made at large in the former chapters, using to this end figurative phrases, taken from the former vision, and from their own words.]

13 *And ye shall know that I am the LORD, when I shall have opened your graves, and when I shall have caused you to come up out of your graves, O my people.*

14 *And I will give my spirit in you, and ye shall live, and I will place you in your* (own) *land: and ye shall know that I the LORD have spoken and done* (this,) [Others, *that I* (*am*) *the LORD, I have spoken it and will do it.*

15 *Moreover, the word of the LORD came unto me, saying:*

16 *Now thou child of man, take thee one stick,* [A little rod, or flat piece of wood. Compare *Numb.* 17. 2, &c.] *and write upon it, for JUDA, and for the children of Israel his companions:* [meaning *Benjamin* and *Levi*. See 2 *Chron.* 11. 12, 13.] *and take another stick, and write upon it, for JOSEPH, the stick of Ephraim, and of all the house of Israel* [meaning the ten tribes, that had held fast with *Ephraim* (as the strongest side) and are often understood under that name] *his companions.*

17 *Cause thou them then to approach the one to the other, to one stick: and they shall become one in thine hand.* [That is, bring them near, and to one another, that they may become one]

18 *And when the children of thy people* [See above *chap.* 3. on *vers.* 11.] *shall speak unto thee, saying, wilt thou not tell us what these things are unto thee?* [that is, what they mean or signifie, and what thou intendest by them, what is hereby meant to be understood. See above *chap.* 24. 19.]

19 *Then speak unto them, Thus saith the Lord LORD; Behold, I will take the stick of Joseph,* [That is, *Josephs* posterity, or the Ephraimites with their adjoyned tribes, which were together signified by this stick] *which was in the hand of Ephraim,* [that is, belonged to the ten tribes, whereof *Ephraim* had formerly been the head] *and of the tribes of Israel his companions; and I will joyn the same with them unto the stick of Juda, and will make them one stick, and they shall become one in mine hand.* [As the division and enmity between Juda and Ephraim (whereof Samaria was the chief city) was as it were a representation of the two hostile parts or divisions of men, namely, Jews and Gentiles; so was the uniting of them a representation or figure of the uniting of the universal Church, or of all the elect throughout the whole world, both of Jews and Gentiles, by one Spirit and one faith, under one head, King and Saviour, which is our Lord Jesus Christ, the promised Messiah: Though now indeed some of the ten tribes joyned themselves unto Juda, and so went up together out of Babel, 1 *Chron.* 9. 3. yet the true spiritual conjunction and uniting began in the time of our Saviour Christ and his Apostles, (See *Joh.* 4. 9, 12, 23, 35, 39, 41. *Acts* 2. 9, 10, 11. and 8. 5, 14. and 9. 31.) and is consequently prosecuted among the Jews, and principally among the Gentiles, and shall continue to the end of the world, until all the spiritual Israel be called, and be united into one body and one Church, and saved in the hand of God, that is, in the Lord Christ, who is herein the Fathers servant, into whose hand he hath delivered all things, and unto whom he draweth all the elect. See *Matth.* 28. 19. *Acts* 1. 8. *Rom.* 11. 25; 26. *Eph.* 2. 13, &c.]

20 *Now the sticks whereon thou shalt have written, shall be in thine hand before their eyes.* [As the Prophets were often commanded to represent lively, and as it were really to set before the eyes of the people, that which was revealed unto themselves by God. Compare above *chap.* 12. 3, 4, &c. with the Annotat. *Jerem.* 23. 2, &c.]

21 *Say thou unto them; Thus saith the Lord LORD, Behold, I will fetch* [As above *chap.* 36. 24.] *the children of Israel out of the midst* [Or, *from between*] *of the heathen, whither they are gone; and will gather them from round about, and bring them into their* (own) *land.* [The spiritual Canaan, Jerusalem, mount Zion; that is, into the Church of God, first the militant, and then the triumphant Church, (See *Gal.* 4. 25, 26. *Heb.* 12. 22.) represented by the earthly Canaan, whereinto God first brought again the Jews out of Babel]

22 *And I will make them an onely nation in the land, upon the mountains of Israel; and they shall have all of them together one onely King for* (their) *King:* [The Messiah, our Lord Jesus Christ] *and they shall be no more two nations, nor be henceforth any more divided* [Heb. as if one should say, *behaved*] *into two kingdomes.*

23 *Neither shall they defile themselves any more with their dung-gods,* [See *Levit.* 26. on *vers.* 20.] *nor with their detestations,* [See above *chap.* 20. on *ver.* 7.] *nor with all* [or *any*] *their transgressions: and I will deliver them out of all their dwelling-places wherein they have sinned,* [namely, in Babel, Egypt, &c. See *Jer.* 44. 8. above *chap.* 14. 3. and 20. 30, 39, &c.] *and will cleanse them; so shall they be a people unto me, and I will be a God unto them.*

24 *And David my servant* [See above *chap.* 34. 23. *ver.* 23. *Isa.* 40. 11. *Jerem.* 30. 9.] *shall be king over them, and they all shall have one shepherd:* [See *Joh.* 10. 16.] *and they shall walk in my judgments, and keep my statutes, and do them.*

25 *And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt: yea they shall dwell therein, they, and their children, and their childrens children for ever, and my servant David shall be their Prince for ever.*

26 *And I will make a covenant of peace with them;* [See above *chap.* 34. 25. *Psal.* 89. 4.] *it shall be an everlasting covenant with them: and I will set them in,* [Bring them in, place them, and cause them to abide there in my Church: Heb. *give*] *and will multiply them, and will set my sanctuary in the midst of them for evermore.* [This phrase is taken from the state and condition of the old Testament (as elsewhere often) signifying the gracious indwelling of God among and in his Church, by his word, Spirit, favour, and blessing. See *Levit.* 26. 12. 1 *Cor.* 3. 16. and 2 *Cor.* 6. 16. *Ephe.* 2. 21, 23. *Revel.* 21. 3.]

27 *And my Tabernacle shall be with them, and I will be a God unto them, and they shall be a people unto me.* [See above *chap.* 11. 20. and 14. 11.]

28 *And the heathen shall know that I am the LORD that hallow Israel,* [See above *chap.* 20. on *ver.* 12.] *when my sanctuary shall be in the midst of them for evermore.*

CHAP. XXXVIII.

This thirty eighth Chapter containeth a prophesie concerning the great preparation of Gog, and his marching up against Israel, together with his terrible overthrow by the mighty hand of God.

FUrthermore, *the word of the LORD came unto me, saying:*

2 *Child of man, set thy face against Gog,* [See of this phrase above *chap.* 6. on *ver.* 2.] *the land of Magog;* [Or *Gog of the land of Magog*, or (of) *the land of Magog.* By this *Gog* may be understood first and partly the kings of Syria and Asia the less, especially that famous Tyrant *Antiochus Epiphanes*, who in the time of the Machabees cruelly tyrannized over the people of the Jews, and used all kind of nations in his armies: the more, because the fierce Scythians (descended from Magog) or Tartarians, &c. not long before the time of these prophesies (*Enseb. in Chron.*) when Nebuchadnezar was besieged elsewhere, (See *Jerem.* 49. on *vers.* 35.) were entred into Syria and into the land of Juda, and gave the name unto the city *Scythopolis*; that is, the city of the Scythians, (*Plin. lib.* 5. *chap.* 18.) and unto the Idolatrous city of *Hierapolis* the name of *Magog*, (*Plin. lib.* 5. *chap.* 23.) after their forefathers and native country, (*Gen.* 10. on *vers.* 2.) and besides that the name of king *Gog*, or *Gyg*, that is, *Gyges*, agreeing with *Gog*, was well known there; and that this *Antiochus* was in cruelty very like unto these his foreign predecessours. Secondly, and principally, by *Gog* and *Magog* must be further understood all the enemies of the Church of the new Testament, and especially *Antichrist* with all his adherents, who excelleth them all in Scythian cruelty, and bloudy persecutions of the Church. Compare *Rev.* 20. 8, &c. Some understand especially the Turk] *the chief Prince of Meshech and Tubal:* [others, *Prince* (and) *head*, or *Prince of the head*; or *of the heads of*, &c. It is as much as Soveraignty, Monarchy, great *Cham*. See of these

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theſe twain Meſech and Tubal, Gen.10.on verſ. 2. and above chap. 27. 13. and propheſie againſt him. [Foraſmuch as God in the former chapter hath made very great both corporal and eſpecially ſpiritual promiſes unto the Church of the old Teſtament, but eſpecially unto the Church of the new Teſtament; to the end therefore that the Jews after their deliverance from Babel, and the Chriſtians after the coming of Chriſt, might not thereupon frame to themſelves imaginations of perpetual reſt and peace on earth, nor be daunted nor diſcouraged in times of trial and trouble, he hath foretold in theſe two chapters (this and the next) the ſore combates, enmity and war that ſhould betide the Jewiſh Church before the coming of Chriſt, and the univerſal Church after the coming of Chriſt, eſpecially in the latter times: with moſt glorious promiſes of his faithful aſſiſtance, fatherly care and providence in all this, and at laſt a bleſſed and joyful iſſue]

3 And ſay, Thus ſaith the Lord LORD: Behold, I (wil be) upon thee, [See above chap. 13. on ver. 8.] O Gog, thou chief Prince of Meſech and Tubal.

4 And I will turn thee about, [Wind and turn thee as a horſe is turned about with a bridle, and fiſhes with hooks and angles] and put hooks in thy chaws: [See above chap. 29. on ver. 4.] and I will bring thee forth together with all thine army, [by my ſecret providence I will be ſure to meet with thee, that I may get glory upon thee. Compare below ver. 16, 17.] horſes and horſemen which are all very well armed and appointed, [Heb. clothed ones, or arrayed ones of perfection. That is, exceeding well armed, and well provided of all things] a great congregation (with) buckler and ſhield, all of them handle ſwords.

5 Perſians, Ethiopians, and Puteans with them: all of them (bear) ſhield and helmet.

27.14.] (on) the ſides of the North, and all his bands: many nations with thee.

6 Gomer, [See Gen. 10. on ver. 2. all his bands, the houſe of Togarma,] See Gen.10. on v. 3. and above ch.

7 Be prepared, and make thy ſelf ready, and thy whole congregation that are gathered unto thee: [This is a deriſion of Gogs great preparation for war] and be thou a guard unto them. [be as their centinel, wait upon them, do thy endeavour to go couragiouſly before them, and to protect them. Its ſpoken in an ironical way.

8 After many daies thou ſhalt be viſited, [That is, be puniſhed. See Gen. 21. on ver. 1.] in the laſt of years [at the time that is foretold by my prophets, after the deliverance from Babel, and eſpecially after the coming of the Meſſiah] thou ſhalt come into the land, that is brought back again from the ſword, that is gathered out of many nations upon the mountains of Iſrael, which have been ever a deſolation: [that is, whoſe inhabitants ſhall be brought back, &c. That is, be delivered out of Babel. So in the ſequel. And eſpecially all believers that ſhall be ſpiritually redeemed by the Meſſiah in the time of the new Teſtament, and ſhall dwell with ſpiritual confidence in the Church of God (typified by the mountains of Iſrael) and ſhall be ſaved out of many perſecutions] when the ſame (land) [that is, the inhabitants of the aforeſaid land] ſhall be brought forth out of many nations, and they ſhall dwel ſafely all of them. [That is, the inhabitants ſhall dwel without ſuſpicion and in peace in their own land. Compare ver. 11.]

9 Then ſhalt thou march up, thou ſhalt come on like a tempeſtuous deſolation, thou ſhalt be like a cloud to cover the land: thou, & all thy bands, & many nations with thee.

10 Thus ſaith the Lord LORD, It ſhal alſo come to paſs in that day, that counſels [Heb. words, things: but the Hebrew word is alſo elſewhere taken for counſels. See 1 Kings 1. 7. with the Annotat.] ſhal ariſe in thine heart, and thou ſhalt think an evil thought,

11 And ſhalt ſay; [With thy ſelf, that is, think and purpoſe] I will march up to (that) village-land, [wherein are no walled, fenced cities, as followeth, where men live peaceably and quietly without any evil ſuſpicion, as ver. 8.] I will go to them that are at reſt, that dwel ſafely: they dwel all without a wall, and have no bars nor doors:

12 To prey a prey, and to ſpoil a ſpoil: to turn thine hand [That is, to extend thy power. So 2 Sam. 8. 3. See there] againſt the waſt places that are (now) inhabited, and againſt a people that is gathered out of the heathen, that hath gotten [Heb. properly is making] cattel and ſubſtance, dwelling in the midſt [or upon the height. Heb. the navel. See Jud. 9. 37.] of the land.

13 Sheba and Dedan, [See of both Geneſ. 10. on ver. 7. alſo above chap. 27. 15, 20, 22.] and the Merchants of Tharſis, [as above chap. 27. 12, 25. See Gen. 10. on ver. 4.] and all the young lions thereof [meaning the hard and greedy merchants and traders that long after the prey like young lions, they ſhall accompany thee and follow thee, to participate of the prey of Iſrael, as followeth] ſhall ſay unto thee; comeſt thou to prey a prey? haſt thou gathered thy company, aſſembled thine aſſembly to ſpoil a ſpoil, to carry away ſilver and gold, to take away cattel and goods, to prey a great prey?

14 Therefore propheſy, O child of man, and ſay unto Gog, Thus ſaith the Lord LORD; In that day when my people Iſrael dwelleth ſafely ſhalt thou not perceive it? [That is, have experience of my wrath and puniſhment? by comparing of ver. 16. and 18. As if the Lord ſhould ſay, aſſuredly thou ſhalt: thou ſhalt know and find what it is to diſturb my quiet and ſtill people.]

15 Thou ſhalt then come out of thy place, [Or and ſhalt thou not come? &c. by way of interrogation, as in the end of the former verſe, ſo in the ſequel] out of the ſides of the north, thou and many nations with thee: they ſhal all ride upon horſes, a great aſſembly, and a mighty army.

16 And thou ſhalt march up againſt my people Iſrael, as a cloud to cover the land: in the laſt of daies it ſhall come to paſs, then will I bring them againſt my land, that the heathen may know me, when I ſhall be hallowed upon thee [As above chap. 28. 22. below ver. 23. and chap. 39. 27, &c.] before their eyes.

17 Thus ſaith the Lord LORD; Art thou he (of) whom I have ſpoken in former dayes by the miniſtry [Heb. hand] of my ſervants the prophets of Iſrael, [as in ſpecial by Ezekiel here, Daniel 8. and 11. and many others before in the old Teſtament: as was alſo done in conformity to them by the Apoſtles Paul and John in the new Teſtament, &c. See Rev. 10. 7.] which propheſied in thoſe daies whole yeares, [Others, which propheſied in the dayes of thoſe years] that I would bring thee againſt them? [Iſrael my people, art thou &c. That is, thou art ſurely the ſame, and therefore thou ſhalt do ſo, and it ſhall at laſt be ſo with thee, as I have decreed and propheſied by my ſervants under divers names and titles given to the enemies of my Church]

18 But it ſhall come to paſs in that day, when Gog ſhall come againſt the land of Iſrael, ſaith the Lord LORD, that my wrath ſhall come up in my noſe. [or face, countenance. Its ſpoken of God after the manner of men, to expreſs his jealouſie and anger]

19 For I have ſpoken [Heb. I will ſpeak] in my jealouſie, [over and for my people, and againſt their enemies] in the fire of my wrath: If there ſhall not be

in that day a great trembling in the land of Iſrael; [an abrupt ſpeech very uſual in oathes. See above chap. 34. 8.]

20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all the creeping things that creep upon the earth, and all the men that are upon the earth, [Heb. face of the earth] ſhall tremble at my face: [that is, dreadful preſence, or wrath, (See Pſ. 21. on ver. 10.) which I will by my judgements manifeſt upon theſe enemies, whereby all creatures (in a manner) ſhall be aſtoniſhed and afraid. Its a figurative kind of ſpeech] and the mountains ſhall be thrown down, and the ſteep places [or ſtairs, aſcent, high towers] ſhall fall down, and all wals ſhal fall down to the ground. [Heb. wall ſhal, &c. in the ſingular number]

21 For I will call for the ſword upon him [That is, I will ſend war, murder and deſolation upon Gog. See Jerem. 25. on ver. 9.] upon all my mountains, [or for, &c. that is, for the good of, or for the ſake of my mountains; that is, of my Church] ſaith the Lord LORD: the ſword of every one [of the enemies] ſhall be againſt his brethren. [This hath reſpect to the enmity and wars that have riſen between the Kings of Syria, whereby they deſtroyed and devoured one another: in like manner have the miniſters of Antichriſt often done, for the deliverance and reſt of the Church of God. Compare further the hiſtories Judg. 7. 22. 2 Chron. 20. 23.]

22 And I will plead with them by peſtilence, and by blood: [That is, ſlaughter and murder] and I will rain upon him, and upon his bands, and upon the many nations, that ſhal be with him, an overwhelming ſhowre and great hail-ſtones, fire and brimſtone. [See Pſ. 11. 6. and above chap. 13. 11. with the Annotat.]

23 Thus will I magnify and hallow my ſelf, and (wil) be known before the eies of many heathen: and they ſhal know that I am the LORD. [That is, I will manifeſt that I am the God of Iſrael, the onely true, almighty, faithful, and righteous God, who indeed chaſtiſe and correct my people for their ſins, but do not forſake them, but at laſt deliver them, and vanquiſh and ſubdue all their enemies, and cauſe my ſelf to be extolled as ſuch an one. Compare above ver. 16. and Rev. 15. 3, 4.

CHAP. XXXIX.

A further propheſy of Gods judgement upon Gog and Magog, ver. 1, &c. The greatneſs of this overthrow is lively pourtrayed by divers circumſtances, 9. God will make it known that he did puniſh his people for their ſins, 23 but that he wil graciouſly gather them all again, reſtore them, pour out his ſpirit upon them, and ſhew them everlaſting favour and mercy, 25.

MOoreover, thou child of man, propheſie againſt Gog, and ſay; Thus ſaith the Lord LORD: Behold, I (will be) upon thee, O Gog, Prince of Meſch and Tubal. [See above chap. 38. 2.]

2 And I wil turn thee about, [As above chap. 38. 4.] and ſmite a ſixth-hook into thee, [Heb. properly, as if one ſhould ſay, I wil ſix thee: which is diverſly rendred; that which is ſet down here in the text is taken by comparing it with chap. 30. 4. where God ſaid, I wil turn thee about, and put hooks into thy cheeks, or jaws; whereupon he ſeemeth here to imply that he would hold him faſt as it were with ſix hooks, or with a ſix-hooked hook, and would carry and lead him about therewith at his will and pleaſure, ſo as that he ſhould not eſcape out of his hands, or skip out of the circle of his providence, but ſhould receive his puniſhment at the place whither he ſhould be carried as a condemned malefactor: as they were wont among the heathen to malefactors, hale and drag them along to the place of execution, with an hook ſmitten or driven into their bodies. Some render the words, I wil puniſh thee ſix-fold, to wit, with the ſix plagues that are related, chap. 38. 22. Others, I wil leave but a ſixth part of thee, or but one part of ſix, or ſmite thee by ſixes; or I will deal ſo with thee as they were wont to deal with the ſixth (with the tenth, twentieth, &c.) man that is taken priſoner in war, that is, to put him to death, &c.] and (will) put thee up out of the ſides of the North: and I wil bring thee upon the mountains of Iſrael.

3 But I wil ſmite thy bow out of thy left hand, and I wil cauſe thine arrows to fall out of thy right hand. [That is, I will bereave thee of all warlike power and courage, blunt and make void thy weapons, and as it were diſarm thee, and conſequently cauſe thee to fall before thine enemy.

4 Thou ſhalt fall [Or lie: as elſewhere] upon the mountains of Iſrael, thou and al thy bands, and the nations that are with thee: I have given thee unto the ravenous birds, [Heb. ravenous bird] to the bird of every wing, [that is, every ſort, as below ver. 17.] and to the beaſts of the field for meat.

5 Thou ſhalt fall upon the open field: [Heb. face of the field] for I have ſpoken it, ſaith the Lord LORD.

6 I wil ſend a fire on Magog, [To wit, the fire of war, plagues, and miſeries, proceeding from the fire of mine anger, above chap. 38. 19. See Amos 4, &c.] and among them that dwel ſafely in the iſles: [See Pſal. 72. on ver. 10.] and they ſhal know that I am the LORD.

7 And I wil make my holy name known [Heb. the name of my holineſs. So in the ſequel. That is, my ſelf with my power, juſtice, goodneſs, glory, &c.] in the midſt of my people Iſrael; and will not let my holy name be any more profaned: [See Lev. 18. on ver. 21. and above chap. 20. 9.] and the heathen ſhal know that I am the LORD, the holy One in Iſrael.

8 Behold it cometh, and ſhal be done, [Aſſuredly, without fail, all this ſhall be accompliſhed] ſaith the Lord LORD: this is the day whereof I have ſpoken.

9 And the inhabitants of the cities of Iſrael ſhal go forth, [To gather the prey of them that are ſlain] and kindle (a fire) [this is here inſerted from the ſequel] and burn of the weapons, both (of) the ſhields and bucklers, of the bows and of the arrows, [Heb. ſhield, buckler, &c. in the ſingular number] both of the handſtaves [or poles] and of the ſpears: and they ſhal kindle a fire therewith ſeven years.

10 So that they ſhal bring no wood out of the field, neither hew (down any) out of the foreſts, but ſet fire on the weapons: [This long burning and ſetting on fire, as alſo the following great ſpace of the place of burial for Gog and his company, likewiſe the long time of burying muſt be taken as a figurative repreſentation of the greatneſs and dreadfulneſs of the overthrow] and they ſhal ſpoil thoſe that had ſpoiled them, and rob thoſe that had robbed them, ſaith the Lord LORD.

11 And it ſhal come to paſs in that day, that I wil give unto Gog there a burial-place in Iſrael, the valley of paſſengers toward the eaſt of the ſea; [Of this place there is no where elſe mention made in Scripture. Some conceive that the name of this place was given by the paſſengers that paſſed through the land, below ver. 14, 15. or it may be it was a valley where the ordinary paſſage was along the ſea-coſt of Kinnereth or Geneſareth towards Syria, &c. in the

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north-eaſt: or by the dead ſea towards Egypt, Arabia, &c. in the ſouth-eaſt of Canaan. The Reader may herewith compare *Joel* 2. 10. Some underſtand the low grounds in Gilead in the eaſt beyond the Jordan, where the merchants frequently travelled through, and traded. See *Gen.* 37. 25.] *and it ſhal ſtop* (*the noſe*) *of the paſſengers*: [their noſe and mouth, by reaſon of the ſtink and ſtrong ſmel. Compare *Joel* 2. 20. Others, *ſtop*, *ſhut up*, (their paſſage, or their ſight) by reaſon of the multitude of dead men: or, (as ſome) ſtop their mouth ſo that they ſhould no more mock at Iſrael in their paſſing by] *and there ſhal they bury Gog, and all his multitude, and ſhall call it the valley of Gogs multitude.* [Heb. *the Hamon Gog*]

12 *Now the houſe of Iſrael ſhall bury them*, [Heb. *ſhall bury &c.* in the plural number] *to cleanſe the land*, [of the dead bodies, which according to the ceremonial law defiled the earth, and therefore they were to be buried. See *Deu.* 21. 23.] *ſeven months* (*long*).

13 *Yea all the people of the land ſhall bury* (them) [Heb. *ſhall bury*, in the plural number] *and it ſhal be to them a name*: [that is, glory and honour. Compare above *chap.* 34. 29. and the Annotat. there] *in the day when I ſhall be gloriſied*, [or *ſhal have gloriſied my ſelf*; to wit, by my judgement upon theſe enemies of my Church] *ſaith the Lord LORD.*

14 *Alſo they ſhal ſever out men that go continually through the land*, (*and*) *buriers of the dead with the paſſengers* (*to bury*) *thoſe that remain upon the earth, to cleanſe it*: [*They ſhal ſever out, &c.* For they were unclean by the law that had any thing to do with the dead, *Numb.* 19. 11, *&c.* Others, *that with the paſſengers bury thoſe that remain upon the earth*: meaning that they would alſo make uſe of the way-faring men for that purpoſe, if occaſion ſhould ſerve. Heb. *men of ſtedfaſtneſs*, or continuance, *&c.* That is, ſuch as go continually round about in the land, to give order for the burying of all thoſe that here or there might be left, after the common or general burying of ſeven months, as followeth] *at the end of ſeventh months they ſhal make ſearch.*

15 *And theſe paſſengers ſhall paſs through the land, and* (*when any one*) *ſeeth a mans bone*, [Heb. *and he ſeeth &c.* that is, (in ſuch a connexion of words) when any one, or one of them ſeeth, *&c.* Others, *and the paſſengers that paſs through the land, when any one of them, &c.* then ſhall he, &c.] *then ſhal he ſet up* [Heb. *build*] *by it*: [to the end that the buriers of the dead ſeeing the ſame, might bury the ſaid bone, as followeth] *til the buriers of the dead ſhal have buried it in the valley of Gogs multitude.*

16 *Thus ſhal alſo the name of the city* [That lay in or near that valley where the buriers, as long as that time laſted, met together] *be Hamona*: [that is, *multitude*, as above *ver.* 11. Others, *the city* (Jeruſalem) *ſhal* (have) *a name from the multitude*, to wit, of thoſe ſlain men] *thus ſhal they cleanſe the land.*

17 *Thou child of man, thus ſaith the Lord LORD; Say unto the fowls of every wing*, [That is, every ſort, as above *ver.* 4.] *and to all the beaſts of the field, Aſſemble your ſelves and come, gather your ſelves from round about to my ſlay-offering* [See *Iſa.* 34. 6. *Jerem.* 46. 10. *Zeph.* 1. 7, 8. with the Annotat. and of the Hebrew word, *Gen.* 31. on *ver.* 54. or *ſlay-meal*, ſlay-feaſt, from *Rev.* 19. 17. and here below *ver.* 20.] *that I have ſlain for you, a great ſlay-offering, upon the mountains of Iſrael: and eat fleſh, and drink blood.* [this ſerveth further to repreſent this great overthrow. Compare above *ver.* 9. and likewiſe *Iſa.* 18. 6. *Jerem.* 12. 9, *&c.*]

18 *Ye ſhal eat the fleſh of the champions, and drink the blood of the Princes of the earth: of rams, of lambs and goates*, (*and*) *bullocks*, [that is, the choiſeſt of all ranks and qualities of men, that have fought againſt the people of God. Compare *Iſa.* 34. 6.] *which are all fatted* (beaſts) [or *fatlings*] *of Baſan.* [that is, like unto fat wel-fed beaſts of Baſan. Compare *Pſal.* 22. 13. with the Annotat.]

19 *And ye ſhal eat fat unto ſatiety, and drink blood unto drunkenneſs, of my ſlay-offering which I have ſlain for you.*

20 *And ye ſhal be ſatisfied at my table with* (*riding*) *horſes and charet* (*horſes*), [alſo *mules*, *aſſes*, *&c.* Compare the Annotat. on 2 *Sam.* 8. 4.] *with champions and all ſouldiers*, [that is, all manner of ſouldiers, or all theſe, or many valiant men of war. Heb. *champion-man of war*] *ſaith the Lord LORD.*

21 *And I will ſet mine honour* [That is, make it plainly appear. Heb. properly *give*. But the Hebrew word is thus diverſly uſed according to the nature and quality of things. See further on *ver.* 23.] *among the heathen: and all the heathen ſhall ſee my judgement that I have done, and my hand that I have laid upon them.* By *ſlaying* them, to wit, the enemies, See *Gen.* 33. on *v.* 22. Or *my plagues*, which I have inflicted upon them. See *Job.* 13. on *ver.* 21.]

22 *And thoſe of the houſe of Iſrael ſhal know* [Heb. *the houſe of Iſrael ſhal know*: the verb in the plural number] *that I the LORD am their God, from that day and forward.*

23 *And the heathen ſhal know, that thoſe of the houſe of Iſrael were carried away captive for their iniquity*, [Which among the heathen ſhall tend to mine honour and glory, in regard I have manifeſted my holineſs and juſtice by the juſt puniſhment of my people, as afterwards my truth and faithfulneſs by their gracious deliverance] *becauſe they had tranſgreſſed againſt me, and I hid my face from them.* [See *Deut.* 13. on *ver.* 17.] *and delivered them into the hand of their adverſaries, ſo that they are fallen by the ſword.* [to wit, a great multitude of them, in all the countryes of the land, of all ranks and qualities of men]

24 *According to their uncleanneſs, and according to their tranſgreſſions have I dealt with them: and I have hid my face before them.*

25 *Therefore thus ſaith the Lord LORD; Now* [That is, ſoon. See *Hoſ.* 10. on *ver.* 3.] *wil I bring back the captives* [Heb. *captivity*] *of Jacob, and wil have mercy upon the whole houſe of Iſrael: and I wil be jealous for my holy name.* [Heb. *the name of my holineſs*]

26 *When they ſhal have born their ſhame and all their tranſgreſſion*, [That is, the puniſhment thereof. Compare *Levit.* 5. on *ver.* 1, *&c.*] *whereby they have tranſgreſſed againſt me, when they dwelt ſafely in their land, and* (there) *was none to make them afraid.* [when they were in proſperity, and enjoyed all things according to their hearts deſire, when they ought to have been thankful towards me]

27 *When I ſhal have brought them again from the nations, and ſhal have gathered them out of the lands of their enemies, and I ſhal be hallowed in them before the eyes of many heathen*: [As above *chap.* 38. 16.]

28 *Then ſhall they know that I the LORD am their God, ſeeing I have cauſed them to be carried away captive among the heathen, but* (I) *have gathered them* (*again*) *into their* (own) *land, and have left none of them any more there.* [I have not left or forgotten, and neglected ſo much as one of thoſe that are mine, of mine own elect people, but have faithfully ſhewed my ſalvation unto all in general, and to every one in particular]

29 *Neither wil I hide my face any more from them: when I ſhal have poured out my ſpirit upon the houſe of Iſrael*, [Or *for*, or *becauſe* I *ſhal have poured out my ſpirit, &c.* See *Joel* 2. 28. *Acts* 2. 17. whence it appeareth that this and other like promiſes of grace have reſpect to the univerſal Church of Jeſus Chriſt. As the puniſhments of the enemies of the old and new Teſtament are intermixt and mingled one among another in the prophetical writings: ſo are alſo the promiſes made unto both Churches. And as the enemies of the old and new Teſtament make up one body, ſo do alſo believers and the Churches of both Teſtaments make up one body, and pertain unto one fold, (notwithſtanding the diverſity of adminiſtration, &c.) whereof the head and the ſhepherd is the Lord Jeſus Chriſt, the true Meſſiah. See *Joh.* 10. 16. *Rom.* 4. 16, 17, 23, 24. *Eph.* 2. 12, 13, 19, *&c.*]

A Preface to the nine following Chapters.

AS God in the beginning of this Book inveſted the prophet Ezekiel *in his office by an extraordinary viſion, ſo it pleaſed him here in the nine following chapters as it were to conclude and ſeal up all his propheſies and viſions, (eſpecially the immediate foregoing propheſie concerning the corporal deliverance from Babel, and from other enemies, and the ſpiritual redemption by the Meſſiah, with all adhering promiſed bleſſings) with a very great and exceeding glorious viſion, being ful of ſpiritual myſteries intended for the comforting of his Church, in a very troubleſome time, when the people of God (*Ezekiel *with* Juda*) had been now for a long time together carried away out of Canaan captive unto Babel (as the Apoſtle* John *baniſhed into Pathmos, who in his Revelation by the inſpiration of the ſame ſpirit, wrote many things like Ezekiels) Ieruſalem, the Temple, and the kingdome of Iuda had been deſtroyed, ſo that in the judgement of men there ſeemed to be an utter end of the people of God and no hopes of being ever reſtored again. Againſt which God here moſt lively pourtrayeth and foretelleth a moſt certain reſtauration of his houſe, city people & land, that is, his univerſal Church in the new Teſtament out of Iews and gentiles) the ſpiritual ſervice of God, together with the Chriſtian fellowſhip and incomprehenſible happineſs of the Church both militant, and eſpecially triumphant, with the abundance of their ſpiritual gifts and bleſſings under their high Prieſt, King, Prince, head and Lord, Ieſus Chriſt. And all this under types and figures, and in phraſes that are taken from the ſtate and ſtyle or manner of writing of the old Teſtament, which are alſo frequent and uſual with the other prophets, but no where ſo fully executed and porformed as here. Inſomuch that the reſtauration of Iuda, Ieruſalem, and the Temple, which happened in the time of Zerubbabel, Ezra and Nehemia, is no more but a ſmall ſhadow of this perfect work of grace of the Meſſiah that is here revealed unto the prophet. And therefore this viſion next to the viſions of* Daniel *may juſtly and upon good ground be called a* Revelation of the Old Teſtament*: and ought likewiſe to be diligently ſcearched into with all humility & reverence, and compared with other Scriptures of the Old and New Teſtament, as alſo with the nature and condition of the ſpiritual kingdome of Ieſus Chriſt, but not profanely and preſumptuouſly in all particular circumſtances applied to this or that thing without the direction of the holy Scripture. For the ſubſtance and principal ſcope may be known, yet notwithſtanding there will much lie hid and be kept ſecret, which will cauſe us to call to mind the words of the Apoſtle,* 1 Cor. 13. 9, 10. *By theſe propoſitions that are here ſet down other ſcriptural interpretations that may fitly be applied thereunto are not rejected.*

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CHAP. XL.

The time and manner of this vision, verſ. 1,2. *A man inſtructeth the Prophet concerning the end of the viſion*, 3 *concerning the wall that went round about, and the meaſures*, 5 *concerning the gates and courts, to wit, the outermoſt court, and its appurtenances, where the people did uſe to aſſemble*, 6 *the innermoſt or middlemoſt court, with its appurtenances, where the furniture of the Levites was, and where the offerings were prepared*, 28. *The third or innermoſt court, or court of the Prieſts, where the Altar of burnt-offering ſtood*, 44. *The porch of the Temple*, 48.

IN *the five and twentieth year of our captive-carrying away,* [With King Jojachin. See above *c.* 1. 3. and 24. 1. and 33. 21.] *in the beginning of the year,* [Heb. *the head of the year:* This is held by the Jews to be the beginning of the civil year. Others underſtand it of the Eccleſiaſtical year] *on the tenth* (day) *of the moneth,* [Meaning the firſt moneth] *in the fourteenth year after that the city* [Jeruſalem] *was ſmitten:* [See above *chap.* 33. 21. and 24. 1, 2. with the Annotat. there] *even on that ſame day,* [See above *chap.* 2. 3. and 24. 2. with the Annotat. Heb. *in the bone*, or *in the vigour of that day*] *was the hand of the LORD upon me,* [See above *chap.* 1. on *verſ.* 3.] *and he brought me thither.* [To wit, into the land of Iſrael. Underſtand in a viſion, as followeth]

2 *In the viſions of God* [See above *chap.* 1. on *verſ.* 1. and 8. on *verſ.* 3.] *brought he* [The Lord] *me into the land of Iſrael: and he ſet me upon a very high mountain;* [Compare *Revel.* 21. 10. See of the Heb. ew word rendred here *ſet*, above *chap.* 37. 1.] *and by it was as the fabrick of a city toward the South:* [*Ezekiel* ſtanding in the north, (where the Temple had been. See *Pſal.* 48. on *ver.* 3.) ſaw a city before him in the South. It is worthy our obſervation that neither mountain, nor city, is named both here and in the ſequel, ſave onely with the particle *as*, covertly, as it were with the finger, pointing at Zion, or Moria, and Jeruſalem: which might ſerve to draw away our thoughts the more from the earthly Zion and Jeruſalem, and to lead them to the heavenly and ſpiritual Zion or Jeruſalem, to wit, the Church of God the mother of us all, *Gal.* 4. 26. whoſe name ſhall be, *The LORD is there*, below *chap.* 48. 35. To the like purpoſe might ſerve the difference that is between the whole fabrick and the former Temple of Solomon, and the other that was built after the return of the Jews from Babel. Therefore alſo it is no where found in Ezra, Nehemiah, Haggai, and Zachariah, that they regulated themſelves in the reedification of the Temple according to this viſion, which even divers Jewiſh Rabbines are fain to confeſs that it looketh at the time of the Meſſias.]

3 *When he had brought me* [Or, *had cauſed me to go in, had brought me in*] *thither, behold then there was a man whoſe form was like the form of copper;* [or *ſteel*, being dry, hard and durable. Compare *Revel.* 1. 15. alſo above *chap.* 1. 7. and further, *Pſal.* 45. 3. and 102. 27, 28. yet here not like burning *Haſmel*, above *chap.* 1. 4, 27.] *and in his hand was a linen line* [like a land-meter. For in thoſe times they were wont to meaſure and divide land with lines or rods. See below *chap.* 47. 3, 13. with the Annotat. and compare *Revel.* 21. 15. *Zach.* 2. 1. it is called a *meaſuring* or *meting-line*] *and a meaſuring-reed:* [As having the managing and adminiſtration of this ſpiritual building, he was accounted like a maſter-builder, to meaſure exactly this new fabrick, which in thoſe times they were wont to do much with reeds, (being very fit for that purpoſe) for which we may well uſe the word *meaſuring-rod*. See *Revel.* 11. 1. In like manner muſt the houſe of God be formed and ſquared according to his counſel and word, as according to the onely rule and direction, and the principal ſquare of all inſtitution: thereunto hath reſpect the phraſe that is uſed, *Iſa.* 28. 10. *Gal.* 6. 16. *Phil.* 3. 16. and hence the books of the holy Scripture are called *Canonical*. Compare *Exod.* 25. 9, 40. *Acts* 7. 44. *Heb.* 8. 5. We may likewiſe concerning the whole meaſuring of this ſpiritual building compare *Ezek.* 3. 17, 18, 19. we may here by this man ſo deſcribed, (as aforeſaid) underſtand with moſt interpreters, the Lord Jeſus Chriſt, as the ſupreme builder of his houſe, who doth not here appear in dreadful Majeſty as a Judge, but kindly and friendly as a Maſter-builder: or at leaſt, an Angel, whom the Son of God was pleaſed to uſe for that purpoſe. Compare above *chap.* 1. 26. and 9. 2. and 10. 2. *Zach.* 6. 12, &c. and *Revel.* 11. 1. likewiſe below *chap.* 43. 6. where it ſeemeth that this man is diſtinguiſhed from the Lord, that ſpake out of the Temple] *and he ſtood in the gate.* [As Lord of the houſe, and heir of all, opening and ſhutting: or at leaſt, as one having charge and commiſſion from him. See *Heb.* 1. 2. and 3. 3, 6. and *Joh.* 10. 2, 3. *Revel.* 3. 7. Others, *by the gate*, or *in a gate.*]

4 *And the man ſaid unto me, Child of man,* [See above *chap.* 2. on *ver.* 1.] *behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhall cauſe thee to ſee;* [That is, conſider diligently and with ſingular attention all that thou ſeeſt and heareſt, to the intent that thou mayeſt faithfully ſhew the ſame unto the people of God, as followeth. Compare *Matth.* 10. 27. *Luke* 12. 3. *Acts* 20. 20, 27. 1 *Cor.* 11. 23, *&c.* and further in general 1 *Cor.* 12. 7. So *chap.* 43. 10, 11.] *for to the intent that I might cauſe thee to ſee* (them) *art thou brought hither: declare* (afterwards) *all that thou ſeeſt to the houſe of Iſrael.*

5 *And behold there was a wall on the outſide of the houſe round about,* [Heb. *round about, round about*: and ſo in the ſequel. This wall is fourſquare by compaſs about the whole place of all this building. Compare *Iſa.* 26. 1. *Zach.* 2. 4, 5. See of the circumference of this wall below *chap.* 42. 15, 16, 17, 18, 19, 20.] *and in the mans hand was a meaſuring reed of ſix ells* (or cubits) (*every ell*) *of an ell and an hand-breadth;* [the meaſure of every ell was a common ell and an hand-breadth, ſo that the meaſuring reed was ſix common ells and ſix hand-breadths long: one hand-breadth is counted to be the breadth of four fingers joyned togother, or three thumbs] *and he meaſured the breadth of the building* [that is, the thickneſs of this wall] *one reed, and the height one reed,* [the depth of this outer wall ſome take to be as it were a repreſentation; Firſt, of Chriſts utmoſt humiliation, from whence he went on and increaſed, until he having finiſhed the work of our redemption was exalted and entred into the *holy of holies*. See *Phil.* 2. 7, *&c.* *Joh.* 3. 30. *Heb.* 9. 11, 12, 24. Secondly, of the firſt beginning, and ſo conſequently of the progreſs and increaſe of Chriſtendom, and the divers *meaſures* of the gifts of all the members of Chriſt in this life, till he bring them to be with him in the heavenly places, which he hath prepared for them. See 1 *Cor.* 13. 9, 10, 12. *Eph.* 4. 12, 13, 14. 16. alſo *Luke* 17. 5. *Rom.* 1. 17. *Revel.* 22. 11.]

6 *Then came he unto the gate,* [Meaning the firſt gate] *which looked the way toward the eaſt,* [Heb. *whoſe face* (was) *the way, &c.*] *and he went up by the ſteps*

ſteps thereof, [how many they might have been is not here mentioned, as indeed there is mention made of others in the ſequel] *and meaſured the threſhold of the gate, one reed the breadth, and the other threſhold, one reed the breadth.*

7 *And* (every) *little chamber,* [Heb. *the little chambers*, that is, every one of the little chambers, or *little cells*, which were on both ſides in the north and ſouth part, between the firſt and ſecond gate over againſt one another, for an abode of the keepers of the gate and threſhold, and thoſe that came in from abroad; which ſome hold to be a type and figure of the coming, entrance, admiſſion, and receiving of the members of Chriſt into his houſe, or (in a manner) under his roof, cuſtody and protection on earth, and afterwards in heavenly manſions. See *Pſal.* 22. 31. and 87. 4, 5, 6. *Iſa.* 54. 3, *&c.* and 60. 4, *&c.* *Acts* 2. 41, 42, *&c.* *Matth.* 25. 10. *Luke* 16. 9.] *one reed the length, and one reed the breadth; and between the little chambers,* [That is, the place, or room, ſpace between the little chambers] *five ells, and the threſhold* [that is, both threſholds, (as ſome) as *ver.* 6.] *of the gate, by the porch* [or *portal*; and ſo in the ſequel, as ſome do take this] *of the gate within one reed.*

8 *He meaſured alſo the porch of the houſe within,* [Or *inward*] *one reed.* [Others, *and when he had meaſured, &c.* and then *verſ.* 9. *then meaſured he, &c.*]

9 *Then meaſured he the* (other) *porch of the gate, eight ells, and the poſts thereof* [To wit, of the gate, or of the porch or portal] *two ells: and the porch of the gate was within.* [others, *to wit, the porch of the gate within.*]

10 *And the little chambers of the gate of the way toward the eaſt were three from this* (ſide) *and three from that ſide;* [Heb. *three from hence, and three hence*, that is, from thence; the meaning whereof (according to the nature of the Hebrew language) is the ſame that is here ſet down in the text: and ſo in the ſequel] *thoſe three had one kind of meaſure: alſo the poſts on both* (ſides) *had on that ſide, had one kind of meaſure.*

11 *Moreover, he meaſured the wideneſs of the door of the gate ten ells: the length of the gate thirteen ells.*

12 *And there was a ſpace* [Heb. *border bound*] *before* [Heb. *before the face*] *the little chambers, of one ell* (on the ſide) *and a ſpace of one ell on that ſide: and* (every) *little chamber ſix ells on this* (ſide) *and ſix ells on that ſide.*

13 *Then meaſured he the gate from the roof of one little chamber to the roof of another:* [Others, *from the roof of the little chamber to their roof*, to wit the roof of the gates] *the breadth was five and twenty ells: door was over againſt door.*

14 *He made alſo poſts of threeſcore ells:* [That is, he meaſured them, as many underſtand this here, ſith the building was made or prepared already. See above *verſ.* 5.] *namely, unto the poſt of the court round about the gate.* [Some hold the court of the Lord (into which the people of God were wont to reſort, whereof there were divers for the Temple, as is related in the ſequel) *to be a type of the ſpreading* out of the Church of the new Teſtament, and branching out it ſelf into many particular Churches gathered throughout the whole world, but all pertaining to the body of the univerſal Church, and having fellowſhip and intereſt in the Lord Chriſt and his benefits, repreſented and figured out by the Temple. See *Pſal.* 87. 4, 5, 6. *Iſa.* 54. 2, 3, &c. and 60. 8, &c. and 62. 9. alſo *Pſal.* 65. 5. and 84. 3. and 100. 4, &c.]

15 *And from the fore-part* [Heb. *face*; and ſo in the ſequel] *of the gate of the entrance,* [Or, *where men come in*] *unto the fore-part of the porch of the inner gate,* [Or, (namely unto) *the inner gate*] *were fifty ells.*

16 *And there were ſhut windows* [Meaning glazed, or ſhut with glaſs: or *ſtraight narrow* windows, (as if they had been ſhut) yet ſo as that they gave inwardly a fair light, (Compare 1 *Kings* 6. on *ver.* 4.) typifying the true light, which the Lord Jeſus Chriſt ſhould bring into his Church by his word and Spirit. See *Iſa.* 42. 6, 7. and 49. 6. and 60. 19, 20. *Joh.* 1. 7, 8. & 8. 12. & *Rev.* 21. 23, 24, &c.] *to the little chambers and to their poſts inwards in the gate round about; ſo likewiſe to the porches:* [others, *galleries, arches*] *now the windows were round about inward, and upon the poſts were palm-trees.* [others, *now* (upon) *the windows*, &c. *and upon the poſts were palm-trees.* The palm-trees figured out the ſpiritually beautiful, ever flouriſhing, fruitful, and incomparable condition of the Church. See *Pſal.* 92. 13. *Cant.* 7. 7, 8. *Revel.* 7. 9.]

17 *Moreover, he brought me into the innermoſt court,* [Which ſome call *the womens court*] *and lo, there were chambers, and a pavement that was made in the court round about: three were thirty chambers upon the pavement.* [*In my Fathers houſe are many manſions*, ſaith our Saviour, *Joh.* 14. 2. and on earth he provideth for his own a place and ſhelter againſt the ſtorm, rain, and ſcorching heat of the Sun; that is, ſure and laſting comfort in all affliction. See *Iſa.* 4. 5, 6. and 32. 2, &c.]

18 *Now the pavement was by the ſide of the gates, over againſt the length of the gates:* [Or, *all along the gates*] *(this) was the lowermoſt* [Or, *low*] *pavement.* [Others, *over againſt the length of the gates*; (there was) *the low pavement.* Some underſtand this thus, that this pavement did riſe up high in the midſt, and went ſloping down at the ſides, that it might the better waſh away all the ſoil and filth]

19 *And he meaſured the breadth, from the fore-part* [Heb. *face*] *of the lowermoſt gate, before the innermoſt court,* [Heb. *before the face, &c.* or (as ſome) *unto the face, &c.* that is, unto the fore-part of the innermoſt court] *without, an hundred ells, Eaſtward and Northward.*

20 *Now concerning the gate that looked the way toward the North,* [Heb. *whoſe face was*, &c. See *v.* 22.] *at the outermoſt court he meaſured the length thereof, and the breadth thereof.*

21 *And the little chambers thereof, three on this* (ſide), *and three on that ſide, and the poſts thereof, and the gates there of were* [Heb. *was*; to wit, each of them] *after the meaſure of the firſt gate: fifty ells the length thereof, and the breadth of five and twenty ells.* [Heb. *five and twenty in the ell*]

22 *And their windows, and their porches, and their palm-trees, were after the meaſure of the gate that looked the way towards the eaſt: and men went up* [Heb. *they went up*, or, *they were to go up*: that is, men went up, as elſewhere often. Compare below *verſ.* 38, 41, 42.] *into it by ſeven ſteps, and the porches thereof were before them,* [Heb. *before their face.* So *verſ.* 26.]

23 *Now the gates of the innermoſt court was over againſt the gate of the North, and of the Eaſt: and he meaſured from gate to gate an hundred ells.*

24 *After that he carried me the way toward the South; and lo, there was a gate the way toward the South: and he meaſured the poſts thereof, and the porches thereof, according to theſe meaſures.* [That is, according as the other meaſures aforeſaid were]

25 *And it had windows alſo in the porches thereof round about, like theſe windows:* [As the other windows were] *the length was fifty ells, and the breadth five and twenty ells.*

26 *And the aſcents thereof were of ſeven ſteps, and the*

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the courts thereof were before them: and it had palm-trees one on this (side), *and one on that side upon the posts thereof.*

27 *There was also a gate in the innermost court, the way toward the South, and he measured from gate to gate the way toward the South, an hundred ells.*

28 *Moreover he brought me through the South-gate to the inner court:* [Meaning the second, or middlemost court, to distinguish it from the *innermost*, or third court, *verf.* 44.] *and he measured the South-gate according to these measures.* [That is, as the others were: as above, and in the sequel]

29 *And the little chambers thereof, and the posts thereof, and the porches thereof were according to these measures; and it had windows also in the porches thereof round about: the length was fifty ells, and the breadth five and twenty ells.*

30 *And there were porches round about: the length was five and twenty ells, and the breadth five ells* [Some transpose these words, and read *fifty* for *five* ells, thus: *the length was fifty ells, and the breadth five and twenty ells*, by comparing of *verf.* 21, 25, 33, 36.]

31 *And the porches thereof were in the outermost court, there were also palm-trees upon the posts thereof: and the goings up thereof were of eight steps.*

32 *After that he brought me to the innermost court, the way toward the East, and he measured the gate according to these measures.*

33 *Also the little chambers thereof, and the posts thereof, and the porches thereof, according to these measures; and it had windows also in the courts thereof, round about the length thereof was fifty ells, and the breadth five and twenty ells.*

34 *And the porches thereof were in the uttermost court; there were also palm-trees upon the posts thereof, on this (side) and on that side: and the goings up thereof were of eight steps.*

35 *After that he brought me to the north-gate: and he measured according to these measures.*

36 *The little chambers thereof, the posts thereof, and the porches thereof; it had also windows round about: the length was fifty ells, and the breadth five and twenty ells.*

37 *And the posts thereof were in the outermost court: there were also palm-trees upon the posts thereof on this (side) and on that side, and the goings up thereof were of eight steps.*

38 *Now the chambers thereof, and the doors thereof* [Heb. *chamber-doors*; that is, every one] *were by the posts of the gates: there men washed the burnt-offering.* [Heb. *they washed*, or *rinsed*, &c. or, they should wash, &c. Compare above *ver.* 22, and see *Exod.* 29. 17. *Levit.* 1. 9, 13, and 9. 14. Typifying the holy baptism, as also the spiritual cleansing and purifying which they have all need of that would serve God acceptably: whereof often mention is made in Scripture. See *Acts* 22. 16. *Tit.* 3. 5. and 1 *Cor.* 6. 11. 2 *Tim.* 2. 21. *Heb.* 10. 22, 23. *Jam.* 4. 8, &c. Of *burnt-offering* see *Genes.* 8. 20. *Levit.* 6. 9. with the Annotat. Understand here the flesh that should be offered.]

39 *And in the porch of the gate were two tables on this* (side), *and two tables on that side, to slay thereon the burnt-offering*, [That is, the cattel that were used for these offerings] *and the sin-offering, and the trespass-offering.* [Heb. *sin*: also, *trespass*, or *guilt*: as often in the sequel. See *Levit.* 4. on *verf.* 3. By this slaying, and consequently by these offerings or sacrifices was typified, First, the onely slay-offering, and sweet-smelling propitiatory sacrifice of our High Priest Jesus Christ, presented unto us in the Gospel, and signified and sealed by the blessed Sacraments, especially the Lords Supper. Secondly, the work of the Ministry, whereby men are as it were spiritually sacrificed, and prepared for an acceptable sacrifice unto God. Thirdly, the spiritual slaying, killing, and crucifying of our selves, that is, the old man: and the thankfulness of believers, which they themselves, as spiritual Priests, yea a Royal Priesthood, owe and offer up unto their Saviour. See *Pfal.* 40. 7, 8, 9. *Ifa.* 53. 7, 10. *Heb.* 10. 1, 4, 5, &c. *Gal.* 3. 1. 1 *Cor.* 11. 24, 25. also *Ifa.* 66. 20. *Rom.* 15. 15, 16. *Phil.* 2. 17. and *Malach.* 1. 11. and 3. 3, 4. 1 *Pet.* 2. 9. *Revel.* 1. 6. *Rom.* 6. 6. and 12. 1. *Coloſ.* 3. 5. *Heb.* 13. 15, 16, &c.]

40 *There were also at the side* [Heb. *shoulder*, which is also taken for side. So in the sequel] *without the going up at the door of the North-gate, two tables: and at the other side, which was at the porch of the gate, two tables.*

41 *Four tables on this* (side), *and four tables on that side, at the side of the gate: eight tables whereupon men slew.* [Compare above *verf.* 22. 3, 8.]

42 *But the four tables for the burnt-offering were of hewn stones, the length an ell and an half, and the breadth an ell and an half, and the height an ell: now upon them men laid the furniture wherewith men slew* [Compare above *ver.* 22, 38, 31.] *the burnt-offering and slay-offering.*

43 *Now the hewn-stones,* [Compare *Pfal.* 68. 14. with the Annotat. Others, *hooks*; to wit, to hang the beasts thereon, to flay off their skins or hide, and so to cut them in pieces, &c.] *were an hand-breadth (thick), orderly placed in the house* [or, *within*] *round about: and upon the tables was flesh of the offering.*

44 *And without the innermost gate were the chambers of the Singers,* [The Levites, that were appointed to praise God in his house with singing and playing on musical instruments. See 1 *Chron.* 6. 31. and 16. 4. and 23. 5, 30, 31. By these and other ministeries mentioned in the sequel, in the description of this new house of the Lord, were typified the divers administrations that should be in the Church of the New Testament, as also in general divers exercises of godliness among the members of the Church, that should assist their Leaders and Pastours, and should obediently follow them. See *Rom.* 12. 6, 7, 8. 1 *Cor.* 12. 5, &c. *Eph.* 4. 11, 12. 1 *Tim. chap.* 3. *Tit. chapters* 1. and 2. *Ephef.* 5. 19. *Heb.* 13. 7, 17, &c.] *in the innermost court,* [Meaning the most innermost, or third court which was by the porch of this Temple:] *which was at the side of the North-gate; and the fore-part thereof* [to wit, of the chambers] *was the way toward the South: there was one at the side of the East-gate,* [Others, *another* (row of chambers,) &c.] *looking the way toward the North.* [Heb. *the face of the way*, &c.]

45 *And he said unto me, This chamber,* [That is, chambers, each of these chambers, as some understand this: so in the next verse. Compare below *chap.* 42. 1, 4, 5.] *whose fore-part* [Heb. *face*. So in the next verse] *is the way toward the South, is for the Priests that keep the watch of the house,* [That is, the service of the house of God. Compare *Levit.* 8. on *verf.* 35. and *Numb.* 3. on *ver.* 7. and below *chap.* 44. 8, 14, 15. Some understand here and in the next verse, by comparing below *chap.* 44. 10, 14. the *Levites*, reckoned among the Priests, or under their name, because they were given and added to the Priests to help and assist them. See 1 *Chron.* 23. 27, 28. also *Numb.* 3. 6, 7, 8, 9, &c. and 18. 2, 3, 4. Or, called *Priests*, (as also 2 *Kings* 23. 9.) because they had been formerly Priests, but were degraded, as is said of some, below *chap.* 44. 12, 13, 14. However it seemeth plain, that here a difference is made between the watch of the *house*, and the watch of the *Altar*, as appeareth in the next verse, as below *chap.* 44. 14, 15. between the watch of the *house*, and the watch of the *sanctuary*]

46 *But the chamber, whose fore-part is the way toward the North, is for the Priests that keep the watch of the Altar:* [That is, the administration of the altar of burnt-offering; whereby come (as in the former verse) understand the service of the Levites, which they in offering were to perform unto the Priests by the altar of burnt-offering. But the attentive Reader may compare below *chap.* 44. 15.] *those are the children of Zadok,* [See further of this man below *ch.* 44. on *ver.* 15.] *which out of the children of Levi come near to the LORD to minister unto him.* [This *coming near* and *approaching* unto the LORD (whereof also mention is often made in the sequel) was a type of the approaching and *drawing* near of Jesus Christ our Mediatour unto the Father for us, and consequently of the prayers and intercessions of pastours for their flock, and of all believers (as spiritual Priests) in general, by their prayers, and services in the name of Christ. See *Jerem.* 30. on *verf.* 21. and *Rom.* 1. 9, 10. *Eph.* 1. 17. *Coloſ.* 4. 12. *Heb.* 13. 17. also 10. 19, 22, &c.]

47 *And he measured the court, the length an hundred ells, and the breadth an hundred ells, four-square: and the Altar* [The Altar of burnt-offering] *was before* [Heb. *before the face*] *the house.* [That is, the Temple. So in the sequel. See *chap.* 41. 1.]

48 *Then he brought me to the porch of the house, and he measured (each) post of the porch, five ells on this* (side) *and five ells on that side: and the breadth of the gate, three ells on this* (side), *and three ells on that side:*

49 *The length of the porch twenty ells, and the breadth eleven ells; and it was with steps* [Without mentioning how many, as above *ver.* 6.] *whereby men went up to it: there were also pillars by the posts, one on this* (side), *and one on that side.*

CHAP. XLI.

The measures, pieces or parts, chambers, and ornament of the Temple, or of the holy place and the most holy place, with the Altar of incenſe.

MOreover, *he* [The man, of whom above *chap.* 40. 3.] *brought me to the Temple: and he measured the posts, six ells the breadth on this* (side), *and six ells the breadth on that side, the breadth of the Tent.* [That is, (according to the opinion of some) as broad as the Tent of the congregation, or Tabernacle was, which was set up by Moses at Gods appoinment: where there was the breadth of *eight* boards, each one ell or cubit and an half broad, making together twelve ells. See *Exod.* 26. 22, 23, 24, 25. with the Annotat.]

2 *And the breadth of the door* [Or, *of the entry*; to wit, of the holy place] *ten ells, and the sides of the door, five ells on this* (side), *and five ells on the other side; also he measured the length* [Or, (as some) *one length*: likewise in the sequel, *one breadth*, which may agree in sense with these words, *the length and breadth*, when there followeth another *length* and *breadth*, as doth here *verf.* 4.] *thereof,* [To wit, of the Temple] *fourty ells, and the breadth twenty ells.*

3 *Then went he inward,* [To the holy of holies, or the most holy place, as *verf.* 4.] *and measured the poſt of the door, two ells, and the door six ells, and the breadth of the door seven ells.*

4 *He measured also the length thereof twenty ells, and the breadth twenty ells before* [Heb. *against*, or *before the face*] *the Temple, and he said unto me, This is the holineſs of holineſs.* [That is, the holy of holies, or the most holy place. See *Exod.* 26. 33. and concerning the phrase, *Levit.* 2. on *ver.* 3. and compare *Cant.* 1. on *verf.* 1. Here indeed mention is made of the fabrick of the holy place, and of the most holy place, but not what was in them (as is well enough known concerning Moses his Tabernacle, and Solomons Temple) besides the wooden Altar, below *v.* 22. standing before the most holy place]

5 *And he measured the wall of the house, six ells:* [In thickness, as some take it, and the thing it self seemeth to shew] *and the breadth of (every) side-chamber,* [these side-chambers were built without, round about the Temple. Compare 1 *Kings* 6. 5, 6, 8, 10. and see the Annotat. there] *four ells, round about the house round about.*

6 *Now the side-chambers were side-chambers above side-chamber, three,* [That is, (according to the common opinion) each chamber- building had three stories, and over them three chambers one above another] *and that thirty times,* [Or, (as others) *three and thirty times*; that is, there were thirty of such chambers, or, (as others) three and thirty divided into ten, or (as others) eleven chamber-buildings, each building having three chambers one above another] *and they entred into the wall which was at the house for those side-chambers, round about, that they might be held faſt:* [Understand here a special wall, which was made at the wall of the Temple for these chambers, as some expound it: but others conceive that they rested upon the beams which lay upon the narrow rests of the wall of the Temple under every story, without being fastened into the wall of the Temple. Compare 1 *Kings* 6. 6. with the Annotat.] *for* [or, *but*] *they were not held faſt in* [or, *on*] *the wall of the house.*

7 *And it was for the side-chambers upward towards above somewhat wider; for the house was compaſſed about* [With this chamber-building] *upward towards above, round about the house;* [Or thus; *And there was a widening and a winding about* (or, *going about*; that is, a winding-stairs, as some conceive, by comparing 1 *Kings* 6. 8.) *upward towards above to the side-chambers; for the winding about of the house* (went) *upward towards above round about the house*, &c. Others, *for* (the wall) *was the longer the broader, in regard it was compaſſed above with side-chambers*, &c.] *therefore the breadth of the house was towards above: and ſo the lowermoſt went up to the uppermoſt through the middlemoſt.* [That is, the lowest chamber increased by little and little, grew in breadth, so that the side-chambers waxed still broader or wider, in regard of the narrowed rests of the wall of these chambers, or of the Temple, as is noted on *verf.* 6. Others, *they went up from the loweſt* (part), or *the loweſt*, to wit, chamber, &c.]

8 *And I saw the height of the house round about; the foundations of the side-chambers were of a full reed* [Heb. *the fulneſs of a reed*] *ſix ells, (the ell taken) to the hole.* Otherwise every ell or the measuring reed was a common cubit, or ell-bowe, and but an hand-breadth more, above *chap.* 40. 5. Others, *ſix ells to the end*]

9 *The breadth of the wall, which was for the side-chambers* [Heb. *side-chamber*] *without was five ells: and that which was left empty, was the place* [Or, *the weapon-ſpace*, Heb. properly *house*, which is also elsewhere taken for *places*. See 2 *Sam.* 15. on *ver.* 17, &c.] *of the side-chambers that were at the house.* [Or *that were within*]

10 *And between the chambers* [That is, between the other chambers and these side-chambers] *was a breadth*

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breadth [That is, a ſpace, place] *of twenty ells round about the houſe, round about.*

11 *Now the doors of the ſide-chambers* [Heb. *the door,* or *entry, opening of the ſide-chamber,* that is, of every one] *were toward the* (place) *that was left empty, the one door the way toward the North, and the other door toward the South: and the breadth of the place that was left empty was five ells round about.*

12 *Moreover,* (of) *the building that was before* [Heb. *before the face*] *the place that was cut off in the corner by the way toward the weſt,* [Heb. *the ſea,* as throughout. By this *wall* ſome underſtand the wall on the Eaſt, South and North, with a back-wall in the Weſt, by which a part of the court was cut off and ſeparated. Compare *chap.* 42. 1] *the breadth was ſeventy ells, and* (of) *the wall of the building the breadth was five ells round about: and the length thereof ninety ells.*

13 *Moreover, he meaſured* [Or, *ſo he,* &c.] *the houſe,* [The Temple] *the length an hundred ells, alſo the place that was cut off,* [Or, *ſo that, &c.*] *and the building, and the walls thereof, the length an hundred ells.*

14 *And the breadth of the fore-part* [Heb. *face*] *of the houſe, and of the place that was cut off toward the Eaſt, an hundred ells.*

15 *He alſo meaſured the length of the building before* [Heb. *at,* or *againſt the face*] *the place that was cut off, which was behind it, and the galleries thereof* [Or, *ſeparate walking places,* walks paled off *with pillars*] *thereof on this* (ſide), *and on that ſide, an hundred ells: with the innermoſt Temple, and the porches of the court.*

16 *The threſholds, and the ſhut-windows,* [See above *c.*40. on *v.*16.] *and the galleries round about thoſe three* [or *which had thoſe three* pieces round about, to wit, (as ſome the) place that was cut off, the Temple, and the outermoſt court. Others, *in the three rows thereof.* Compare below *chap.*42, 3.] *over againſt the threſhold were cieled* [Heb. *covering over, and overlaying;* cieling] *with wood round about: and* (from) *the earth* [or *ground.* So *ver.* 20.] *to the windows; and the windows were covered.* [or *covered over, overlaid.*]

17 *To that which was above the door, and* [Or *namely*] *unto the innermoſt and outermoſt houſe, and on all the wall round about in the innermoſt and outermoſt* (parts) (*all by*) *meaſures.* [That is, it was all meaſured exactly and accurately.

18 *And it was made with Cherubims,* [That is, forms or ſhapes of *Cherubims,* that is, Angels. See above *chap.* 10. 15, 20.] *and palm-trees,* [See above *chap.* 40. on *verſ.* 16.] *ſo that there was a palm-tree between Cherub and Cherub, and* (every) *Cherub had two faces:*

19 *Namely, the face of a man toward the palm-tree on this* (ſide) *and the face of a young lion toward the palm-tree on that ſide:* [To ſignifie, that the Angelical underſtanding, will, affection, and friendly ſervice, are at Chriſts command, continually preſent in his houſe, about the palm-trees, (that is, the righteous) and like young lions do boldly, and with the ſtrength and power which they have received from God, protect and defend it. Compare above *chap.* 1. on *verſ.* 5, and 10. and ſo *Heb.* 1. 14, &c. And likewiſe that all believers in general, ſhould be followers of the virtues of the holy Angels, and each one in his calling, of their willing and fervent obedience in executing Gods commands, and ſo ſpiritually to adorn the houſe of God, until they become in heaven like unto the Angels of God. See above *chap.* 1. on *verſ.* 9, and 11. alſo *Luke* 15. 7, 10. *Heb.* 12. 22. *Revel.* 19. 10. and 22. 9, &c.] *made in all the houſe round about.*

20 *From the earth unto above the door, were Cherubims, the palm-trees made, alſo* (on) *the wall of the Temple.*

21 *The poſts of the Temple* [Heb. *the poſt,* &c. that is, every poſt of the *holy place,* here diſtinguiſhed by the name of Temple from the *Moſt holy place,* which is called the *ſanctuary,* or the *holy place,* in the words following, as alſo *Levit.* 4. 6. and 16. 2, 3, 17, 27. See the Annotat. there. So likewiſe *Pſal.* 20. 3, &c.] *were four ſquare: and concerning the fore-part of the ſanctuary,* [Heb. *face,* &c. where the Altar ſtood before the vail of the *moſt holy place,* whereof in the ſequel] *the* (one) *ſhape was as the* (other) *ſhape.* [This likeneſs, uniformity, is conſtrued of divers things, but the neareſt ſeemeth to be, that we ſhould underſtand it of the likeneſs of the poſts or ſides, and the Cherubims and palm-trees, whereof is ſpoken in the former words, and *verſ.* 20.]

22 *The height of the wooden Altar* [Hereby is meant the *Altar of incenſe,* ſtanding before the holy of holies, called even now the *ſanctuary.* In Solomons Temple and Moſes his Tabernacle this Altar was overlaid with fine gold. See *Exod.* 30. 1, 2. 2 *Chron.* 4. 19.] *was three ells, and the length* [meaning the uppermoſt board, or leaf whereon they ſet the incenſe] *thereof two ells,* [The meaſures of this Altar were greater in this New Temple then they were formerly either in Moſes his Tabernacle or in Solomons Temple, typifying the interceſſion of our Advocate the Lord Jeſus Chriſt, who continually appeareth for us before the face of his Father, not onely for the believing Jews, but alſo for all believing Gentiles in all corners of the world: as alſo all the prayers that we make, and which aſcend up before the face of Almighty God. See hereof 1 *Joh.* 2. 1, 2. alſo *Pſal.* 141. 2. *Revel.* 5. 8, &c.] *and it had its corners; and the length thereof, and the corners* [That is, ſides] *thereof were of wood: and he* [to wit, the man that led the Prophet, and ſhewed him all theſe things. See above *chap.* 40. 3.] *ſaid unto me; This is the table that ſhall be before the face of the LORD.* [A moſt ſweet and pleaſant name given to this Altar of incenſe, intimating, that the Lord Chriſt is not onely our Altar, but alſo our hoſt and table, inviting, entertaining, and ſatisfying all true faithful worſhippers with the enjoyment and communion of his ſoul-ſaving merits, here initially and in part, and hereafter perfectly. Compare *Pſal.* 16. 11. and 23. 5. and 36. 9. with the Annotat. *Prov.* 9. 2, &c. alſo *Malach.* 1. 7, 12. with the Annotat. *Matth.* 8. 11. and 22. 2, &c. *Luke* 22. 29, 30. *Revel.* 3. 20.

23 *Now the Temple and the ſanctuary had* (both) *two doors:* [Hereby we may underſtand with ſome the Lord Jeſus Chriſt, preſented in the Scriptures of the Old and New Teſtament, by which two doors we muſt all enter with true ſincere faith into the bleſſed fellowſhip of Chriſt and his Church. The Chriſtian Reader may compare *Joh.* 10. 7, 9. *Acts* 15. 27. 1 *Cor.* 16. 8, 9. 2 *Cor.* 2. 12. *Col.* 4. 3. *Revel.* 3. 8, &c.]

24 *And there were two leaves at the doors,* (*to wit*) *two leaves which one might turn about;* [Or, *wind about, fold about*] *two at the one doore, and two leaves at the other* (door),

25 *And* (there) *were made on them,* (*namely*) *on the doors of the Temple, Cherubims, and palm-trees, like as there were made upon the walls: and the wood* [That is, *beams, thick planks*] *upon the fore-part* [Heb. *face*] *of the porch without was thick.*

26 *And* (*upon*) *the ſhut-windows were alſo palm-trees on this* (ſide), *and on that ſide, on the ſides of the porch: and* (*upon*) *the ſide-chambers of the houſe, and* (*upon*) *the thick planks.* [Or thus: *and* (there were) *ſhut-windows and palm-trees on this* (ſide), *and on that ſide, on the ſides of the porch, and upon the ſide-chambers, &c.*]

CHAP. XLII.

A deſcription of the outermoſt court wherein the hinder part of the Temple ſtood, with the chambers thereof, ver. 1, &c. *The uſe of thoſe chambers,* 13. *The meaſuring of the whole outer wall,* 15.

AFterward *he* [The man mentioned above *chap.* 40. 3.] *brought me forth to the outermoſt court,* [Underſtand the hindmoſt outer court, in the weſt, wherein the hinder part of the Temple ſtood, and whereof a part was cut off. Compare above *chap.* 41. 12. with the Annotat.] *the way toward the way of the north: and he brought me to the chambers,* [Heb. *chambers,* that is, chambers chamber-building, row of chambers, as below *ver.* 4, 5. Compare above *chap.* 40. 45, 46. where alſo the ſingular number is uſed, but is not there expounded by the plural number, as is indeed done here in the ſequel, and therefore it ſeemeth it ought to be ſo expounded in the fortieth chapter from this place: though ſome do here alſo retain the ſingular number in the text, as well as in the fortieth chapter] *which were over againſt the place that was cut off, and which* (were) *over againſt the building towards the north.*

2 *Before* [Heb. *toward the face*] *the length of the hundred ells* (*toward*) [Others, (*was*)] *the door of the north; and the breadth was fifty els:*

3 *Over againſt the twenty els which the innermoſt court had, and over againſt the pavement which the outermoſt court had,* (*was*) *gallery againſt* [Heb. *againſt the face of*] *gallery in three* (*rows*).

4 *And before* [Heb. *before the face.*] *the chambers was a walk of ten els the breadth inward,* (*and*) *a way of one ell: and the doors of them* [to wit, of the walks or galleries] *were toward the north.*

5 *Now the uppermoſt chambers were narrower;* [Or *ſtraiter*] Heb. *ſhorter*] (*becauſe the galleries were higher then they*) [or *excelled them.* Heb. *prevailed more then they, overpowred them.* Others, *did eat of them,* that is, by their height they took away from the uppermoſt chambers a great part of their room, as alſo the proſpect into the Temple, and made them ſo narrow that they were unfit for dwelling, according to the opinion of ſome] *then the lowermoſt and then the middlemoſt of the building.* [Others, *of the lowermoſt and of the middlemoſt was the building,* that is, the lowermoſt and the middlemoſt were onely fit for dwelling]

6 *For they were indeed in three* (*ſtories*), *but had not pillars as the pillars of the Courts: therefore they were* [Heb. *it was*] *ſtraitned more then the lowermoſt and the middlemoſt from the ground.*

7 *Now the wall,* [Meaning a partition-wall, making a partition. See of the Hebrew word, *Pſal.* 62. on *ver.* 4. So *ver.* 10, 12.] *that was without overagainſt the chambers the way to the outermoſt court before* [Heb. *toward the face*] *the chambers; the length therof was fifty els.*

8 *For the length of the chambers which the outermoſt court had, was fifty els: and lo, before* [Heb. *at,* or *before the face*] *the temple were an hundred els.*

9 *Now from under* [Or *from the place*] *theſe chambers was the entry of the eaſt, as one goeth into them from the outermoſt court.* [Others, *when he that had brought me in from the eaſt from the place of theſe chambers, went into the other* (*chambers*) *out of the outermoſt court* (and then ſo on in the next verſe) *then there were in the breadth, &c.*]

10 *In the breadth,* [Or *in, upon the thickneſs*] *of the wall of the court, the way toward the eaſt, before* [Heb. *toward the face;* and ſo ſtraightway again] *the place that was cut off, and before the building were chambers.* [meaning other chambers, or (as ſome) theſe chambers aforeſaid]

11 *And the way* [Or *manner, ſituation*] *before* [Heb. *before the face*] *then was like the ſhape of the chambers which were the way toward the north, according to their length, ſo* (*according to*) *their breadth: and all their goings out were according to their faſhions, and according to their doors.* [That is, they were like unto them, in length, breadth, goings out, faſhion and doors]

12 *And according to the doors of the chambers that were that way toward the South; there was a door in the head of the way, the way before the ſtraight wall,* [Heb. *in the face of the ſtraight* (or *immediately aſcending, fair*) *wall.* Others, *the way directly,* or *immediately before the wall*] *the way toward the eaſt, as one entreth into them.*

13 *Then ſaid he* [That man above *chap.* 40. 2.] *unto me; the north-chambers, and the ſouth-chambers, which are before* [Heb. *toward the face*] *the place that is cut off, they are holy chambers,* [Heb. *chambers of holineſs*] *wherein the Prieſts that approch unto the LORD ſhall eat the moſt holy things:* [Heb. *the holineſſes of holineſſes.* So in the ſequel. See *Lev.* 2. on *ver.* 3.] *there ſhall they lay the moſt holy things, and* [or *namely*] *the meat-offering,* [See *Lev. chap.* 2.] *and the ſin-offering, and the treſpaſs-offering;* [See above *chap.* 40. on *ver.* 39.] *for the place is holy.*

14 *When the Prieſts ſhall have entred in,* [Into the ſanctuary] *then ſhall they not go forth* (*again*) *out of the ſanctuary,* [to wit, in, or with their holy garments, wherein they miniſtred] *into the outermoſt court, but there* [in theſe holy chambers] (*they ſhall*) *lay their garments where they miniſtred,* [Our high Prieſt Chriſt Jeſus is arrayed with ſweet ſmelling garments of ſalvation, and of his merits, with the robe of righteouſneſs wherewith he clotheth and covereth his Church, *Pſal.* 45. 9. *Iſa.* 61. 10. and 63. 1. his miniſters that approch unto the Lord muſt be arrayed with ſuch vertues in particular as are required unto their office. See 1 *Tim.* 4. 12. *Tit.* 2. 7. of the ſpiritual garments of the whole Church ſee *Pſal.* 45. 14. *Cant.* 4. 11. *Rom.* 13. 14. 2 *Cor.* 5. 3. *Gal.* 3. 27. *Eph.* 4. 24. *Coloſſ.* 3. 10. *Revel.* 3. 4, 5, 18. and 16. 15. and 19, 8, &c.] *for they are an holineſs:* [that is, exceeding holy. Meaning the garments, or the chambers, which were both holy; therefore they were to put off the holy garments of their miniſtry, and to leave them there] *and they ſhall put on other garments, and approch to that which is for the people.* [That is, they muſt come into thoſe places in the outermoſt court, (as was ſaid in the former words of this verſe) which is for the common people, with other garments]

15 *Now when he had finiſhed the meaſures of the innermoſt houſe, then he brought me forth the way toward the gate that looked the way toward the eaſt:* [Heb. *whoſe face* (was) *&c.*] *and he meaſured it round about.* [the meaning is, he meaſured the eaſt gate with the wall in its four-ſquare, which compaſſed about the whole place of this whole new building, in the eaſt, north, ſouth, and weſt. That is, he meaſured the whole circumference from the eaſt unto the weſt. See above *chap.* 40. on *ver.* 5.]

16 *He meaſured the eaſt-ſide* [Heb. *wind,* (ſo in the ſequel) that is, the ſide that lay toward the eaſt-wind] *with the meaſuring reed: five hundred rods, with* [or *after, from:* and ſo in the ſequel] *the meaſuring reed, round about.* [all along the whole ſide. So in the ſequel]

17 *He meaſured in the north-ſide, five hundred reeds with the meaſuring reed round about.*

18 *He meaſured the ſouth-ſide, five hundred reeds with the meaſuring reed.*

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19 *He went about to the weſt-ſide,* [Heb. *the ſea*] *(and) he meaſured five hundred reeds with the meaſuring reed.*

20 *He meaſured it on the four ſides; it had a wall round about it, the length was five hundred (reeds) and the breadth five hundred: to make a difference between the holy and the profane.* [Heb. *holineſs*, &c. Meaning between the ſpiritual and eccleſiaſtical, temporal or civil, that is, between this whole holy circumference, (See below *chap.* 43. 12.) and the city with her appurtenances. See below *chap.* 48. 15. As there was alſo ſtill ſome difference between the ſanctuary and the places of the people. See above *ver.* 14.]

CHAP. XLIII.

The glory of the Lord cometh from the eaſt into this new Temple, and filleth it, ver. 1, 2, &c. *The Lord ſpeaketh unto the prophet and promiſeth that he will dwel there for ever among his people, and cleanſe them from ſin, which had cauſed him to remove out of the old Temple,* 7. *He commandeth the Prophet to repreſent exactly this whole building unto the people, to the end, that they may repent and be made partakers of this whole work of Gods grace,* 10. *A general law concerning the holineſs of this whole place,* 12. *The meaſure, dedication, and uſe of the Altar of burnt-offering,* 13.

THen *he led me to the gate, the gate that looked the way toward the eaſt.*

2 *And behold the glory of the God of Iſrael* [Which was before removed from the Temple. See above *chap.* 1. 28. and 10. 4, 18, 19. with the Annotat. and compare *Malach.* 3. 1.] *came from the way toward the eaſt: and his voice* [or *ſound, noiſe*] *was like the noiſe of many waters,* [or *great waters.* Compare above *chap.* 1. 24. where the majeſty of God appeared like the majeſty of a judge: as here on the contrary was a token of grace and mercy, when the glory of God returned to dwell in his own houſe, and to reſtore it fully and perfectly, and to bleſs it. See the ſequel] *and the earth was enlightened* [Heb. *gave light,* or *ſhined*] *with his glory.* [Compare *Rev.* 18. 1. and 21. 23. and ſee *Iſa.* 60. 19, 20, &c. *Math.* 4. 16. *Acts* 13. 47. 2 *Cor.* 3. 18. and 4. 6, &c. Some conceive that light is here oppoſed to the *cloud* of the old Teſtament. See 1 *Kings* 8. 10, 11, 12.]

3 *And ſo was the appearance of the viſion* [Or *it was as the appearance of the viſion*] *that I ſaw, as the viſion that I had ſeen, when I came to deſtroy the city;* [that is, when God ſent me to declare in his name the deſtruction of Jeruſalem, whereupon the deſtruction would certainly follow. See above *ch.* 9. 10. & compare *Jer.* 1. on *v.* 10. The Prophet doth intimate, that the ſame God did here manifeſt himſelf in grace & favour, which had there ſhewed himſelf in great wrath & indignation] *and they were viſions like the viſion that I had ſeen by the river Chebar: and I fell upon my face.* [See above *chap.* 1. on *ver.* 28. So below *chap.* 44. 4.]

4 *And the glory of the LORD came into the houſe:* [That is, the Temple] *(by) the way of the gate, that looked the way toward the eaſt.* [Heb. *whoſe face was the way,* &c. as it was departed through the eaſt-gate out of the former old Temple, (ſee above *chap.* 10. 19.) to go afterward and dwell in the new. See 2 *Cor.* 5. 17. *Rev.* 21. 5. alſo *Hagg.* 2. 7, 8, 9. The Chriſtian Reader may alſo compare *Luke* 1. 78, 79.]

5 *And the ſpirit took me up* [See *chap.* 2. 22. and 3. 12. and 8. 3. with the Annotat.] *and brought me into the innermoſt court: and behold, the glory of the LORD had filled the houſe.* [Compare below *chap.* 44. 4. and *Exod.* 40. 34, 35. 1 *Kings* 8. 10, 11. *Jerem.* 6. 1. and 24. 23. and 35. 2. and 16. 1, 2. and 66. 18, 19. *Habak.* 2. 14. *Hag.* 2. 7, 9. *Zachar.* 2. 5. *Matth.* 17. 5. *Joh.* 1. 14. and 6. 12, 13. 1 *Cor.* 15. 28. 2 *Theſ.* 1. 10. 2 *Pet.* 1. 16, 17, 18. *Revel.* 15. 8. and 21. 23. and 22. 5.]

6 *And I heard one that ſpake with me out of the houſe:* [Namely, the LORD, whoſe glory filled the Temple, in the former verſe: and who ſpeaketh unto the prophet in the next verſe. Compare above *chap.* 1. 28. and 2. 1.] *and the man* [Others, *a man.* See above *chap.* 40. on *ver.* 3.] *was ſtanding by me.*

7 *And he* [The LORD, that talked with me out of the houſe, as is ſaid in the former verſe] *ſaid unto me; Child of man, (this) is the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael,* [Compare *Lev.* 26. 11, 12. *Iſa.* 60. 13. and ſee *Joh.* 14. 23. 1 *Cor.* 3. 16, 17. and 6. 19. *Revel.* 21. 3. and 22. 3, &c.] *for ever:* [See *Jer.* 31. 32, 33, 36. and 32. 40. and 33. 20, 21, 25, 26, &c.] *and thoſe of the houſe of Iſrael ſhall defile no more* [Heb. *the houſe of Iſrael ſhall defile,* &c. the verb in the plural number] *my holy name,* [Heb. *the name of my holineſs:* ſo in the ſequel] *they, nor their Kings by their whoredome,* [that is, idolatry, all kind of ſuperſtition, wil-worſhip, humane inventions, and traditions in the ſervice of God. See *Lev.* 17. on *ver.* 7. and 20. on *ver.* 5.] *and by the dead bodies of their Kings,* [that is, (as ſome conceive) by the bodies of ſome deceaſed Kings that were buried about the Temple. Others underſtand hereby the bodies of thoſe men whom they had ſlain and ſacrificed to the honour of their idols, which idols they in an heatheniſh way were wont to call their *Kings,* eſpecially that ſame *Molec,* or *Milcom,* or *Malcam,* or *Melech,* &c. that had the name from thence. For *Melech* ſignifieth *King.* See *Lev.* 18. 21. *Jerem.* 48. 7. and 49. 1. *Amos* 1. 15. and 5. 26. with the Annotat. Some underſtand it of the *idols* themſelves, which are juſtly called *dead bodies,* becauſe they are without life, and like a filthy rotten carcaſe ſtink before God. See *Lev.* 26. 30. and *Jerem.* 16. 18. with the Annotat.] *(on) their high places:* [or, (and) *their high places;* ſo that the *high places* (as often) are taken for a ſpecial kind of idolatry. The ſum of all in brief is, by the gracious inhabitation of my ſpirit, I will cauſe that my ſpiritual Iſrael (that is, my Church) ſhall ſerve me holily, and be eſtranged from all that is repugnant thereunto, eſpecially from all idolatry, whereof ſome kinds are related in the ſequel of the abominations which the people of God had committed in Canaan. This may in a manner be applied (according to ſome) to the time of Ezra and Nehemia after the deliverance of the Jewes out of Babel, although thoſe men of God were fain continually to encounter with many groſs abuſes of the people, and the Jewes afterward from time to time grew ſtil worſe and worſe, (as appeared about the time of Chriſts coming) but all this looketh principally to the time of the Meſſiah, and the ſending forth of his Spirit, and ſhall be fully accompliſhed in the life to come in the heavenly Canaan, *Revel.* 21. 27. and 22. 3, &c.]

8 *When they did ſet their threſhold by my threſhold, and their poſt next to my poſt,* [That is, impudently brought into and committed in mine houſe all manner of idolatry, ſuperſtition, and traditions of men, intending thus to ſerve me and the Devil together, to build Temple by or in Temple, as it were in ſpite of me, Compare herewith above *chap.* 8. and eſpecially *ver.* 7, 8, 9, 10, &c. and further 2 *Kings* 16. 14. and 21. 7. and above *chap.* 23. 39.] *(ſo) that there was (but) a wall between me and between them:* [See above *chap.* 8. 8, 9. Others, *and* (made) *a wall between me and between them;* that is, ſeparated themſelves from me by their abominations. See *Iſa.* 59. 2.] *and defiled my holy name by their abominations which they committed; wherefore I have conſumed them in mine anger.*

9 *Now* [In the time of this new Temple, when I ſhall beſtow upon my people the aforeſaid grace by the Meſſiah] *and they ſhall put away their whoredom, and the dead bodies of their Kings* [as above *ver.* 7.] *far from me: and I will dwel in the midſt of them for ever.*

10 *Thou child of man, ſhew this houſe to the houſe of Iſrael,* [That is, give them a ſight of the faſhion of this houſe, and ſhew them the ſcope and meaning thereof. See above *chap.* 40. 4.] *that they may bluſh becauſe of their iniquities;* [by conſideration of their own unworthineſs, (as followeth) and this my undeſerved incomprehenſible mercy which I promiſe unto my people, and will as ſurely perform hereafter; as I have ſhewed thee this new building; and they ſhall by thee receive the pattern thereof, as followeth, and be able clearely to perceive by all that it is no device or invention of thine, but my work] *and let them meaſure the pattern.* [or *the ſhape,* having its due *proportion, faſhion,* or *form, meaſure,* &c. (Compare 2 *Chron.* 24. on *v.* 13.) ſo as thou at preſent haſt ſeen it]

11 *And if they do bluſh becauſe of all that they have done, then ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, yea all the forms thereof, and all the laws thereof:* [*The ſecret of the Lord is with them them that fear him, to make it known unto them, Pſal.* 25. 14. but not for dogs and ſwine, *Math.* 7. 6.] *and write it before their eyes, that they may keep the whole form thereof, and all the ordinances thereof, and do them.* [That is, picture it out or pourtray it unto them, and deſcribe it unto them, that by true repentance they may ſeek to be living ſtones of this building, and likewiſe my ſpiritual houſe, &c: See 1. *Pet.* 2. 4, 5. and *Eph.* 2. 20, 21, 22.]

12 *This is the law of the houſe; Upon the top* [Heb *head*] *of the mountain* [ſome conceive, that God thus ſecretly pointeth at the Jeruſalem which is *above, Gal.* 4. 26. Compare *Pſal.* 15. 1. *Mat.* 5. 14. Heb. 12. 22.] *the whole limit thereof round about ſhall be an holineſs of holineſſes,* [that is, moſt holy, a moſt holy place: becauſe the Lord had now hallowed all things, and the Father and the Son by the Holy Ghoſt had taken up their habitation there, ſanctifying all the elect; howbeit the Church militant initially and in part, by degrees and meaſures, but the triumphant perfectly and completely]

13 *And theſe are the meaſures of the Altar* [Meaning the altar of burnt-offering, typifying the Lord Jeſus Chriſt with his onely propitiatory ſacrifice, with whom all the faithful in the four corners of the world have fellowſhip, likewiſe in and upon whom they offer up unto God their ſpiritual ſacrifices. See Heb. 13. 10. and 1 *Pet.* 2. 5.] *after the els, the ell being an ell and an hand-breadth:* [See above *chap.* 40. 5.] *the boſom* [or *lap,* that is, the foot or bottom, which beneath compaſſed about and received (as it were) into its boſome all that reſted upon it, and faſtned, and upheld the ſame. See the next verſe. and *ver.* 17.] *then one ell,* [meaning in height] *and one ell the breadth,* [that is, thickneſs] *and the end thereof* [Heb. *the border thereof;* that is, the uttermoſt part of this boſome] *by the edge thereof* [Heb. *lip* thereof] *round about a ſpan: and this is the back* [that is, the loweſt part, the ſtay of all the reſt, as when one lieth upon his back] *of the Altar.*

14 *Now from the boſom (upon) the ground, unto the lowermoſt draught,* [That is, laſt ſticking out, compaſſing about and as it were butting forth. Heb. *lip*] *two els, and the breadth one ell; and from the leaſt ſettle to the greateſt ſettle foure ells, and the breadth one ell.*

15 *And the harel,* [That is, the hearth, gridiron, or place above upon the altar, where the wood and the ſacrifices were laid and burnt, called *harel,* that is, *the mountain of God,* by reaſon of its height, (as ſome conceive) becauſe they went up to it by ſteps, below *ver.* 17. and *Ariel,* that is, *the lion of God,* becauſe it conſumed the offerings as a ſtrong lion that devoureth all that cometh before him. See *Iſa.* 29. on *ver.* 1. and compare *Exod.* 27. 4. with the Annotat, ſo is our altar (the Lord Jeſus Chriſt) indeed and in truth as a *mountain of God,* whither all believers both Jews and Gentiles, from all corners of the world go for refuge and aſcend; and *the lion of God,* the lion of the tribe of Juda, that conſumeth and devoureth all that ſets it ſelf againſt us. See *Iſa.* 2. 2, 3. and 60. 7. and 63. 1, &c. *Rev.* 5. 5.] *four ells: and from the Ariel and ſo upward, the four horns.* [Compare *Exod.* 27. 2. with the Annotat.]

16 *Now the Ariel, twelve (ells) the length, with twelve (ells) the breadth; four ſquare in the four ſides thereof* [Heb. *four quadrangles,* or *four four ſquareneſſes:* as above *ch.* 1. 8. See there. So in the next verſe]

17 *And the ſettle* [Or (every) *ſettle*] *fourteen (ells) the length,* with *twelve (els the) breadth in the four ſides thereof: and the edge about it half an ell, and the boſome thereon,* [as above *ver.* 13.] *an ell about; and his ſteps looking toward the eaſt.*

18 *And he ſaid unto me, child of man, thus ſaith the Lord LORD; Theſe are the ordinances of the Altar,* [That concern the altar, that were to be obſerved both in the making of it, and miniſtring at it] *in the day when they ſhall make it: to offer burnt-offering thereon, and to ſprinkle blood thereon.*

19 *And thou ſhalt give to the Levitical Prieſts that are of the ſeed of Zadok,* [See above *chap.* 40. 46. and below *chap.* 44. 15, &c.] *which approch unto me (ſaith the LORD) to miniſter unto me, an heifer, a young bullock* [Heb. *a ſon of a bullock:* and ſo in the ſequel] *for a ſin offering.*

20 *And thou ſhalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the ſettle, and upon the edge round about: thus ſhalt thou cleanſe and purge it.* [Foraſmuch as neither altar nor ſacrifice had of themſelves any ceremonial cleanneſs or holineſs, neither would bring any to the perſon that was unclean, therefore all things were firſt to be purged and conſecrated by blood, typifying the ſpiritual purging of our conſciences, ſervices, and heavenly things by the precious blood of our Lord Jeſus Chriſt; for application or imputation whereof the Miniſters of Chriſt as his inſtruments are ſerviceable unto us by the ſincere preaching of the Goſpel concerning Chriſt crucified, and the adminiſtration of the holy ſacraments, prayers, &c. as the Levitical Prieſts did in the time of the ceremonial law. See *Heb.* 9. from *ver.* 9. to 24. and 2 *Cor.* 3. 6. and 4. 5, 7. *Gal.* 3. 1, &c. Compare above *chap.* 40. on *ver.* 39.]

21 *After that thou ſhalt take the bullock of the ſin-offering, and he ſhall burn it in an appointed* [Or, *commanded*] *place of the houſe without the ſanctuary.* [Compare *Heb.* 13. 11, 12.]

22 *And on the ſecond day thou ſhalt offer a perfect he-goat for a ſin-offering: and they ſhall cleanſe the Altar, like as they cleanſed (it) with the bullock.*

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23 *When thou shalt have made an end of cleansing it (then) shalt thou offer an heifer, a perfect young bullock, and a perfect ram of the flock.*

24 *And thou shalt offer them before the face of the LORD:* And the Priests shall cast salt upon them. [Compare *Levit.* 2. on *ver.* 13. *Numb.* 18. on *ver.* 19. 2 *Chron.* 13. on *ver.* 5. also *Matth.* 5. 13. *Mark* 9. 49, 50. *Col.* 4. 6.] *and shall offer them (for) a burnt-offering unto the LORD.*

25 *Seven dayes shalt thou prepare every day an he-goat for a sin-offering: they shall also prepare* [Others, *as they, &c. shall have prepared*] *an heifer, a young bullock, and a ram of the flock (both) perfect.*

26 *Seven dayes shall they purge the Altar and cleanse it, and fill the hands thereof.* [That is, dedicate and consecrate it to an holy use. Compare *Levit.* 7. on *ver.* 37. and 8. 33, *&c.* Others, *they shall* (every one) *fill his hands*; that is, hallow and consecrate themselves for the offering up of sacrifice upon the altar.]

27 *Now when they shall have ended these dayes, then it shall come to pass on the eighth day, and so forward, that the Priests shall prepare your burnt-offerings and your thank-offerings upon the altar;* [See above *chap.* 40. on *ver.* 39. and here above on *ver.* 20.] *and I will take pleasure in you, saith the Lord LORD.*

CHAP. XLIV.

The special use of the east-gate of the sanctuary for the Prince, vers. 1, &c. *The Lord whose glory was in the Temple, speaketh again unto the Prophet, exhorteth him to go on, with a command to reprove his people for their former putting in of unlawful, unmeet and unfit Ministers into his house,* 4 *who are to be utterly removed from thence,* 9 *who shall be abased in their ministrey,* 10. *The children of Zadok are setled in their ministrey, instructed concerning their duty, and assured of their maintenance,* 15.

THen he caused me to return the way (toward) the gate of the outermost sanctuary, which looked toward the east: and the same was shut.

2 *And the LORD said unto me; This gate shall be shut,* [That is, continue shut. See *Jerem.* 27. on *ver.* 22. So in the sequel] *it shall not be opened, neither (shall) any man enter in by it, because the LORD, the God of Israel entred in by it:* [See above *chap.* 43. 2, 4.] *therefore it shall be shut.*

3 *The Prince,* [Or *Ruler:* whereby (with some) we may here understand the high Priest, (see *Jerem.* 35. on *vers.* 4.) typifying our Lord Jesus Christ, as the onely high Priest, also Prince, Ruler, and King (above *chap.* 34. 22, 23.) of his Church: or (as others) the Lord Christ himself, who is the Lord of this spiritual house, and onely fit to approch unto God in our behalf, and to appear before his face, (see *Jerem.* 30. on *ver.* 21.) who alone knoweth and revealeth the Father, alone shutteth and openeth, the onely gate and door of heaven, who alone hath opened and prepared for us the way and entrance into the sanctuary, and is set as King at the right hand of the majesty of God, taking his joy and delight in his work of grace and spiritual building, whereunto this whole vision hath principally respect. Compare *Matth.* 3. 17. and 11. 27. *Joh.* 1. 18. and 3. 13. and 10. 9. *Heb.* 6. 19, 20. and 8. 1, 2. and 9. 8. and 10. 19, 20. *Revel.* 3. 7. and 5. 5, *&c.* likewise *Isa.* 53. 11.] *the Prince he shall sit in it,* [or *by it*] *to eat bread before the face of the LORD:* [that is, to take their repasts (as was done aforetime with part of the offerings) and consequently to converse familiarly before the face of the Lord. Compare *Exod.* 29. *Levit.* 8. 31. and 24. 9. and further *Genes.* 31. on *vers.* 54. These circumstances seem to put a difference between this Prince, and the Prince of whom is spoken below, Chapters 45. and 46. But both the Princes (the high Priest and the King) may be considered as types, (each in his own particular, and according to the nature of things) of the Lord Jesus Christ. See the former Annotat.] *he shall enter by the way of the porch of the gate, and he shall go out by the way of the same.* [Or *his own way.*]

4 *Then brought he me the way of the North-gate, before* [Heb. *toward the face*] *the house; and I looked, and behold, the glory of the LORD had filled the house of the LORD: then I fell upon my face.* [As above *chap.* 43. 3.]

5 *And the LORD said unto me; Child of man, set thine heart upon it, and behold with thine eyes, and hear with thine ears all that I shall speak with thee, concerning all the ordinances of the house of the LORD, and concerning all the laws thereof: and set thine heart upon the entrance of the house, with all the goings forth of the sanctuary.*

6 *And say to that rebellious one, to the house of Israel, Thus saith the Lord LORD, It is too much for you, by reason of all your abominations, O house of Israel:* [That is, ye have trespassed too much, ye have been too gross and too exorbitant in your wayes, let it suffice, you must needs cease from, &c. Compare *Numb.* 16. 3. 1 *Kings* 19. 4. with the Annotat. So below *chap.* 45. 9. By this inserted reproof God would anew instruct his people, (to whom the Prophet was commanded to shew this vision) and acquaint them with their abominable sins, for which he had forsaken the former Temple, city and land, to the end that by true repentance and faith they might seek to have fellowship with this new undeserved work of grace, which God would effect and bring to pass by the Messiah, and was typified by this vision.]

7 *Seeing that ye have brought in strangers,* [Heb. *children,* or *sons of a stranger,* or *one;* that is, such as were no Israelites, nor were in covenant with God, nor were members of his Church. See 2 *Sam.* 22. 45. with the Annotat. So *vers.* 9. Or, such as were not of the family of the Priests, as *Levit.* 22. 10. (see the Annotat. there) and were moreover wicked, as followeth] *uncircumcised in heart, and uncircumcised in flesh,* [some take these to be two sorts of Ministers of the sanctuary: some being Israelites, but wicked; others aliens, and not Israelites, utterly estranged from God and his people. Others understand here such as had neither any true godliness within, nor any shew or appearance of godliness without, being wicked both in heart and life. See *Deut.* 10. 16. *Jerem.* 4. 4. and 9. 25, 26. with the Annotat.] *to be in my sanctuary to profane it,* [by their unworthiness, idolatries, superstitions, and humane traditions. Compare 2 *Kings* 23. 5. 2 *Chron.* 34. 5. and above *chap.* 43. 7, 8. with the Annotat.] *(to wit) mine house: when ye offered my bread,* [that is, meat. Meaning those things that were offered. See *Levit.* 3. on *ver.* 11. and 21. 8. *Numb.* 28. 1. *Mal.* 1. 12.] *the fat and the bloud,* [Compare below *ver.* 15. and *Levit.* 3. 16, 17. but they had offered these by unlawful and wicked Priests] *and they brake my covenant,* [*they,* to wit, the strange Priests, doing contrary to all mine ordinances, and so breaking and disanulling the covenant of the priesthood] *beside all your abominations.* [over and above the other abominations which ye have committed your selves. Others, *for, because of, in regard of, &c.*]

8 *And ye have not kept the watch* [Compare above *chap.* 40. 45. with the Annotat.] *of mine holy things;* [Heb. *of my holinesses*] *but ye have for your selves set (some to be) watchmen of my watch in my sanctuary.* [Whom ye have chosen your selves, without and against my command]

9 *Thus saith the Lord LORD; No stranger, uncircumcised in heart, nor uncircumcised in flesh shall enter into my sanctuary,* [Heb. *every child,* or *son of a stranger,* &c. *shall not,* &c. that is, none of them, none that is in regard of faith, or doctrine, and life. Here now follow the laws concerning reformation in Church-offices, shewing who are unfit or fit for the same. Compare the Apostolical commands, especially in the epistles to Timothy and Titus: also *Revel. chap.* 2. and 3, *&c.*] *of any stranger that is in the midst of the children of Israel.*

10 *But* [Or, *yea also, even,* &c.] *the Levites* [Hereby some understand the Priests, that were of the Levites, descended from *Ithamar* and *Abiathar,* from *vers.* 13. and the opposition of *vers.* 15. and above *chap.* 40. 46. and 43. 29. See 1 *Kings* 2. on *vers* 27.] *that are gone away far from me, when Israel went astray, which went astray from me after their dung-gods;* [See *Levit.* 26. on *vers.* 30.] *shall indeed bear their iniquity.* [That is, the punishment of their iniquity. See *Levit.* 5. on *vers.* 1. This is a representation of the discipline which ought to be exercised in the Church of God against all such ministers of Gods house, that departing from the true service of God and religion, are become unfaithful to God and his Church, when they come to repent thereof. Compare 2 *Kings* 23. 9. with the Annotat. there]

11 *Yet they shall be ministers in my sanctuary,* [Be in meaner and lower places then they were formerly, as followeth; (That is, they shall be degraded). See 1 *Chron.* 23. 28, 29. also *Numb.* 3. 7, 8. and below *vers.* 14.] *(in) the offices at the gates of the house; and they shall minister to the house:* they shall slay *the burnt-offering and the slay offering for the people, and shall stand before their face to minister unto them.*

12 *Because they ministred unto them* [Unto the people] *before the face of their dung-gods, and were a stumbling-block of iniquity unto the house of Israel therefore have I lift up mine hand* [that is, I have sworn. See *Gen.* 14. on *ver.* 22.] *against them, saith the Lord LORD, that they shall bear their iniquity.*

13 *And they shall not come near unto me to execute the Priests office unto me, and to come near to all mine holy things,* [Heb. *holinesses*] *to the most holy things:* [or *in the most holy places,* Heb. *holinesses of holinesses*] *but shall bear their shame, and their abominations which they have committed.*

14 *Therefore I will make them watchmen of the watch of the house* [Compare above *chap.* 40. 45. with the Annotat. and here above *vers.* 11.] *in all the service thereof, and in all that shall be done therein.*

15 *But the Levitical Priests,* [Others, *the Priests (and) the Levites.* Compare above *ch.* 40. 45, 46. with the Annot.] *the children of Zadok,* [that is, the posterity of *Zadok,* who descended from *Aaron* by *Eleazar* and *Phinehas,* (to whom an everlasting Priesthood was promised, *Numb.* 25. 13.) and was made high-priest in *Abiathars* stead. See 1 *Kings* 2. 27, 35. with the Annotat. *Zadok* signifieth as much as *to be righteous,* or, *a justified man*] *that kept the watch of my sanctuary,* [Faithfully and constantly performed their office, or continue pure, and in the faith, and in the true worship of God] *when the children of Israel went astray from me, they shall come near to me to minister unto me, and shall stand before my face, to offer unto me the fat, and the bloud, saith the Lord LORD,* [these children of *Zadok* are here set forth as a pattern of all lawful, worthy, and fit ministers of the Church of Christ, (the king of righteousness, and high-priest after the order and manner of *Melchizedek*) who are here placed, honoured and blessed by God in their ministery.]

16 *They shall enter into my sanctuary, and they shall come near to my table* [See above *chap.* 41. on *ver.* 22.] *to minister unto me: and they shall keep my watch.* [See *Levit.* 8. on *vers.* 35. and *Numb.* 3. on *vers.* 7.]

17 *And it shall come to pass, when they shall enter in at the gates of the innermost court, that they shall put on linen garments:*] Which are pure, bright, white, pleasant, not cumbersome, burdensome, or hindering them in the service, as a woollen garment is, whereof is spoken in the sequel. See of the priestly garments, above *chap.* 42. on *vers.* 14. and compare *Matth.* 17. 2. and 28. 3. *Revel.* 4. 4. and 7. 13.] *but no wooll shall come upon them, when they minister in the gates of the innermost court, and Temple.*

18 *Linen quoifs shall be upon their head,* [The Hebrew word rendred here *quoif,* hath its name from *adorning,* and the covering of the head is taken for a token of subjection and submission, 1 *Cor.* 11. 10. So the ornament of Ministers is to submit and to be subject unto their head Christ. Compare *Exod.* 28. 40. and 39. 28.] *and linen drawers shall be upon their loins: they shall not gird themselves in the sweat,* [or *with sweat.* That is, so, or with such girding or clothing that they should sweat with: or (as some) on the sweaty places of their body, where a man commonly sweateth most. Others, *according to the sweat.* Some hold this to be a representation of the heedfulness and purity of the heart, which ought to be in the Ministers of Gods Church in the performing of their ministery.]

19 *And when they go forth into the outermost court, (namely) into the outermost court to the people, they shall put off their garments wherein they ministred, and lay them away in the holy chambers:* [Heb. *chambers of holiness;* See above *chap.* 42. 14.] *and shall put on other garments, that they may not hallow the people with their garments.* [By touching of the holy garments, which were anointed with the holy oil, and were onely for the Priests, that were consecrated for the service of God, which consecration might not be communicated unto others. See *Exod.* 29. 37. and 30. 29. also below *chap.* 46. 20. Some take it, as if God would thereby forbid his Ministers to carry an hypocritical shew of holiness before the congregation, and on the contrary would command them to be familiar with and among their brethren. Compare *Matth.* 6. 5, 6, 16, 17, 18.]

20 *Neither shall they shave their head smooth off,* [To wit, with a rasour, as some take it] *nor suffer (their) locks to grow long:* [Heb. *suffer* them *to shoot out, shoot forth;* that is, suffer them to grow long] *they shall decently poll their heads.* [Heb. *polling they shall poll.* Others, *quite,* or; *every manner of way cut off;* and then in the former words, *shave.* The Hebrew word is onely found here. The meaning of this verse is, they shall not shave their heads quite bald, nor let their hair grow exceeding long, but shorten, cut off, or shave it moderately. Compare *Levit.* 21. 5. signifying honesty, modesty, and sobriety in life and conversation.

21 *Neither shall any Priest drink wine, when they shall enter into the innermost court.* [Heb. every Priest shall not, &c. the verb in the plural number. That is, none of them shall, &c. That is, he shall execute his ministry with a sober, attentive, considering, and holy mind, and avoid all things that might any waies hinder him in it. Compare *Levit.* 10. 9. 1 *Tim.* 3. 3. *Tit.* 1. 7. also *Matth.* 24. 48, 49, &c.]

22 *Neither shall they take for (their) wives a widow,*

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dow, or her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that shall have been the widow of a Priest. [this ordinance doth intimate, that Gods ministers should marry decently, and in the Lord, avoiding that which might any waies prejudice the honour and dignity of their ministry, or occasion a scandalous ordering of their family. Compare 1 *Tim.* 3. 2, 4. also 1 *Cor.* 7. 39. and 9. 5.]

23 *And they shall teach my people (the difference) between the holy and profane, and shew the difference between the unclean and clean.* [Compare *Levit.* 10. 10. and above *chap.* 22. 26. *Malach.* 2. 7. and 1 *Tim.* 6. 20. and 2. *Tim.* 1. 13. and 2. 15, 16. *Tit.* 1. 9. *Revel.* 2. 2, 14, 15, 16, 20, *&c.*]

24 *And upon a controversie they shall stand to judge;* [Or *abide by judgement*; that is, stedfastly persevere in that which is just and right, and agreeable to my word. Compare 2 *Kings* 23. on *vers.* 3. and the phrase also *Deut.* 25. 8.] *they shall judge it according to my judgments:* [Compare *Deut.* 17. 8, 9, *&c.* 2 *Chron.* 19. 10, 11. This hath respect to the Ecclesiastical judicature, or the judgements which ought to be kept in the house of God by ecclesiastical assemblies according to the word of God, for the instructing of the conscience in matters of faith and life, removing and preventing of scandals, and preserving of peace and unity among brethren] *and they shall keep my laws and my statutes* [Compare 1 *Tim.* 13. 14, &c.] *on all mine appointed feasts,* [others, *in*, or *with all mine assemblies*; that is, the one as well as the other; whatsoever is ordained by me, they shall keep it, especially that which concerneth the congregations of believers, and the publick worship of God in them] *and hallow my sabbaths.* [See *Exod.* 20. on *vers.* 3. also *Heb.* 4. 9, 10, 11.]

25 *Neither shall any of them go in to a dead man,* [Heb. *he shall not*, &c. that is, none of the Priests] *that he should be unclean: but for a father, or for a mother, or for a son, or for a daughter, for a brother, or for a sister that hath had no husband, they may defile themselves.* [Compare *Levit.* 21. 1, 2, 3, 4, &c. This ordinance enjoyneth such moderation in mourning, as that the service of God be regarded, and the bond of nature and of the spirit be not despised among Christians, and also the hope of eternal life be not obscured among them: with an acknowledgement of our frailty and defect herein, for which we are to crave pardon in and through Christ. Compare 1 *Thess.* 4. 13, &c. also *John* 11. 33, 35. *Acts* 9. 39.]

26 *And after his cleansing,* [The cleansing of the Priest, that was defiled by reason of a dead man. Compare *Numb.* 6. 9, *&c.* and 19. 11, 12, *&c.*] *they shall reckon unto him seven days.*

27 *And in the day when he shall go into the holy place, into the innermost court, to minister in the holy place, he shall offer his sin-offering, saith the Lord LORD.*

28 *(Now) this shall be unto them for an inheritance: I am their inheritance, therefore ye shall give them no possession in Israel; I am their possession.* [Compare these laws with *Numb.* 18. 8, 20, 24. *Deut.* 10. 9. and 12. 12. and 14. 27. and 18. 1, 2. and 26. 12. By them a due maintenance is ordained by God for the Ministers of the Church. See *Matth.* 10. 11. and *Luke* 10. 7. 1 *Cor.* 9. 4, 6, 7, *&c.* and very plainly, *vers.* 13, 14. there]

29 *The meat-offering, and the sin-offering, and the guilt-offering, they shall eat them: also every burned thing* [Heb. *ban.* See *Levit.* 27. on *vers.* 21.] *in Israel shall be theirs.*

30 *And the firstlings of all the first fruits* [Or, of that which first cometh forth] *of all things,* [That is, of all manner of things: and so in the sequel. Heb. *the first, the chiefest of all the firstlings of all things.* See *Exod.* 13. 2. and 22. 29, 30. *Numb.* 18. 11.] *and every heave-offering of all things,* [or, *every oblation*, &c.] *of all your heave-offerings, shall be the Priests: ye shall also give unto the Priest the firstlings of your dough,* [Compare *Numb.* 15. 20. *Nehem.* 10. 37, &c.] *to cause the blessing to rest upon thine house.* [Compare *Deut.* 14. 29. and see the contrary above *chap.* 5. 13.

31 *No carcass, nor that which is torn of fowls, or of cattel, shall the Priests eat.* [Heb. *every carcaß*, &c. *shall they (the Priests) not*, &c. that is, no carcass, nothing torn. Compare *Exod.* 22. 31. *Levit.* 22. 4, 8. and above *chap.* 4. 14. signifying, that the Ministers of the Church ought to be unrebukeable, and holy, not prone to destroying, anger, making prey, filthy lucre. Compare 1 *Tim.* 3. 3. *Matth.* 23. 25. which also ought to be recommended to all believers, (as spiritual Priests) as this law was likewise given to all Israel, *Exod.* 22. 31.]

CHAP. XLV.

A separation of a certain portion of new land, hereditary land of inheritance, for the sanctuary, the Priests, Levites, the city and the Prince, vers. 1, *&c.* *A promise and exhortation for the Princes of Israel, concerning judgement and justice,* 8, 9, &c. *Ordinances concerning manifold offerings, for the people, and the Prince, both ordinary, and on the feasts,* 15.

NOw *when ye shall cause the land to fall for inheritance,* [That is, shall by the falling or casting of the lot divide the land among you. See *Psal.* 16. 5, 6. with the Annotat. So below *chap.* 47. 14, 22. and 48. 29. In every case see the phrase in the casting or drawing of lots; though the *lot* be not expresly mentioned here, nor in the sequel. And it is worthy observation, that the tribes had their borders assigned to them not by casting of lots, as in the book of Josua, but the express ordinance of God, in *c.* 48. Compare *Matth.* 25. 34.] *then shall ye offer an heave-offering unto the LORD,* [Or, *gift*, &c. Heb. *heave an heaving*: whereby respect is had to the heave-offerings of the law, that were (as it were) lifted up, or taken up from the rest, and were presented and consecrated unto the Lord] *(for) an holy place of the land;* [To wit, separating it from the rest of the land for an holy use. Or, we may (with some) joyn these words to the word *offering*, thus: ye shall offer unto the Lord an holy portion of the land: so *vers.* 4. Heb. *an holiness.* Forasmuch as not onely the former Temple was burnt, but also the city and all the land laid wast, and the people of God carried away captive, and in the former chapters is treated of the new Temple; therefore now in the sequel here mention is made of the land and people with their Prince, representing a full and perfect restauration of this spiritual Common-wealth under the Messiah] *the length shall be the length of five and twenty thousand (measuring reeds), and the breadth ten thousand:* [This that is here inserted is taken from above *chap.* 42. 15, 16, 17, 18, 19, 20. and here the next verse; where after the first measure of the reeds, the ells in particular are specified, for the empty, or free outward space] *that shall be holy* [Heb. *an holiness.* See above *chap.* 43. 12.] *in the whole border thereof round about.* [That is, as wide and as far as it reacheth]

2 *Of this* (there) *shall be* [Heb. *shall be*, in the singular number] *for the sanctuary five hundred with five hundred square round about:* [Or, *by*, &c. that is, (according to the opinion of some) five hundred reeds in length, with like five hundred in breadth: Or, five hundred answering to other five hundred measured in the square round about. Compare below *chap.* 48. 20.] *and it shall have fifty ells for an outer space round about.* [See of the Hebrew word rendred here *space*, (which otherwise is rendred *suburbs*, when there is mention made of cities) above *chap.* 36. on *vers.* 5. This matter that is begun here, and broken off *vers.* 9. is prosecuted in *cha.* 48. *vers.* 8, *&c.* We may in general fitly understand it (with some) thus: That this separate portion of the land of five and twenty thousands reeds in length and breadth, and so forth, in its four square, was further divided into three parts; the first ten thousand in breadth, for the sanctuary with its outward space, and the habitations of the Priests: the second ten thousand for the Levites, the remaining five thousand for the city: and that which remained Eastward and West-ward, between the South-borders of Juda, and the North-borders of Benjamin, for the officers or ministers of the city, (below *chap.* 48. 18, 19.) and besides chiefly for the Prince: which is to be heeded in the sequel]

3 *So of this measure* [That is, with, or according to this measure] *shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary, (with) the holy of holies.* [Heb. *holiness of holinesses.* See *Exod.* 26. 33, 34. *Levit.* 4. 6. with the Annotat.]

4 *That shall be an holy place of the land;* [As *v.* 1.] *it shall be for the Priests which minister in the sanctuary, which come near to minister unto the LORD: and it shall be unto them a place for houses, and an holy place for the sanctuary.*

5 *Moreover, the Levites, the ministers of the house, shall have also the length of five and twenty thousand, and the breadth of ten thousand,* [See below *ch.* 48. 13.] *for a possession unto themselves (for) twenty chambers.*

6 *And (for) the possession of the city* [Which is not named. See above *chap.* 40. on *vers.* 2.] *ye shall give the breadth of five thousand, and the length of five and twenty thousand, over against the holy heave-offering:* [Heb. *heave-offering of holiness:* whereof above *vers.* 1. So in the sequel] *it shall be for the whole house of Israel.*

7 *Now the Prince shall have (his portion) on this (side) and on that side of the holy heave-offering, and of the possession of the city, before* [Heb. *before*, or *toward the face.* So in the sequel] *the holy heave-offering, and before the possession of the city; from the west corner westward,* [Heb. *corner of the sea, toward the sea.* So in the sequel, *Sea* for *west*] *and from the east-corner east-ward: and the length shall be over against one of the portions, from the west-border unto the east-border.* [By this Prince (of whom much is spoken in this and the next chapter) some understand (as above *chap.* 44. 3.) the high Priest, or our Lord Jesus Christ the Messiah himself, who not onely dwelleth in his house, and filleth it with his glory, but also (in a manner) encampeth round about it, as a King to defend and protect it: and who was our High Priest and surety, having taken all our debts upon himself, hath made full payment and satisfaction for them, (as if they had been his own) and hath willingly offered up himself for us, as if it had been for himself, because he stood in our room: yea, who is not onely a King or Prince, but also a brother and companion of believers, whom he maketh joynt-heirs with himself, being continually in the midst of them, and with them unto the end of the world, making intercession for them as their Mediatour, having alone power and priviledge to go in and out wheresoever he listeth, to lay down his life and to take it again, to open and to shut the gate of the sanctuary, &c. Others understand here a political or civil Christian Prince or Ruler, and thereby also all Christian Rulers and Magistrates, (which God would grant unto his Church in the new Testament, according to sundry Prophesies of the old Testament) whose first and chiefest care should be for the welfare of Gods Church, which they ought as it were to compass about with their protection, and in the exercise of the true worship of God, and due reverence and respect to the Ministers, Gods Ministers of the Church, to go before the people by their own example, and likewise to behave and carry themselves herein as brethren, companions, and fellow-members of the Church: moreover, to practise and maintain judgement and justice, to extirpate all injustice, oppression, tyranny, and violence, and to take care that their subjects may lead a quiet and peaceable life, until perfect justice, holiness, and peace do thereupon follow in that life which is to come.

8 *As for this land it shall be unto him for a possession in Israel: and my Princes shall no more oppress my people,* [Compare *Psal.* 72. 2, 4, 14. *Isa.* 11. 3, 4, 5, *&c.* and 29. 18, 19, 20. and 42. 1, 3, 4, and 60. 17, 18. *Zeph.* 3. 13.] *but (shall) leave* [Heb. properly *give*] *the land to the house of Israel, according to their tribes.*

9 *Thus saith the Lord LORD, It is too much for you, ye Princes of Israel;* [See above *chap.* 44. on *vers.* 6. As if God had said; ye have land more then enough for your selves in that which I have proportioned out for you, therefore, &c. Others take it to be a Rhetorical reproof of the deceased kings of Juda, to whom God speaketh as if they were present: or of the Antichristian Ecclesiastical and Political tyrants, that should sorely and a long while plague and torment the people of God] *remove violence and destruction, and do judgement and justice: take up your thrustings out from my people.* [In that ye drive them away, and thrust them out of their possessions, drawing the same unto your selves: such oppression shall ye take away from them, and free them therefrom. See the like phrase *Isa.* 57. 14.] *saith the Lord LORD.*

10 *Ye shall have a just Balance,* [Heb. *balance*, or *scales of justice*: and so in the sequel; as *Levit.* 19. 33.] *and a just Epha,* [of *Epha* see *Levit.* 5. on *vers.* 11.] *and a just Bath.* [See of Bath 1 *Kings* 7. on *vers.* 26.]

11 *An Epha and a Bath shall be* [Heb. *shall be*, in the singular number] *of one kind of measure,* [an *Epha* in dry, and a *Bath* in moist wares, [*that a Bath may contain the tenth part of an Homer:* [The greatest measure of dry wares, otherwise also called *Cor.* See 1 *Kings* 4. on *ver.* 22. and below *vers.* 14.] *also an Epha the tenth part of an Homer; the measure thereof shall be after the Homer.* [As being the greatest measure, according to which other measures were to be regulated]

12 *And the Shekel* [See of this *Gen.* 23. on *v.* 15. and 24. on *vers.* 22.] *shall be of twenty Gerahs:* [Of Gera see *Levit.* 27. on *vers.* 26. It is with us (as some have fitly counted it according to our coin) as much as an half peny and a little more, whereof twenty make about half a ryx-doller; as much as a common or civil shekel (whereof mention is made here) is in value] *five and twenty shekels, and fifteen shekels shall be unto you a pound.* [Heb. *maneh*; that is, *mina.* See 1 *Kings* 13. 10, 17. 2 *Chron.* 9. 16. *Ezra* 2. 69. with the Annotat. The meaning is, that threescore shekels make a pound or *mina* of gold or silver. This

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is counted by ſome to be a new ordinance, in regard the old *mina* contained but fifty ſhekels of the ſanctuary, and an hundred common ſhekels; but here mention is made of threeſcore ſhekels, which muſt needs be ſo much more both in the holy and civil pound or *mina*. Some are of opinion that there were three ſuch ſorts of coin, that made together a pound or *mine*. It implieth, that juſtice ſhall be kept in the ſtricteſt and moſt exact manner]

13 *This is the heave-offering that ye ſhall offer*: [Or, *the offerings which, &c.* Heb. *the heaving that ye ſhall heave.* Some underſtand this of that which the people ſhould bring in all the year long for the ordinary offerings of the Temple. Others apply it to the dedication of the Temple. Of the offerings in general ſee above *chap.* 41. on *verſ.* 39.] *the ſixth part of an Epha of an Homer of wheat, alſo ye ſhall give the ſixth part of an Homer of barly.* [Heb. as if one ſhould ſay, *ye ſhall ſix*, &c. that is, give the ſixth part: as *tithing* is giving the tenth part]

14 *Concerning the ordinance of oil, of a Bath of oil (ye ſhall offer) the tenth part of a Bath out of a Cor*, [See above on *verſ.* 11.] *which is an Homer of ten Baths: for ten Baths are an Homer.*

15 *Moreover, one lamb out of the flock, out of two hundred, out of the watry land of Iſrael*; [That is, out of the beſt and fatteſt paſtures of Iſrael. Others, *above the wine*, or *the drink of Iſrael*; that is, which Iſrael ſhould bring in for drink-offerings. Compare *verſ.* 17.] *for a meat-offering, and for a burnt-offering, and for thank-offerings, to make reconciliation for them, ſaith the Lord LORD.*

16 *All the people of the land ſhall be in this heave-offering* [Or, *ſhall be (bound, or engaged) for this heave-offering*, whereof mention was made before] *for the Prince in Iſrael.* [Or, *for the Prince his ſake*, &c. Some underſtand this thus, that they by this contribution ſhould ſupply that which otherwiſe the Prince was to do. Compare 2 *Chron.* 31. 3. with the Annotat. Others, *with the Prince*, &c. likewiſe, *unto the Prince*; ſo as that the Prince was not bound to it, as whoſe particular offerings are related in the ſequel. It might be alſo taken as the ſubſtance or contents of that which followeth, and adde thereunto thus; *concerning the Prince in Iſrael*: or, of the Prince, *&c.* (as the like is found in other Prophets) he ſhall do as followeth]

17 *And it ſhall lie upon the Prince* [Heb. *it ſhall be upon the Prince*; that is, it ſhall be his duty] *(to offer) the burnt-offerings, and the meat-offering, and the drink-offering on the feaſts, and on the new moons, and on the Sabbaths, on all appointed ſolemnities* [Or, *in all appointed aſſemblies*] *of the houſe of Iſrael: he ſhall perform* [or *prepare*; that is, give, bring in, cauſe to be prepared] *the ſin-offering, and the meat-offering, and the burnt-offering, and the thank-offerings, to make reconciliation for the houſe of Iſrael.*

18 *Thus ſaith the Lord LORD; In the firſt (moneth,) on the firſt (day) of the moneth, thou ſhalt take a perfect young bullock*; [Heb. *child*, or *ſon of a bullock*] *and thou ſhalt cleanſe the ſanctuary.* [Some have rightly obſerved, that this enſuing ordinance was no where given unto Moſes, as alſo beſides, the difference that there is between divers new offerings and ceremonies that are mentioned here, and the old former ſacrifices and ceremonies, may plainly appear by comparing both together; which doth ſignifie the repealing of the old ceremonies, and of the former Prieſthood by the manner of writing, coming, and the onely perfect ſacrifice of the Meſſiah, which is here typified by many ſacrifices according to the ſtyle of the old Teſtament, and the condition of thoſe times, when the clearneſs of light, and the time of reformation was not yet come. See *Gal.* 3. 23, 24, 25. and 4. 1, 2, 3. alſo *Heb.* 9. 8, 10.]

19 *And the Prieſt ſhall take of the bloud of the ſin-offering, and put it upon the poſts* [Heb. *poſt*: and ſo in the ſequel] *of the houſe, and upon the four corners of the ſettle of the Altar: and upon the poſts of the gate of the innermoſt court.*

20 *So ſhalt thou alſo do on the ſeventh* (day) *in that moneth, becauſe of him that erreth, and becauſe of him that is ſimple: ſo ſhall ye reconcile the houſe.* [That is, for ſuch as it may be through error, or ſimplicity, ignorance, want of underſtanding have offended, or defiled the houſe of God, but not through wilfulneſs and with an high hand; this ordinance repreſenting, how we ſhould ſuccour and reſtore him that is fallen through weakneſs, and repenteth of his ſin, namely, by the means of a well-ordered and Chriſtian diſcipline. Compare *Mat.* 16. 19. and 18. 18, 21, *&c.* *Joh.* 20. 23. *Rom.* 14. 4, 10, 13. *Gal.* 6. 1, *&c.* *Jam.* 5. 19, 20. 1 *Joh.* 5. 16, *&c.*]

21 *In the firſt (moneth) on the fourteenth day of the moneth, ſhall the Paſſeover be unto you, a Feaſt of ſeven dayes; unleavened bread (loaves) ſhall men eat.* [Heb. *ſhall be eaten.*]

22 *And upon that day ſhall the Prince prepare for himſelf, and for all the people of the land, a bullock of ſin-offering.* [A bullock for a ſin-offering. Heb. *a bullock of ſin*; that is, of ſin-offering, as continually in this matter. See *Levit.* 4. on *verſ.* 3.]

23 *And the ſeven dayes of the feaſt he ſhall prepare a burnt-offering unto the LORD, ſeven bullocks, and ſeven rams,* (that) *are perfect, daily, the ſeven dayes (long:) and a ſin-offering of an he-goat daily.*

24 *He ſhall alſo prepare a meat-offering, an Epha for a bullock, and an Epha for a ram, and an hin* [See *Levit.* 19. on *verſ.* 36.] *of oil for an Epha.*

25 *In the ſeventh (moneth) on the fifteenth day of the moneth, ſhall he do the like* [Heb. *according to*, or, *like that*: that is, ſo as he hath done on the former feaſt, with all theſe offerings that are mentioned before, and are here briefly touched upon] *on the feaſt,* [Meaning the feaſt of *leaf-huts*, or Tabernacles. Obſerve that the feaſt of Pentecoſt is not here mentioned. Compare *Zach.* 14. *verſ.* 16, 19.] *ſeven dayes (long:) as the ſin offering, as the burnt-offering, as the meat-offering, and as the oil.*

CHAP. XLVI.

Ordinances for the Prince in particular in the worſhip of God, and for the people of the land and the Prince together, verſ. 1, 2, &c. *Alſo of the continual burnt-offering,* 13 *and of the gifts of the Prince to his ſons, and to his ſervants,* 16. *A deſcription of the kitchins for the Prieſts and Levites,* 19.

THus ſaith the Lord LORD; *The gate of the innermoſt court,* [Where the Altar of burnt-offering was] *that looketh toward the eaſt, ſhall be ſhut the other ſix working dayes, but on the Sabbath day it ſhall be opened;* [Compare *Exod.* 20. 9. Some conceive, that hereby is typified, that we ſee but afar off, and as it were through a glaſs darkly in this life, but we ſhall ſee face to face in the life to come, on the everlaſting reſt or Sabbath-day; 1 *Cor.* 13. 12. *Heb.* 4. 9, 10, 11. Compare *Exod.* 20. 10, 11. alſo *Col.* 2. 16, 17.] *it ſhall alſo be opened on the day of the new moon.* [Compare *Iſa.* 66. 23.]

2 *And the Prince ſhall enter (by) the way of the porch of that gate without, and ſhall ſtand by the poſt of the gate;*

and the Prieſts ſhall prepare his burnt-offering and his drink-offerings; and he ſhall worſhip [Heb. *bow down himſelf.* See *Gen.* 24. on *verſe* 26. So in the next verſe] *at the threſhold of the gate, and (then) go forth: but the gate ſhall not be ſhut until the evening.* [Compare *Mat.* 25. 10, 11, 12.]

3 *Likewiſe the people of the land ſhall worſhip (before) the door of the gate,* [Or *for the people, &c.* or *that the people of the land may worſhip &c.*] *on the Sabbaths, and on the new moons, before the face of the LORD.*

4 *Now the burnt-offering that the Prince ſhall offer unto the LORD, ſhall be on the Sabbath day, ſix perfect lambs, and a perfect ram.* [Compare this new ordinance with the old, *Num.* 28. 9, 10. The old was much leſs becauſe the grace of the new Teſtament (as ſome obſerve) is much more glorious then the former, and extendeth it ſelf much wider]

5 *And the meat-offering, an Epha for a ram, but for the lambs the meat-offering ſhall be a gift of his hand:* [That is, according to his ability, according as the Lord hath bleſſed him, or according as he hath received of the Lord. Compare *ver.* 7, 11. and *Deut.* 16.] *and oil, an hin to an Epha.*

6 *But on the day of the new moon, a bullock, a young bullock,* [Heb. *a ſon of an ox*] *of the perfect, and ſix lambs, and a ram; they ſhall be perfect.* [Compare this new ordinance with *Numb.* 28. 11, *&c.* The old was greater becauſe the light (as ſome interpret it) was then much leſs]

7 *And (for) the meat-offering, ſhall he prepare an Epha for the bullock, and an Epha for the ram: but for the lambs ſo as his hand ſhall attain unto,* [Or *ſhall have gotten,* Compare above *ver.* 5. and the phraſe with *Num.* 6. 21. alſo *Lev.* 5. 11. and 12. 18. and 14. 21. and 25. 28, *&c.*] *and an hin of oil to an Epha.*

8 *And when the Prince entreth, he ſhall go in (by) the way of the porch of the gate, and* (he ſhall) *go forth* [Or *go on*] *(again) by the way thereof.* [or *his way*]

9 *But when the people of the land come before the face of the LORD on the appointed ſolemnities; he that entreth in (by) the way of the north-gate to worſhip, ſhall go out (again by) the way of the ſouth-gate: and he that entreth (by) the way of the ſouth-gate, ſhall go forth (again by) the way of the north-gate: he ſhall not return (by) the way of the gate whereby he went in,* [Some compare this with *Luke* 17. 32. 1 *Cor.* 9. 24. *Phil.* 1. 13, 14. alſo *Gal.* 4. 9. and 5. 7. 2 *Pet.* 2. 20, 23, 22.] *but* (ſhall) *go forth ſtraight forward.* [Others, *they ſhall go forth right over againſt it*]

10 *Now the Prince ſhall go in in the midſt of them,* [To wit, among the people of the land] *when they go in, and when they go forth,* [Others, *go on*: and ſo immediately again] *they ſhall go forth (together)*

11 *Moreover, on the Feaſts, and on the appointed ſolemnities, the meat-offering ſhall be an Epha to a Bullock, and an Epha to a ram; but to the lambs, a gift of his hand:* [as above *ver.* 5, 7.] *and oil, an hin to an Epha.*

12 *And when the Prince ſhall make a free-will-offering, a burnt-offering, or thank-offerings (for) a free-will-offering unto the LORD, one ſhall then open him the gate that looketh toward the eaſt; and he ſhall make his burnt-offering and his thank-offerings, according as he ſhall have done on the Sabbath-day: and when he goeth forth (again) one ſhall ſhut the gate after that he ſhall be gone forth.*

13 *Moreover, thou ſhalt dayly prepare a perfect lamb of a year old* [Heb. *a ſon of his year*] *(for) a burnt-offering unto the LORD: thou ſhalt prepare it every morning.* [Heb. *in the morning, in the morning*, that is, every morning. So in the ſequel. Compare this ordinance with *Num.* 28. 3, 4. here no mention is made of the evening-ſacrifice. Compare *Hebrews* 9. 26.]

14 *And thou ſhalt add thereto (for) a meat-offering every morning a ſixth part of an Epha, and oil a third part of an hin, to drop the meal floure: (for) a meat-offering unto the LORD, (for) everlaſting ordinances* [Heb. *ordinances of eternity*] *continually.*

15 *They ſhall then prepare the lamb and the meat-offering, and the oil every morning, (for) a continual burnt-offering.* [Heb. *burnt-offering,* (properly *aſcenſion*) *of continuance*]

16 *Thus ſaith the Lord LORD; When the Prince ſhall give a gift (of) his inheritance unto any of his ſons,* [Or *children*] *his ſons ſhall have it:* [it ſhall continue to be his ſons, they ſhall keep it. So in the ſequel] *it ſhall be their poſſeſſion by inheritance.*

17 *But when he ſhall give a gift of inheritance to one of his ſervants, he ſhall have it to the free year;* [Otherwiſe called the *year of Jubile.* See *Levit.* 25. 10, *&c.*] *then it ſhall return to the Prince: it is indeed his inheritance, his ſons they ſhall have it.* [As for the Lord Chriſt, he giveth to his elect and true children durable and everlaſting gifts, an everlaſting inheritance, and that of his own, for all that the Father hath is his, *John* 16. 15. and he is heir of all things, *Heb.* 1. 2. doing with his own what he will, *Matth.* 20. 15. But unto others, which do alſo like ſervants miniſter in his houſe, he giveth temporal gifts. Compare *Matth.* 7. 22, 23. and 23. 21, 23. and 35. 14, &c. *Luke* 19. 12, &c. and ſee *John* 8. 35, &c. It may be alſo a leſſon to Chriſtian Magiſtrates, of liberality and rewarding of good ſervices, alſo of juſtice towards their ſubjects: and ſo in generall a leſſon of enjoying of our own poſſeſſions, and ſuch as are juſtly and honeſtly gotten, &c.]

18 *And the Prince ſhall take nothing of the peoples inheritance, to bereave them* [Or *thruſt them out*] *of their poſſeſſion; he ſhall leave inheritance to his ſons of his* (own) *poſſeſſion: that my people be not ſcattered every man from his inheritance.*

19 *After that he brought me through the entry which was at the ſide of the gate to the holy chambers,* [Heb. *chambers of holineſs*] *(belonging) to the Prieſts,* [or *to the Prieſts*] *which looked toward the north: and behold there was a place on both ſides toward the weſt.* [Heb. *toward the ſea.*]

20 *And he ſaid unto me, This is the place where the Prieſts ſhall boil the guilt-offering, and the ſin-offering:* [That is, the fleſh of thoſe ſacrifices. So *ver.* 24. [Heb. *treſpaſs* and *ſin*] *(and) where they ſhall bake the meat-offering, that they ſhould not bring it out into the outermoſt court, to ſanctifie the people,* [that is, whereby the people ſhould be ſanctified: which might not be, ſince God had in a ſpecial manner choſen and ſanctified the Prieſts for the work of his holy miniſtry. Compare above *chap.* 44. on *ver.* 19. By the Prieſts boyling and baking the offerings in the place aforeſaid, is typified the work of the miniſtry in all the particular Churches and flocks of Chriſt, where the faithful Teachers and Paſtours do feed themſelves and the ſheep of Chriſt with the wholeſome and ſaving doctrine of the Goſpel, and prepare, preſent, and apply it unto the people, as ſound and wholeſome food for their ſouls, together with the adminiſtration of the bleſſed Sacraments, & Chriſtian Church-government, according to the exhortations, *Acts* 20. 28. 1 *Pet.* 5. 2, *&c.* See alſo *Math.* 24. 45. *Joh.* 21. 15, 16, 17. 1 *Tim.* 3. 13. and 4. 16. *Rev. chap.* 2, and 3.]

21 *Then he brought me forth into the outermoſt court, and carried me about in the four corners of the court: and behold, to every corner of the court (there) was another little court,* [Heb. *a court in a corner of the court, a*

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court in a corner of the court; that is, in every corner of the great court there was a little court]

22 *In the four corners of the court* (there) *were little courts with chimneys*; [Or *ſmoke-places*. Heb. as if one ſhould ſay, *chimneyed* or *ſmoked*; that is, made with chimneys or holes to convey the ſmoke away. Others, *joyned*, as kitchins are often joyned to the building: but this cannot take place without changing of a letter in the Hebrew word] *of forty* (*ells*) *the length, and thirty the breadth*: thoſe four *cornerlittle-courts* [meaning the forementioned four kitchins that were in the corners of the court. Heb. *ſquare* or *cornered*] *had one kind of meaſure*.

23 *And there was round about in them* [In the kitchins] *a ring-wall* [the Hebrew word ſignifieth properly *a row*, or *an high building*, that goeth all along like a row. Some underſtand it not of a *wall*, but of an high *ſloping roof* for defence of the building] *round about theſe four: and there were made kitchins* [or *boiling places*; or *it was made* (with) *&c.*] *below* (*at*) *the ring-wals* [others, *under the portals*, or *little courts*: meaning that they boiled and dreſſed their meat below as in kitchins, and did eat above] *round about*.

24 *And he ſaid unto me, Theſe are the kitchins*, [Heb. *the houſe*, or *the place of the cooking ones of them that cook*] *where the miniſters of the houſe ſhall cook the ſlay-offering* [that is, the fleſh of the ſlay-offerings, as *ver.* 20.] *of the people*.

CHAP. XLVII.

The viſion of the holy waters that flowed out of the new Temple, ver. 1, &c. *A deſcription of the borders of the new land of inheritance*, 13 *to be divided among Iſrael and the ſtrangers*, 21.

AFterward *he brought me again unto the door of the houſe* [The new Temple, and the ſanctuary, (as *ver.* 12.) which indeed was before in Jeruſalem, but was now deſtroyed. Compare *Iſa.* 2. 3. *Mich.* 4. 2. *Zach.* 14. 8. alſo *Luke* 24. 47, 49. *Act.* 1. 8. and 2. 2, 4. and *Rev.* 22. 1. where it is ſaid, that theſe wholeſome ſtreams of Jeruſalem and Zion (whereof in the ſequel) proceeded from heaven, & out of the throne of God and of the lamb] *and behold there flowed forth waters*, [typifying the wholeſome & ſaving doctrine of the Goſpel, abundant gifts of the Holy Ghoſt, under the New Teſtament. Compare *Iſa.* 11. 9. and 12. 3. and 51. 1. *Jerem.* 31. 9. *Joel* 3. 18. *Zach.* 14. 8. likewiſe *Iſa.* 35, 7. and 41. 18. and 44. 3. *Joel* 2. 28. *Joh.* 7. 38. and *Revel.* 22. 1.] *from under the threſhold of the houſe toward the eaſt; for the forepart* [Heb. *face*] *of the houſe was* (*in*) *the eaſt: and the waters came down from under from the right ſide of the houſe, from the ſouth* [or *toward, at the ſouth*; that is, the ſouth ſide] *of the Altar*. [meaning the altar of burnt-offering that ſtood before the holy place: of which ſee above *chap.* 43. 13, *&c.* a type of our Lord Jeſus Chriſt, and his onely ſacrifice upon the croſs: where he merited for us the gifts of the Holy Ghoſt, which he ſendeth to us from the Father; typified (as ſome conceive) by the water that flowed forth out of his ſide, *Joh.* 19. 34, 35.]

2 *And he brought me out* (*by*) *the way of the North-gate, and carried me about* (*by*) *the way without unto the outer-gate, the way that looketh toward the eaſt: and behold the waters ſprang out of the right ſide*.

3 (*Now*) *when that man went forth* (*toward*) *the eaſt, there was then a meaſuring line in his hand: and he meaſured a thouſand els, and cauſed me to paſs through the waters*, (*and*) *the waters reached unto the ancles*, [Heb. (they were) *waters of the ancles*; and ſo in the ſequel, *waters of the knees waters of the loins*, typifying the progreſs, courſe and increaſe of the revelation of the Goſpel, together with the divers meaſures of the gifts of the Holy Ghoſt in this life, and the perfection thereof in the life to come]

Then he meaſured (*yet*) *a thouſand* (*els*), *and cauſed me to go through the waters, and the waters reached unto the knee: and he meaſured* (*yet*) *a thouſand, and cauſed me to go through, & the waters reached unto the loins*.

5 *Moreover, he meaſured* (*yet*) *a thouſand, and it was a brook where I could not paſs through: for the waters were high waters, where one was fain to ſwim through*; [Heb. *waters of ſwimming*] *a brook where one could not paſs through*.

6 *And he ſaid unto me; Child of man, haſt thou ſeen it?* [That is, *heeded all*; whereby the prophet was inſtructed diligently to heed or mind all things] *then he carried me, and brought me again to the brink* [Heb. *lip*. And ſo in the next verſe] *of the brook*.

7 *When I returned, behold there were then at the brink of the brook very many trees on this* (ſide) *and on that ſide*. [Shadowing out the multitude of the elect, which by vertue of theſe waters ſhould every where in Gods houſe grow and be fruitful in all good works, to the honour of God, and to the edification of their neighbour, as *ver.* 12. is further related. See *Pſal.* 1. 3. and 92. 13. *Iſa.* 44. 3, 4. and 55. 11, 13. *Jer.* 17. 8. *Job.* 15. 2, *&c.* 1 *Cor.* 3. 6, 7, *&c.*]

8 *Then ſaid he unto me, theſe waters flow forth toward the formoſt Galilee*, [Or *eaſt-Galilee*, whereby ſome underſtand a part of Galilee lying beyond the Jordan, where *Corazim* alſo lay at the eaſt ſide of the Galilean ſea, or the ſea of Geneſareth, where the Jordan ran through. But this ought eſpecially to be compared with *Iſa.* 8. 23. and 9. 1. *Mat.* 4. 12, 13, 14, 15. where it is related that the light of the Goſpel did likewiſe firſt ariſe in theſe countries. See further of a twofold Galilee, 1 *King.* 9. on *ver.* 11. Otherwiſe it might alſo be generally taken for the *eaſt countries* or borders: alſo for the *countrey* of *Gilgal*, out of *Joſ.* 18. 17 compared with *Joſ.* 15. 7. lying alſo in the eaſt-ſide of Jeruſalem, but that way they went through the plains of Jericho, *Jer.* 52. 7, 8. alſo 2 *Sam.* 2. 29. and 17. 29. and ſo forth over the Jordan toward the *plain of Moab*, whereof in the ſequel] *and go down into the plain*: [of the Moabites See *Numb.* 22. 1. *Deut.* 1. 1. and 3. 17. and 34. 1, 8.] *after that they go into the ſea*; [the dead ſea, or ſalt-ſea, where Sodom and Gomorra were in times paſt, and where *Engedi* and *En-eglaim* lay, whereof verſe 10. See further *Gen.* 1. on *ver.* 3.] *being brought forth into the ſea, the waters* [of that dead ſea, which were deadly before] *became wholeſome*.

9 *Yea it ſhall come to paſs* (*that*) *every living ſoul* [That is, all living creatures, that have life, and ſenſe and motion in them. See *Gen.* 1. on *ver.* 20.] *which moveth*, [See *Gen.* 1. on *ver.* 20.] *whitherſoever one of the two brooks ſhall come*, [Heb. *the two brooks ſhal come*; the verb in the ſingular number; that is, one of the two, it ſeemeth that theſe waters in running along divided themſelves into two parts, though this be not mentioned here: ſee *Zach.* 14. 8. or elſe we may with ſome take the *dual* number for the *plural* (as elſe where is often done) and render it, *ſtreams*] *ſhal live*, & there ſhall be *very much* [or *great excellent*. So *ver.* 10.] *fiſh*; [*becauſe theſe waters ſhal come thither*] by the great ſtore of fiſh here mentioned, underſtand the multitude of the elect, that ſhould be certainly converted by the preaching of the Goſpel, & by the powerful working of the Holy Ghoſt] and *they* [the other waters by the flowing in of theſe] *ſhall become wholeſome, and every thing ſhall live whither this brook ſhall come*.

10 *Alſo it ſhall come to paſs, that there ſhall ſtand fiſhers* [That is, teachers of the new Teſtament, who as inſtruments of the powerfully working Holy Ghoſt, ſhall by the net of the Goſpel draw up men out of their ſinful and deadly condition to the fellowſhip of Chriſt and his benefits. See *Matth.* 4. 19. and 13. 47. *Luke* 5. 10. *by it*, [the dead ſea] *from Engedi* [formerly called *Hazeron-Tamar*, lying by the dead ſea. See *Geneſ.* 14. 7. 1. *Sam.* 24. 1. 2 *Chron.* 20. 2. with the Annotat.] *unto En-eglaim*; [lying alſo by the dead ſea, where the Jordan runneth into it] *there ſhall be* (*places for*) *the ſpreading forth of nets*: [or *fiſh*, as above *chap.* 26. 5.] *their fiſh* [to wit, the fiſh of the fiſhers which they ſhall catch: or the fiſh of the aforeſaid waters] *ſhall be according to its kind as the fiſh of the great ſea*, [the mid-land ſea, ſo diſtinguiſhed from the in land ſeas or lakes. So *ver.* 15, 20.] *very manifold*. [or *great, glorious*. So *ver.* 9.]

11 *But the miery places thereof*, [Namely, of the dead ſea] *and the marſhes thereof ſhall not become wholeſome*, [Others, *which ſhall not become wholeſome, &c.*] *they are given up to ſalt*. [See *Deut.* 29. 23. *Pſal.* 107. 34. *Jerem.* 17. 6. *Heb.* 6. 8. hereby may be underſtood the difference that there ſhall be between the elect, that ſhall be partakers of the grace aforeſaid, and the reprobate, that ſhall continue and periſh in their filthineſs and ſin. See *Acts* 13. 48. 2 *Cor.* 2. 15, 16, *&c.* Some joyn this verſe to the former in another ſenſe, thus: *the miery* (*places*) *and the marſhes, and the mooriſh places thereof, I ſay, which were not* wholeſome, which were delivered to the ſalt: meaning they ſhall all become wholeſome and abounding with fiſh. Others, *the miery places thereof, and the marſhes thereof which were not wholeſome are given to ſalt*. That is, for any uſe and ſervice. Whereof the attentive reader may judge]

12 *Now by the brook, upon the brink* [Heb. *lip*] *thereof, on this* (ſide) *and on that ſide, ſhall come up all manner of trees for meat*, [Heb. *all trees of meat*, that is, all manner of trees bearing fruit, that are fit for meat, or eateable. See above on *ver.* 7.] *whoſe meat ſhall not fall off*, [See *Pſal.* 1. on *ver.* 3.] *neither* (ſhall) *the fruit thereof periſh*, [or *ceaſe, be conſumed*] *it ſhal bring forth new fruits* [or *excellent* fruits, like the firſt ripe fruits, which are very acceptable. See *Mich.* 7. 1.] *in his moneths*; [that is, thoſe trees ſhall bear new fruit every moneth. Compare *Rev.* 22. 2.] *for their waters*, [beſide which they grow, and wherewith they are watered] *they flow out of the ſanctuary*; [See above on *ver.* 1. therefore they ſhall ſurely proſper and bear fruit] *and the fruit thereof ſhall be for meat, and the leaf thereof for healing*. [or *ſtamping, beating*; as we uſe to beat leaves or herbs ſmall to uſe them in phyſick-drinks or plaiſters]

13 *Thus ſaith the Lord LORD; This ſhall be the border* (*according to*) *which ye ſhall take the land for* (your) *inheritance according to the twelve tribes of Iſrael*: [Compare with the borders mentioned in this chapter, *Numb. chap.* 34. and *Joſ.* from *chap.* 15. to *chap.* 20. and ſee the Annotat. by comparing them together the difference will appear that is between both; which may be a further motive unto us to contemplate and meditate on the ſpiritual Iſrael and heavenly Canaan] *Joſeph* (*two*) *ſtrings*. [that is, portions, which were wont to be meaſured out with ſtrings or cords. See *Pſal.* 16. on *ver.* 5, 6. One line or portion was for Manaſſeh, and one for Ephraim. See below *chap.* 48. 4, 5. and *Gen.* 48. 5. 1 *Chron.* 5. 1, 2.]

14 *And he ſhall inherit it, one as well as another*: [Heb. *the man as his brother*; that is, one ſhall inherit as well or as much as another, for there will be room enough made or prepared by Chriſt in the heavenly Canaan, or in the houſe of our heavenly Father for all believers, *Joh.* 14. 2. See further in the next chapter] (*concerning*) *which I lifted up mine hand*, [that is, ſware. See *Gen.* 14. on *ver.* 22.] *to give it unto your fathers: and this land ſhall fall unto you for inheritance*. [to wit, by lot: that is, ye ſhall divide it by caſting or drawing of lots. So above *chap.* 45. 1. and below *ver.* 22. To ſignifie that it was a gracious gift of God and a filial inheritance: but ſee above *chap.* 45. on *ver.* 1. If it be taken that it is as much as if the word *lot* were expreſt in the text, then the caſting or drawing of lots may be applied to every ones particular portion; for the common borders of the tribes are expreſſed by God in the next chapter]

15 *Now this ſhall be the border of the land at the north corner, from the great ſea*, [As above *ver.* 10. but in theſe parts it was alſo called the ſea of Phœnicia or Syria] *the way of Hethlon, where one cometh to Zedad*.

16 *Hamath, Berotha, Sibraim, that is between the border of Damaſcus and between the border of Hamath: Hazer-Hatticon*, [or *the villages that are in the midſt*, with &c.] *which is by the border of Hauran*. [Heb. *Hauran*; alſo a country lying at the eaſt end of Libanus over the Jordan, where it taketh its original]

17 *So the border from the ſea ſhall be Hezar-Enan, the border of Damaſcus, and the North North-ward, and the border of Hamath: and* (*that*) *ſhall be the North-corner*.

18 *Now the Eaſt-corner ye ſhall meaſure from between Hauran, and from between Damaſcus, and from between Gilead, and from between the land of Iſrael by the Jordan*; [Where the Jordan taketh its original] *from the border unto the Eaſt-ſea*: [that is the Salt-ſea, or the Dead ſea] *and that ſhall be the Eaſt-corner*.

19 *And the South-corner South-ward*, [Others, *toward Teman*; that is, Edom, where one *Teman* lay. See *Jerem.* 49. 7. the ſenſe agreeing, for Edom lay in the South of Canaan] *from Tamar*, [Lying over againſt the Eaſt-end of Edom, in the wilderneſs of *Tſin*, or *Kades*, where the city of *Kades* is alſo placed by ſome Maps, by the *water of ſtrife*, or waters of *Meriba*, where Miriam, Aarons ſiſter, died and was buried. See *Numb.* 20. 1, 13, 14, &c. and 27. 14. So below *chap.* 48. 28.] *unto the water of ſtriſe of Kades*, (*ſo on*) *toward the brook*, [The River *Sichor*. See *Joſ.* 13. 3. and 15. 47. alſo 1 *Chron.* 13. 5. with the Annotat.] *unto the great ſea*: [The mid-land ſea: as above *verſ.* 10. and here in the next verſe] *and* (*that*) *ſhall be the South-corner South-ward*.

20 *And the Weſt-corner*, [Heb. *corner of the ſea*. See *Geneſ.* 12. on *verſ.* 8.] *the great ſea*; from the border ſtill *where one cometh right over againſt Hamath: that ſhall be the Weſt-corner*.

21 *Now ye ſhall divide this land unto you according to the tribes of Iſrael*.

22 *But it ſhall come to paſs, that ye ſhall cauſe it* [The aforeſaid land] *to fall for inheritance* [To wit, by lot, as above *verſ.* 14. and *chap.* 45. 1.] *for you, and for the ſtrangers that ſojourn in the midſt of you, that ſhall have begotten children in the midſt of you; and they ſhall be unto you as a native among the children of Iſrael; they ſhall fall into inheritance with you* [that is, have their lot as well as you, the lot ſhall be likewiſe caſt for them] *in the midſt of the tribes of Iſrael*. [By this new ordinance is ſignified that the Chriſtian Church that was to partake of the benefits of Chriſt, and inherit the heavenly Canaan, ſhould

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not onely conſiſt of Jews, but alſo (according to the manifold prophecies of the Old Teſtament) of Gentiles, or all nations, without difference or diſtinction. See *Acts* 25. 7, 8, 9. *Rom.* 3. 29. and 4. 11, &c. and 10. 12. and 15. 9, &c. 1 *Cor.* 12. 13. *Gal.* 3. 28, 29. *Eph.* 3. 6. *Coloſ.* 1. 12. and 3. 11. *Revel.* 7. 9, 10, &c.]

23 *Alſo it ſhall come to paſs,* (that) *in the tribe among whom the ſtranger ſojourneth, there ſhall ye give* (him) *his inheritance, ſaith the Lord LORD.* [Whereſoever he ſhall joyn himſelf to the obedience of the Goſpel, and to the true Church of Jeſus Chriſt, (which is the ſpiritual Iſrael and ſeed of Abraham) he ſhall be reckoned among the whole body of the Church, and be an heir of God, and a fellow-heir with Jeſus Chriſt]

C H A P. XLVIII.

The diviſion of the new land of inheritance among the twelve tribes of Iſrael, ſo that the place (whereof there was firſt mention made chap. 45.) which was ſet apart for the ſanctuary, the Prieſts, Levites, city, and the Prince, came to be divided between the ſeven Northern, and the five Southern tribes, verſ. 1, &c. *The meaſure, and gates of the new City, with the names of the gates, and of the city,* 30.

NOw *theſe are the names of the tribes :* [So as they one next to another ſhall have their inheritance] *from the end North-ward, at the ſide* [Heb. *hand:* ſo immediately again] *of Hethlon, where one cometh to Hamath,* [Here beginneth the deſcription of the firſt portion, which *Dan* ſhould poſſeſs] *Hezar-Enan, the border of Damaſcus, Northward at the ſide of Hamath,* (he [*Dan,* as appeareth by the ſequel] *ſhall alſo have the Eaſt* (*and*) *Weſt-corner,*) [That is, that which lieth from the aforeſaid North-border, between the Eaſt and Weſt-border in breadth. So in the ſequel. Heb. *the ſea-corner.* So in the ſequel. The South-corner is not mentioned, except in the holy ſeparate portion, and in general of all Iſrael, (after *Gad, verſ.* 28.) which ſome hold to be a token of the ſpreading forth of the kingdom of Chriſt unto the ends of the earth] *Dan* (*ſhall have*) *one* (*line*). [That is, portion. This is here and *verſ.* 23. inſerted, to fill up the ſenſe, from *chap.* 43. 13. and muſt be likewiſe ſo underſtood in the ſequel. Here and in the ſequel, as alſo above *chap.* 47. 14. appeareth again a manifeſt difference between the former old carnal, and this new ſpiritual Iſrael. For before the inheritances were unequal, here is equality in the fellowſhip of the ſaints, and ſpirituall children of Abraham, every tribe having as much as any (notwithſtanding ſome particular difference in the placing) and are quite other waies placed then they were before. Alſo the order of naming or reckoning up of the tribes (which beginneth in the North at the meaneſt, and formerly moſt ſinful tribe of *Dan*) is worthy our obſervation. In *Revel.* 7. 5, &c. *Dan* is left out: ſee there]

2 *And by the border of Dan, from the Eaſt-corner unto the Weſt-corner, Aſſer one.*

3 *And the border of Aſſer, from the Eaſt-corner unto the Weſt-corner, Naphtali one.*

4 *And by the border of Naphtali, from the Eaſt-corner unto the Weſt-corner, Manaſſeh one.*

5 *And by the border of Manaſſeh, from the Eaſt-corner unto the Weſt-corner, Ephraim one.*

6 *And by the border of Ephraim, from the Eaſt-corner unto the Weſt-corner, Reuben one.*

7 *And by the border of Reuben, from the Eaſt-corner unto the Weſt-corner, Juda one.*

8 *And by the border of Juda, from the Eaſt-corner unto the Weſt-corner ſhall be the heave-offering,* [See above *chap.* 45. 1, 2, *&c.* with the Annotat. there] *which ye ſhall offer, five and twenty thouſand* (*meaſuring reeds*) *in breadth, and the length as of one of the* (*other*) *parts, from the Eaſt-corner unto the Weſt-corner : and the ſanctuary ſhall be in the midſt of it.*

9 *The heave-offering which ye ſhall offer unto the LORD ſhall be the length of five and twenty thouſand, and the breadth of ten thouſand.*

10 *And therein ſhall be the holy heave-offering for the Prieſts, Northward* (*the length*) *of five and twenty thouſand, and Weſt-ward the breadth of ten thouſand, and Eaſt-ward the breadth of ten thouſand, and South-ward the length of five and twenty thouſand : and the ſanctuary of the LORD ſhall be in the midſt thereof.*

11 *It ſhall be for the Prieſts, that are ſanctified,* [Heb. *that is,* &c. that is, every one that is conſecrate] *of the children of Zadok, which have kept my watch : which went not aſtray when the children of Iſrael went aſtray ; like as the other Levites went aſtray.* [Or, *when,* &c. that is, when the (other) *Levites went aſtray*]

12 *And that which is offered of the heave-offering of the land ſhall be unto them an holineſs of holineſſes* [See *Levit.* 2; on *verſ.* 3.] *by the border of the Levites.*

13 *Moreover, the Levites ſhall have over againſt the border of the Prieſts, the length of five and twenty thouſand, and the breadth of ten thouſand : the whole length ſhall be five and twenty thouſand, and the breadth ten thouſand.*

14 *And they ſhall not ſell of it, neither change, nor alienate the firſtlings of the land :* [That is, that which is given and conſecrated to God, as the firſt-fruits of the land were wont to be conſecrated to him] *for it is an holineſs unto the LORD.*

15 *But the five thouſand,* (*that is*) *that which is left in the breadth before* [Heb. *at the face*] *the five and twenty thouſand, the ſame ſhall be profane, for the city, for dwelling, and for ſuburbs :* [That is, it ſhall be a common place, for a common and civil uſe, being profane in compariſon of the other place, that was in a ſpecial manner conſecrated and ſet apart for the ſervice of God, and for the conſecrated perſons. Compare *Deut.* 20. on *verſ.* 6. and *Jerem.* 31. 5. This might ſerve here to ſhew the difference that there is between eccleſiaſtical or ſpiritual, and ſecular or civil things. Otherwiſe the city is alſo taken, as ſignifying the heavenly Jeruſalem, or the Church : as below *verſ.* 31, &c. and *verſ.* 35. and elſewhere often : and in that ſenſe it is called the *holy* city, *Revel.* 21. 2, &c. Unleſs we ſhould take it ſo, as that this city (that is, the Church) ſhall be on earth in theſe places that were before unclean and profane. See *Jerem.* 31. on *verſ.* 40. But compare above *chap.* 42. 20. with the Annotat.] *and the city ſhall be in the midſt thereof.*

16 *And theſe ſhall be the meaſures thereof ; the North-corner four thouſand and five hundred* (*meaſuring reeds :*) *and the South-corner four thouſand and five hundred : and on the Eaſt-corner four thouſand and five hundred ; and the Weſt-corner four thouſand and five hundred.*

17 *Now the ſuburbs of the city ſhall be North-ward two hundred and fifty, and South-ward two hundred and fifty, and Eaſt-ward two hundred and fifty, and Weſt-ward two hundred and fifty.*

18 *And the reſidue in length over againſt the holy heave-offering,* [Heb. *heave-offering of holineſs.* So in the ſequel] *ſhall be ten thouſand Eaſt-ward, and ten thouſand Weſt-ward ; and it ſhall be over againſt the holy heave-offering : and the increaſe thereof ſhall be for maintenance* [Heb. *bread ;* that is, maintenance, livelyhood] *for them that ſerve the city.*

19 *And they that ſerve* [Heb. *ſerveth*] *the city, ſhall ſerve it out of all the tribes of Iſrael.* [Others, *ſhall till,* or *manure, maintain* the (remaining part *:*) or *ſhall out of all the tribes of Iſrael ſerve the ſame* (*Iſrael*) That is, they that ſerve in the city ſhall be helpful and ſerviceable unto all other Iſraelites in diſpatching of their buſineſs : or they ſhall take thoſe miniſters out of all the tribes.

20 *The whole heave-offering ſhall be of five and twenty thouſand* (*meaſuring reeds*) *with five and twenty thouſand :* [To wit, 25000 reeds in length, and ſo many reeds in breadth. Compare the phraſe with above *chap.* 45. 2.] *ye ſhall offer the holy heave-offering four ſquare, with the poſſeſſion of the city.* [that is, the city (according to the expoſition of ſome) being therein alſo comprehended. Concerning the *four-ſquareneſs,* we may compare this with *Revel.* 21. 16. Others, *ye ſhall offer the fourth part of the holy heave-offering for the poſſeſſion of the city*: taking the place of the Sanctuary for the firſt part, of the Prieſts for the ſecond, of the Levites for the third, and of the city for the fourth.]

21 *And the reſidue ſhall be for the Prince, on this* (ſide) *and on that ſide of the holy heave-offering, and of the poſſeſſion of the City, before* [Heb. *toward,* or *at, before the face.* So in the ſequel] *the five and twenty thouſand* (*meaſuring-reeds*) *of the heave-offering, unto the Eaſt and weſt-border, before the five and twenty thouſand* at the weſt border, over againſt the (other) [or forementioned] *portions* (*that*) *ſhall be for the Prince : and the holy heave-offering,* [others *over againſt the portions of the Prince, and it ſhall be an holy heave-offering,* &c.] *and the ſanctuary of the houſe ſhall be in the midſt thereof.*

22 *Now from the poſſeſſion of the Levites, and from the poſſeſſion of the City, being in the midſt of that which ſhall be the Princes ;* (*that which*) *is between the border of Judah and between the border of Benjamin, ſhall be the Princes.*

23 *Moreover, concerning the reſt of the tribes : from the Eaſt-corner unto the Weſt-corner, Benjamin one*(*line.*)

24 *And by the border of Benjamin, from the Eaſt-corner unto the Weſt-corner, Simeon one.*

25 *And by the border of Simeon, from the Eaſt-corner unto the Weſt-corner, Iſſachar one.*

26 *And by the border of Iſſachar, from the Eaſt-corner unto the Weſt-corner, Zebulon one.*

27 *And by the border of Zebulon, from the Eaſt-corner unto the Weſt-corner, Gad one.*

28 *Now by the border of Gad, at the South-corner South-ward ;* [Or *toward Teman.* See of this place and the next following, above *chap.* 47. on *verſ.* 19.] *there ſhall be the border from Thamar,* (*toward*) *the water of ſtriſe of Kades,* (*ſo on*) *toward the brook, unto the great ſea :*

29 *This is the land which ye ſhall cauſe to fall for inheritance,* [In the Hebrew the phraſe is ſomewhat obſcure, and ſeemeth to be cleared by another, uſed above *chap.* 45. 1. and 47. 14, 22. which is alſo here for clearneſs ſake put in the Text. Heb. properly *from the inheritance,* or *for the inheritance ſake ;* which may be underſtood, either of dividing the *common* inheritance of every whole tribe unto the particular perſons thereunto belonging, or of caſting the lot upon the particular inheritances, the meaning being all one. Others, *from the brook* (Sichor) that is, from the border of Egypt] *for the tribes of Iſrael : and thoſe ſhall be their* [the tribes] *portions, ſaith the Lord LORD.*

30 *Moreover, theſe ſhall be the goings out of the City ;* [See above *verſ.* 16. where it ſeemeth to be expounded, what we are here to underſtand by theſe *goings out,* to wit, the whole compaſs of the four parts of the city, from which they went according to the ſeveral reſpective gates, as far as every part reached, at whoſe utmoſt end were the gates. Others underſtand by the *goings out,* the gates themſelves] *from the North-corner, four thouſand and five hundred meaſures.* [That is, meaſuring reeds. See above *chap.* 40. 5.]

31 *And the gates of the City ſhall be according to the names of the tribes of Iſrael ;* [Whereby may be underſtood, that there ſhall be an open entrance into the Church of God, or into Jeruſalem, not onely for the elect of Iſrael, but alſo for the elect of the Gentiles, or of all nations from the four corners of the world, as followeth. Compare *Mal.* 1. 11. *Matth* 8. 11. *Luke* 13. 29. *Revel.* 21. 12, 13, 14, 21, 25. likewiſe 7. 9, 10.] *three gates Northward : one gate of Reuben, one gate of Juda, one gate of Levi.*

32 *And at the Eaſt-corner, four thouſand and five hundred* (*meaſures*) *and three gates : namely, one gate of Joſeph, one gate of Benjamin, and one gate of Dan.*

33 *The South-corner alſo four thouſand and five hundred meaſures, and three gates : one gate of Simeon, one gate of Iſſachar, one gate of Zebulon.*

34 *The Weſt-corner* [Heb. *corner of the ſea,* as above often] *four thouſand and five hundred ; their gates three, one gate of Gad, one gate of Aſher, one gate of Naphthali.*

35 *Round about eighteen thouſand : and the name of the City from* (*that*) *day ſhall be, The LORD is THERE.* [and conſequently, health and ſalvation. Heb. *JEHOVAH SCHAMMA.* See *Jerem.* 3. 17. *Joel* 3. 21. *Zach.* 2. 10, 11. *Revel.* 21. 3, 22. and 22. 3, 4, *&c.*]

THE

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THE PROPHET DANIEL.

The Argument of this Book.

DANIEL *was one of those that were carried away captive to Babel by* Nebuchadnezzar *after that he in the time of King* Jojachim *had conquered the city* Jerusalem, *and had brought all the Land of* Juda *under his dominion. He was one of the young men of the royal seed, that had no blemish, but were of a beautiful countenance, and skilful in all wisdome, who by command of* Nebuchadnezzar *were taken and chosen out of many, to be instructed in the books and language of the* Chaldeans, *to stand in the Kings Palace, and to wait upon him at court, and afterward to be imployed in high offices and places of authority,* chap. 1. verse 2, 3, 4, 5, 6. *God endued* Daniel *with singular wisdom and understanding above all others, especially in revealing and expounding of dreams and visions, which he caused the Kings of* Babel, Nebuchadnezzar, *and* Belsazar, *to dream and see; which no other men; though never so wise and skilful, were able to understand, reveal, or interpret. For which* Daniel *came to be in very great repute with those Kings, and was also honoured with very large presents, and exalted to high honour above his companions, and above many Babylonian Princes themselves. But he for this being exceedingly hated and envied of the* Chaldeans, *Magicians, Sorcerers, and Star-gazers, was at last by their cunning and crafty plot (because he according to the Kings decree would not omit his wonted worshipping of the true God) cast into the Lions den, to be torn and devoured alive by them: But God Almighty whom he fervently served and worshipped, kept him from the Lions that they harmed him not; and his accusers and greatest enemies are cast into the den of Lions, and are immediately rent and devoured by them, with their wives and children. The Prophet* Daniel *also relateth how wonderfully God preserved his companions,* Sadrach, Mesech, *and* Abednego, *(that would not worship the image that King* Nebuchadnezzar *had set up) in the fiery furnace, so as that one could not so much as smell the least sent of fire upon their garments, which in the mean while burnt and consumed divers of them that heated this fiery furnace.*

Besides the visions and dreams shewed unto the Kings of Babel, *God also shewed certain visions unto* Daniel *himself concerning the state of Gods Church, and of the Common-wealth, which the Angel* Gabriel *declared and expounded unto him; especially concerning the building up of the City and Temple of* Jerusalem, *of the coming of* CHRIST *in the flesh, of the destruction of the City and Temple by their enemies, of* CHRISTS *preaching and miracles; and of the abolition of the Levitical Priesthood, of the very particular time when* CHRIST *should be put to death: as also how that God would at last deliver and redeem his people both temporally and eternally. It tendeth to the praise and commendation of this Prophet, and to cause the godly reader to embrace the more surely and the more undoubtedly his prophesies, that* Daniel *is highly praised and extolled among the Prophets, both in the Old and in the New Testament, and is by* Ezekiel *placed next to* Noah *and* Job, *as a pattern of piety and holy zeal,* chap. 14. verse 14, *and* 20. *And of his eminent extraordinary wisdom the same Prophet* Ezekiel *speaketh,* chapter 28. 3. *unto the proud King of Tyrus, Behold thou art wiser then* Daniel, *they have hid no secret thing from thee!*

In the new Testament our Saviour JESUS CHRIST *himself speaketh of the Prophet* Daniel, Matth. 24. 15. *and exhorteth all men to give good heed unto his prophesies. The Apostle* John *hath in his book of the Revelation not onely many things common with* Daniel, *but he also often useth this Prophets own words in relating his predictions.*

The

The ARGUMENT.

The interpretations of the dreams and visions shewed unto the above-named Kings, and unto Daniel *himself by God, concerning the state of the Monarchies, and of the Church of God in them, for many ages to come, throughout the whole world, are indeed hard to be understood, but God hath long ago revealed them already in part unto divers of his faithful ministers, and he will continually more and more cause his servants that shall fervently pray unto him for it, to understand them yet more clearely. Well and truly speaketh the ancient Father* Irenæus, lib. 4. chap. 43. Omnis Prophetia priusquam impleatur ænigma est: quando autem impleta fuerit, manifestam habet intelligentiam & expositionem. *That is, every prophesie is as it were a riddle, till it be fulfilled: but when it is fulfilled, then it may be plainly understood and expounded.*

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THE PROPHET DANIEL.

CHAP. I.

By what means Daniel and his companions came to be admitted into the King of Babels Court, verse 1, &c. *How piously they carried themselves there,* 8. *How wonderfully God assisted them,* 17. *And the extraordinary wisdom wherewith the Lord endued them, especially Daniel, above all the wise men and Astrologers of the Chaldeans,* 19, *and* 20.

IN *the third year of the reign of Jojakim King of Juda,* [To wit, when the third year grew toward an end, and the fourth begun, when Jojakim would be absolute King, withdrawing himself from the obedience which he had formerly promised to Nebuchadnezar, *Jer.* 25. Others, *after the third year.* Compare 2 *Kings* 24. 15. This Jojakim was the son of *Josia,* the brother of *Zedekia,* the last king of Juda] *came Nebuchadnezar King of Babel,* [he is called by *Josephus* and others *Nebuchadnezar the Great,* by reason of his great kingdom, and great command: his Fathers name was also *Nebuchadnezar.* See of *Babel Isa. chap.* 13. *verse* 19.] *unto Jerusalem, and besieged it.* [Or *before,* or *toward Jerusalem*; to wit, to prepare the siege, doing in the fourth year that which *Jeremia* had foretold, *chap.* 1, &c.

2 *And the Lord gave Jojachim King of Juda into his hand, and a part of the vessels of the house of God,* [The rest were by Gods providence kept in the Temple till the carrying away of King *Jechonia, Jerem.* 27. 18, 19, 20. yea some also continued there still, till the destruction of the city] *and he brought them* [to wit, the vessels, which he after the manner of the heathen, first presented unto his Idol, (as is intimated in the words following) and afterwards laid them up in the treasure-house, as followeth. Compare 2 *Chron.* 36. 7. Otherwise it is true that he also sent away Jojakim with many others captive to Babel. See the sequel, and below *chap.* 2. 25.] *(into) the land of Sinear, (into) the house of his God.* Others, *to the land of Sinear his Gods house.* Of *Sinear* see *Genes.* 10. on *verse* 10, 11, 12.] *and he brought the vessels into the treasure* [which was in Babylon. See 2 *Chron.* 36. 7.] *of his God.* [To wit, *Bel,* the great Idol of the Babylonians, Assyrians, and Persians. See *Isa.* 46. 1. and below *chap.* 4. 8.]

3 *And the King said unto Ashpenaz the chief of his Chamberlains,* [Or *courtiers,* properly *Eunuchs* See *Genes.* 37. on *vers.* 36. and 2 Kings 20. 18. or *Ashpenaz his high Steward*] *that he should bring (certain) of the children of Israel, to wit, of the royal seed,* [Heb. *of the seed of the Kingdom*; that is, of the young men that were born of the royal seed. See *Ise.* 39. 7. and *Jerem.* 41. 1.] *and of the Princes,* [or *Nobles,* or *Rulers.* Some among the Rabbins are of opinion that the word *Parthemim* signifieth those Governours that dwelt and governed about the river *Perah,* or *Phrath.* Others among the Jews conceive that this word signifieth as much as *great Princes* and *Rulers.*]

4 *Young men in whom was no blemish,* [To wit, no defect or blemish of body, but perfect in body and in limbs] but *beautiful of countenance,* [Heb. *good to see to*] *intelligent in all wisdom,* [not that they were to have just at that time all wisdom, &c. but they were to be of a good condition and understanding, to be able to apprehend and learn those things in time] *and expert in knowledge,* [or *science: knowers of knowledge*] *and prudent in understanding,* [Heb. *having understanding (in) knowledge*] *and in whom was fulness* [Heb. *strength,* that is, disposition, ability, understanding] *to stand* [that is, to serve. See *Deut.* 1. on *verse* 38. and 1 *Kings* 10. 8.] *in the kings palace,* [this was foretold by the Prophet *Isaia chap* 39. 7. *To stand before the king* may also signifie here to bear great offices, or to be advanced to high places in after times. The King caused these young men to be instructed and brought up (as followeth) in hopes that he might by them when they came to be of years, be the better able to keep the Jews in subjection and obedience] *and that they should instruct them in the books* [The Hebrew word signifieth all things wherein any thing is written or related, as a *book, a letter, a register,* &c. these young men were formerly instructed by their godly parents and teachers in the book of Gods law: now they were to be instructed in the books of the Chaldeans, which were full of vain

vain arts, and idolatrous superstitions: and so were brought into great danger both of soul and body] *and speech* [or language, Heb. *tongue*] *of the Chaldeans*]

5 *And the King ordained,* [Or, *appointed, ordered, constituted*] *them what they should give them day by day* [Heb. *the word,* or *the thing of the day upon his day,* as *Exod.* 5. 13.] *of the pieces, parcells, portions, messes* or *reliques*] *of the Kings meat, and of the wine of his drink,* [Heb. *of his drinking,* or *drinkings*; that is, of such wines, or drink as he himself drank] *and that they should (so) train them up three years,* [In which time it may be they might be able to learn the Chaldean tongue, Religion, and laws of the Chaldeans] *and that at the end thereof they should stand* [That is, minister. See *Deut.* 10. 8. and 1 *Kings* 17. 1. and the Annotat.] *before the face of the King.*

6 *Now among them were of the children of Juda, Daniel, Hanania, Misael, and Asaria.*

7 *And the chief of the Chamberlains gave them (other) names,* [To wit, by the Kings order and appointment, as appeareth below *chap.* 5. 22. Heb. *appointed,* &c. Thus Pharaoh changed Josephs name, *Gen.* 41. 45. and Pharaoh Necho Eliakims, 2 *Kings.* 23. 34. and 24. 17. It seemeth that this was wont to be done in token of dominion and soveraignty over such persons: also it seemeth here to be done to Daniel and his companions, out of hatred of the names of the true God, which were in the names of these young men, to wit *El,* and *Jah,* and that they might the sooner forget the true God, and might make the names of the Idols common and familiar to themselves, therefore they had the names of Idols given them in stead of the names of the true God. For (according to the opinion of some) *Daniel* signifieth as much as *God is my Judge*; *Hanania, God hath been gracious unto me*: *Misael* signifieth as much as *one that taketh hold of the Lord*: *Asariah, the help of the Lord,* or *he whom God helpeth.* But *Beltsazar* (which name was given to *Daniel,*) signifieth *one that layeth up and keepeth Bels treasures*: *Sadrach, one that getteth influences from the King of the Planets*; that is, from the Sun: *Mishach, one that belongeth to the Goddess Sacha*: *Abednego,* signifieth *a minister of Nego,* the Idol of the fire. Doubtless, it much grieved these godly young men, that they were compelled to bear the names of Idols in stead of the comfortable names of the true God, which their godly parents had given them] *and he named Daniel* [Heb. *he appointed for Daniel*: and so in the sequel. Daniel is first named, as being of the Royal stock: or, because he excelled his companions in wisdom and understanding: or, because he is chiefly spoken of in this book] *Beltsazar,* [After the name of the Idol *Bel.* See *chap.* 4, 8. There is but one letter difference between this name of Daniel and the name of the king of Babel: Daniel was called *Belt-shazar*; and the King, *Belschezar,* below *chap.* 5. 1.] *and Hanania Sadrach: and Misael Mesach, and Asaria Abednego.*

8 *Now Daniel purposed in his heart* [Heb. *set,* or *laid upon his heart*] *that he would not defile himself with the pieces of the Kings meat,* [That is, not to defile his conscience by eating unclean meat. For the Chaldeans did eat of divers meats, as of swine, hares, &c. and of sundry sorts of fishes and fowls, which were forbidden by God unto the children of Israel, *Levit.* 11. *Deut.* 14. and they also polluted the lawful meats by their Idolatrous ceremonies, and the invocations of their Gods, *Dan.* 5. 4. and 1 *Cor.* 10. 17. At least Daniel could not do it without giving offence to his neighbour. *Matth. chap.* 18. 7. But that which Daniel did, we must understand that his companions did the same also, as appeareth *vers.* 11, 12.] *nor with the wine of his drink*: [To wit, the Kings drink; that is, the wine whereof the King himself drank. But in the Hebrew the plural number is used, *of his drinks*; whence may be gathered (according to the opinion of some) that the King drank the divers sorts of wines, which were also set before Daniel and his companions] *therefore he requested of the chief of the Chamberlains, that he might not defile himself.*

9 *And God gave Daniel grace and mercy before the face of the chief of the Chamberlains.* [Heb. *appointed Daniel for kindness, and for mercie,* &c. See the like phrase, and of the like mercy of God, 1 *Kings* 8. on *vers.* 50. and *Psal.* 106. 46. See also *Nehem. chap.* 1. on *vers.* 11. The meaning is, God so ordered it, that neither Daniel nor his companions were compelled to eat of the Kings meat: But Aspenaz connived at it, when the steward gave them pottage or ordinary fare to eat]

10 *For the chief of the Chamberlains said unto Daniel, I fear my Lord the King, who hath appointed your meat and your drink*: [He intimateth in these words, and in the rest that follow, that he would willingly yield to the request of Daniel and his companions, but that he feared to come in danger of his life, if the King should perceive that their countenances were fallen, and by searching should find out the cause thereof] *for why should he see your faces sadder,* [As if he should say, why should I be the cause of it, that the King should see that your faces look sadder, thinner, more pale and wan? Compare *Genes.* 40. 6. and the Annotat. there] *then (the faces) of the young men* that are *in equality?* [To wit, of three years; that is, who must also, like unto you, be thus three years long nourished and brought up. Others understand it thus, that are like unto you, or equal with you in age. Heb. *according to your likeness,* or *according to your gladness*; which should be, that are of a glad countenance, as ye are at present, and not of a sad countenance] *so should ye make mine head* [that is, my *life*] *guilty,* [that is, bring my life into danger] *before the King.* [The meaning is, so doing, ye will make that the King will take away my life: or else (as if he should say) if I did not fear this I would willingly grant your request]

11 *Then said Daniel unto Melzar,* [To wit, when he perceived that the chief of the Chamberlains was willing to wink at it, if so be he might be without danger and blame. Others, *he said unto the steward, dispenser,* or *provider*] *whom the chief of the Chamberlains had set over Daniel, Hanania, Misael, and Asaria*: [To wit, to provide meat and drink for them, and to take care of their provision and diet.]

12 *Prove thy servants,* [That is, us, me Daniel and my companions] *I beseech thee,* [Others, *try it I beseech thee with thy servants*] *ten dayes long, and let them give us of that which is sown to eat, and water to drink.* [Heb. *of the seed, and we will eat,* &c. That is, of that which proceedeth from the seed of the earth that is sown, as all manner of herbs, also barley, pease, beans, rice; &c. Naturally flesh and wine are more nourishing then pulse and water: it may be that Daniel and his companions had an eye to that which is written, *Deut.* 8. 3. *Man liveth not by bread alone, but,* &c.]

13 *And let men look upon our countenances before thy face, and upon the countenances of the young men that eat the pieces of the Kings meat: and do with thy servants according to that which thou shalt see.* [That is, according to the nature of things, according as thou

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shalt think good, when thou shalt have made trial of us]

14 *Then he hearkened to them in this matter, and he proved them ten dayes.*

15 *Now at the end of ten dayes, they saw that their countenances were fairer,* [Heb. *good*, or *better*; that is, livelier, of a better colour, fairer] *and* (that) *they were fatter in flesh then all the young men that did eat the pieces of the Kings meat.* [That is, then the young men that had eaten of the best and most nourishing meat. Its not not the dainty fare, but the blessing of God, that maketh fair and fat. Compare *Judg.* 13. 4. See hereof the promise of God, *Exod.* 23. 25. Compare further *Psal.* 104. 13, 14, 15. and *Pf.* 145. 15, 16. *Heb.* 11. 37, 38. *Mat.* 4. 4.]

16 *Then it came to pass*, that Melzar took away the pieces of their meat, together with the wine of of their drink. [That is, the wine that they should drink. See *verf.* 8.] *and he gave them* (*of*) *that which was sown.*

17 *Now these four young men, God gave them knowledge and understanding in all books* [See above *verf.* 4.] *and wisdom*: [To wit, in the liberal arts and sciences, in political or civil affairs, and in natural things, but not in Magick or the black art, forbidden by God, *Deut.* 18. 11.] *but he gave Daniel understanding in all manner of visions and dreams.* [Therefore did God give Daniel some particular gifts above his companions, thereby to bring him into esteem and repute, for he intended to use him in eminent matters above his companions. Of *visions* see *Genes.* 15. on *verf.* 1. and *chap.* 46. on *verf.* 2. *Numb.* 12. 6. And of *dreams*, *Genes.* 20. on *verf.* 3. But sometimes visions and dreams are taken for one and the same; as *Job* 33. 15.]

18 *Now at the end of the dayes* [To wit, of those three years whereof is spoken *verf.* 5.] *whereof the King had said that they should bring them in*, [Or, *that he should*, &c. to wit, the chief of the Chamberlains should bring them in, to wit, into the palace] *then the chief of the Chamberlains brought them in before the face of Nebuchadnezzar.*

19 *And the King communed with them, but there was found none like Daniel,* [Or, *when the King communed with them, there was then none*, &c.] *Hanania, Misael, and Azaria: and they stood before the face of the King.* [That is, when the King heard the wisdom that was in them, he judged them worthy to be admitted into the number of his officers, and to minister unto him in great and weighty affairs. See *verf.* 4.]

20 *And in all matters of understanding wisdom,* [Heb. *of wisdom, of understanding*] *that the King enquired of them, he found them ten times* [or, *many times.* Heb. *ten hands.* See *Genes.* 43. on *verf.* 34. See also 2 *Sam.* 19. 43.] *above all magicians* [That is, excellenter, wiser, then all the magicians] (*and*) *astrologers that were in all his realm.*

21 *And Daniel* [Daniel is named here alone, and not his companions, because in this book there will be continually mention made of that which God wrought and foretold by him] *continued* [Heb. *was*] *unto the first year of King Cores.* [Although not alwaies in equal high repute and estimation at court, as appeareth *chap.* 5. *verf.* 13, 16. The particle *unto* doth not alwaies exclude the time to come, so that the meaning here is not, that he continued not in that condition in King Cores his time: we read *chap.* 10. 1. that great things were yet revealed unto him by God in the third year of this Kings reign. In such signification must the particle *unto*, or *until* be taken, 2 *Sam.* 6. 23. *Pfal.* 110. 1. *Matth.* 1. 25. Daniel lived above threescore and seventeen years in the court of the Kings of Babel; First, under *Nebuchadnezzar the Great*: Then, under *Evil-merodach* his son: and under *Belshazar*. In the first year of Cores, (who being King of Persia, came also to be King of Babel) were the Jews delivered from their seventy years captivity: so long, and yet some time after did God let Daniel live, that he might defend, instruct, and comfort his people all the time of their captivity: an evidence of Gods singular care for his people]

CHAP. II.

King Nebuchadnezzar dreameth a dream, which he having forgotten, desireth to know it of the wisemen of the Chaldeans, verf. 1, &c. *they being not able to do it, are condemned to dye,* 12. *The dream is revealed unto Daniel in a vision, after that he and his companions had fervently prayed unto God,* 17. *For which they give God thanks,* 23. *And Daniel revealeth the dream unto the king, together with the interpretation thereof,* 25. *For which Daniel is promoted by the king,* 46.

NOw *in the secondyear of the reign of Nebuchadnezzar,* [Not of the reign of *Cyrus*, but of *Nebuchadnezzar*: for this is added here onely for distinction sake, because mention was made of king Cyrus in the last verse of the former chapter, that no man may think that this history fell out in Cyrus his reign. The *second year* here mentioned is not to be understood of the second year wherein Nebuchadnezzar began to reign; for Daniel is in this chapter sought for, to be put to death with the Magicians of Babel, among whom he was not reckoned till after he had been trained up three years in Nebuchadnezzars court, and had been instructed in the books and learning of the Chaldeans. This may be understood of the second year of Nebuchadnezzars sole and absolute reign, his Father being dead, and he now reigning alone over the whole monarchy of Babylon, after he was returned victorious out of Egypt, and the land of Juda, and now reigned in peace over them] *Nebuchadnezzar dreamed dreams*, [The prophet speaketh thus, because though it was but one dream, yet there are many parts and parcels related in it, as appeareth *verf.* 31, &c. Others, *dreams*; that is, a special, and most excellent dream] *wherewith his spirit was troubled*, [hence the king might perceive and judge, that it was an extraordinary dream, which God had inspired into him, as was Josephs dream, *Gen.* 37. the Butlers and the Bakers, *Gen.* 40, 6. Pharaohs, *Gen.* 41. Abimelechs, *Gen.* 20, 3. Labans, *Gen.* 31. See the Annotat. *Gen.* 40. on *ver.* 6. And see of the Hebrew word, *Judg.* 13. on *ver.* 25. Compare *Gen.* 41. 8.] *and his sleep was broken in him.* [or *when his sleep was in him*; that is, while he was yet asleep.

2 *Then the king said*, [That is, commanded, as *chap.* 1. 3.] *that they shall call the magicians*, [see *Gen.* 41. the Annotat. on *ver.* 8.] *and the astrologers, and the sorcerers*, [see *Exod* 7. on *ver.* 11.] *and the Chaldeans*, [this was in those times a name or title of honour, as if so be they alone had had all the wisdom and knowledge of the world, and that no wisdom or skil had been to be found in other countreys, or in other men] *for to shew the king his dreams*: [understand withal, *and then to interpret them to him*, ver. 5.] *now they came, and stood before the face of the King.*

3 *And the King said unto them*; I *have dreamed a dream, and my spirit is troubled to know that dream.* [This

[This is a short abrupt sentence uttered in amazement, which may be supplyed in this or the like manner, *And I am desirous to know the dream.*]

4 *Then spake the Chaldeans* [Under this name we must here understand all those sorts of magicians, whereof is spoken, *ver.* 2.] *to the king in Syriack*: [Heb. *in the Aramites* (language) for *Aram is Syria*. See 2 *Sam.* 8. the Annotat. on *ver.* 5. The Syriack language was also the language of the Chaldeans and of the Babylonians, and it was in those times very common in all the Eastern countreys] *O King live for ever.* [That is, long and happily. Compare 1 *Kings* 1. 31. with the Annotat. Heb. *in eternities*. From this place to the end of the seventh chapter, the Text is Chaldean or Babylonian] *tell thy servants* [that is, us that are thy servants] *the dream, then we will shew the interpretation.* [This is too bold a promise, to promise the interpretation of a dream before they had heard it.]

5 *The King answered and said unto the Chaldeans, the thing is gone from me*: [That is, I have forgotten what I have dreamed, as *ver.* 8. Others, *There goeth forth a command from me*; to wit, that which followeth here, *unless ye*, &c. and so *ver.* 8.] *If ye make not known unto me the dream and the interpretation thereof, ye shall be hewn in pieces*, [Heb. *ye shall be made pieces*; that is, ye shall be chopt or hewn in pieces. This was in it self a very unjust demand, and such a threatning as this was very tyrannical; for what man is able to know another mans dream? Yet in regard these Astrologers boasted that they were able by the course of heaven to know and foretell hidden things, and things to come, therefore the king requireth here no more of them, then they presumed that they were able to do; God so ordering this matter by his providence, that the vanity of their high boasting might be made manifest] *and your houses shall be made dunghills.* [Or *draught, jakes.* So *chap.* 3. 29. and *Ezra* 6. 11.]

6 *But if ye make known the dream and the interpretation thereof, then ye shall receive of me presents and gifts*, [The Chaldee word signifieth an abundant or every great reward. Hence it appeareth, how great the kings desire was to know his dream] *and great honour*: [or *much glory*: [to wit, increase of salaries, privileges, liberties, rewards] *therefore shew me the dream and the interpretation thereof.*

7 *They answered the second time and said, let the King tell his servants the dream, then we will shew the interpretation* (*of it*.)

8 *The king answered and said, I know certainly,* [Chald. *of certainty*; that is, assuredly, certainly] *that ye buy out the time*, [that is, seek delay, seek to gain time, and to put off, delay my demand as long as it shall seem good unto you] *because ye see that the thing* [Chald. *the word*] *is gone from me.* [See above the Annotat. on *ver.* 5.]

9 *If ye make not known unto me that dream*, [Understand withal, *with the interpretation thereof*] *your sentence* [Chald. *Law*] *is of one sort*: Compare *Esth.* 4. 11. as if the king should say, ye know what sentence hath been already pronounced against you, to wit, that ye shall be hewn in pieces, *v.* 5. *Therefore*, &c.] *therefore ye have prepared to speak a lying and feigned word before me, till the time do change*: [That is, till by length of time I forget to put you on; and ye may escape in the mean while] *therefore tell me the dream, then shall I know that ye will shew me the interpretation thereof.*

10 *The Chaldeans answered before the King*, [That is, in the presence of the King, or before the face of the King; as *ver.* 11.] *There is no man upon the earth* [Chald. *on the dry* (land) as *Gen.* 1. 10.] *that shall be able to shew the kings word*: [that is, that which the King desireth to know] *therefore there is no King, Great one* [the Chaldee word signifieth one that is great in power, or honour, or any other thing] *or Ruler, that hath asked such a thing of any magician, or astrologer, or Chaldean.* [they alledge three reasons for their excuse. 1. That it is a thing impossible for any man to know it. 2. That never any king required such a thing. 3. That it onely belonged to the Gods to know that which the King desired to know of them.]

11 *For the thing which the king desireth is too hard*: [Chald. *is too precious, too costly*; That is, it is not found among men] *and there is none else that* (*can*) *shew it before the king, but the Gods*, [this is spoken after the manner of the heathen, that had many Gods] *whose dwelling is not with flesh.* [that is, with men that are clothed with flesh and blood.]

12 *Therefore the King was angry, and very furious*, [Partly because they were not able to satisfie the kings desire: and partly because they sufficiently accused the king of tyranny, because he would know such things of them as were altogether impossible, never heard of, and proper to the Gods alone] *and said* [that is, commanded] *that they should destroy all the wise men at Babel.*

13 *That law* [Decree, judgement, sentence] *then went forth, and the wise men were slain*: [That is, some of the wise men were put to death. For Daniel (as followeth) hindred the matter that they were not all put to death: but the sentence was executed upon some before Daniels appearance] *they sought also Daniel and his companions, to be put to death.* [hence may be gathered, that Daniel and his companions were not in the company of the Chaldean magicians, when they came before the King.]

14 *Then Daniel brought in a counsel and judgement unto Arioch*, [Others, *Then answered Daniel with counsell and wisdom to Arioch.* Others, *then Daniel prepared the decree and the commission, which was given to Arioch* Others, *then answered Daniel a counsel and prudence*; that is, a prudent counsel] *the Captain of the Kings guard*, [See *Gen.* 37. the Annotat. on *ver.* 36.] *who was gone forth to put to death the wise men of Babel.*

15 *He answered*, [That is, he spake, or he lifted up his speech. So is the word *answering* often taken, See *Judg.* 18. on *ver.* 14.] *and said unto Arioch the kings commander*, [Chald. *Ruler*; which is here as much as a Commander, or Captain of the Kings guard, as *ver.* 19.] *Why should the Law be so hasted from the king?* [that is, what reason is there that they should be so hasty to put the wise men to death? Cannot their execution be put off a little while? Chald. *why doth this law or* sentence *haste from the Kings face?*] *then Arioch made the thing known to Daniel.* [Hence it appeareth that Daniel was not sent for with the magicians, &c. God would not have his ministers to be mingled or reckoned among the devils ministers, to the diminishing or obscuring of the glory of his holy Majesty.]

16 *And Daniel went in, and requested of the king that he would give him an appointed time, that he might shew the king the interpretation.* [Understand this thus, that Daniel went into the Kings palace, and petitioned by one of the chiefest courtiers, that a certain time might be set him for to shew the king his dream and the interpretation thereof; but he himself went not at this time in to the king, neither spake he with him; for it is said *verf.* 25. that Daniel was brought in unto the king by *Arioch.*]

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17 *Then Daniel went to his house, and he made the thing known to his companions, Hananiah, Misael and Azariah:* [To wit, to the end that they might with him pray unto God, that he would be pleased to reveal unto him the dream and the interpretation thereof, as followeth: see *ver.* 23. and *ver.* 30. Though Daniel far exceeded his companions in wisdom and understanding, yet he despiseth them not, but requesteth them to joyn their prayers with his: as Paul likewise did, *Rom.* 15. 30. 2 *Cor.* 1. 11. *Phil.* 1. 19.]

18 *That they would desire mercies of the God of heaven* [Chald. *of the face of the God of heaven*] *concerning this secret,* [Though these men were so eminent in piety, yet they pretended no merits, for whose sake they should merit the revelation of those mysteries] *that Daniel and his companions should not perish with the rest of the wisemen of Babel.*

19 *Then was the secret revealed unto Daniel in a night-vision:* [In his sleep, or being awake] *then Daniel prayed* [Heb. *blessed*, as *Gen.* 14. 20. and elsewhere] *the God of heaven.*

20 *Daniel answered* [See above on *ver.* 15.] *and said: Praised be th name of God* [That is, God himself, as *Psal.* 7. 18. and 113. and 115. 8. and 116. 4.] *from everlasting to everlasting, for his is the wisdom and the power.* [So that his purpose can in no wise be resisted or hindered.]

21 *For he changeth the times and the seasons,* [That is, he ordaineth, ruleth and governeth all things that come to pass in the world, according to his pleasure and divine omnipotency: so that every thing and person hath its appointed time set and ordained by God, when, how, and by whom, this or that thing shall infallibly come to pass, though all men and devils should seek to hinder it. Compare *Eccles.* 3. 1.] *he deposeth* [or *removeth*] *kings,* [Chald. *who translateth kings*, to wit, from an high to a low estate, yea even from life to the grave. Others, *he causeth them to pass by, he taketh them away.* See the examples of Nebuchadnezzar and Belshazar, in this book, and compare with this place *Job* 12. on *v.* 18.] *and he setteth up, establisheth kings:* [or, *setteth* them in; to wit, in their royal dignity. See *Psal.* 75. on *ver.* 7. and *Job* 34. on *ver.* 24.] *he giveth wisdom unto the wise, and knowledge to them that have understanding.* [Chald. *that know understanding.* See *Jam.* 1. 5, 17.]

22 *He revealeth deep and hidden things;* [That is, such things as man is not able to understand and search out, except he enlighten their understanding by the operation of his holy Spirit] *he knoweth what is in the darkness,* [the meaning is, there is nothing so secret, but it is manifest before his eyes. See *Heb.* 4. 13. yea he knoweth also all future things] *for the light dwelleth with him.* [the Scripture testifieth that God is the light it self, 1 *Joh.* 1. 5. that he is in the light, 1 *Joh.* 1. 7. that he dwelleth in the light which do man can approch unto, 1 *Tim.* 6. 16. So that nothing is dark or hid from his eyes]

23 *I thank* (thee) *and I praise thee, O God of my fathers, for that thou hast given me wisdom and power,* [Understand here by *power*, or *strength*, courage or confidence to stop the cruel design of the king. Some understand here by *power*, the might, or the ability to understand the Kings dream, and the signification thereof: for Daniel had no outward power of weapons, such as the Kings and Princes of this world have] *and hast made known unto me now that which we desired of thee, for thou hast made known unto us* [to wit, unto me and my companions] *the Kings matter.* [that is, the Kings dream, and the interpretation thereof.]

24 *Therefore Daniel went in unto Arioch, whom the King had appointed to destroy the wise men of Babel: he went and said thus unto him; Destroy not the wise men of Babel:* [Daniels meaning is, that the wise men had no waies deserved to die, because they could not shew unto the King his dream and the interpretation thereof: But he doth not altogether excuse them from deserving death, in that they were magicians, *&c.* and in that respect were worthy to suffer death. The King on the contrary approved of their profession, and suffered the same still to remain: yea he punished them for not being (in his opinion) sufficiently skilled in it] *(but) bring me in before the King, and I will shew unto the King the interpretation.* [The dream, and the interpretation of the dream; for the King required this.]

25 *Then Arioch brought in Daniel before the King in haste,* [Or, *with all the speed that might be.* Chald, *with commotion*: for there is commotion in making great haste. It may be likewise so taken according to the letter, namely, that Arioch was moved indeed by apprehending that he should now be able to make the King glad, and so to be discharged of his commission, concerning the putting of the wise men to death] *and he said thus unto him, I have found a man of the children of the captivity,* or *captive-carrying away*, &c. as below *chap.* 5. 13.] *that will make known unto the King the interpretation.*

26 *The King answered,* [*Answering* to begin a discourse or to speak, see above *ver.* 20. and *Prov.* 15. on *vers.* 1, 28. and *Prov.* 16. 1.] *and said unto Daniel,* [To wit, after that Daniel was brought in to him] *whose name was Belshazar: Art thou able* [That is, hast thou knowledge and understanding] *to make known unto me the dream which I have seen, and the interpretation thereof?*

27 *Daniel answered before the King, and said, The secret which the King demandeth, cannot the wise men, the astrologers, the magicians, (nor) the south-sayers* [Understand here such persons, whom the Latines call *haruspices*, which by the entralls of beasts that were sacrificed, presumed that they should foretell things to come. Chald. properly *Cutters*, Dissecters, because they did cut open the beasts that were offered to such an end as is immediately related. See *Ezek.* 21. 10.] *shew unto the King.*

28 *But there is a God in heaven that revealeth secrets, he hath made known unto the king Nebuchadnezzar what shall come to pass in the last of dayes:* [Chald. *in the sequel of dayes*; that is, hereafter, in ensuing times; as below *vers.* 29. and 45. Compare also *Gen.* 49. 1. and *Jerem.* 23. 20. It did not please God to reveal unto King Nebuchadnezzar what should come to pass in every particular kingdom or corner of the world; but onely concerning the four Monarchies in general] *thy dream, and the vision of thine head upon thy bed, are these:* [Chald. *is this*, that is, it signifieth this that shall come to pass in future times]

29 *Thou, O King, being upon thy bed, thy thoughts ascended, what should come to pass* [To wit, concerning thy Monarchy, whether it shall continue in thy posterity, or whether it shall be translated to another family or nation] *hereafter:* [to wit, long after thy death] *And he that revealeth secret things, hath made known to thee what shall come to pass.*

30 *Now unto me, unto me the secret is revealed, not by the wisdom that is in me above all living:* [Daniel will not by any means have that honour to be given to him, as if he were able by his own wisdom to declare unto the king his dream: but he will have all the honour thereof to be ascribed unto God] *but therefore that they should make known unto the King the interpretation,* [or *for their sakes that, &c.* or *for this cause that, &c.* Chald, *because that they should make known to the King &c.* The meaning whereof would be, (according to the opinion of some) this thing is revealed unto me for the Jews sake thy captives, whereof I am one, in this captivity or banishment: by by whose prayers God hath revealed the Kings dream and the interpretation thereof; that they might thereby receive some comfort from thee: who shall make known unto thy Majesty the dream, and the interpretation thereof] *and that thou shouldst know the thoughts of thine heart.* [that is, thou mightest know what the thing is about which thou art so exceedingly troubled]

31 *Thou, O King, sawest,* [Chald. *was seeing*, not with fleshly eyes, but sleeping, and in a dream] *and behold there was a great image* [in bulk, height, breadth, representing the power and excellency of these kingdomes. This image was seen in the form or shape of a man, representing the political government under divers monarchies that should succeed one another] *(this image was eminent, and the brightness thereof was excellent)* [that is, it shined, and it had a fair lustre and brightness in the eyes of men] *standing over against thee: and the shape thereof was terrible.* [or *and it was terrible to behold.*]

32 *This images head was of good gold, his breast and his arms of silver: his belly,* [Chald. *bowels*] *and his thighs of brass:*

33 *His shanks of iron; his feet partly of iron, and partly of clay.* [Chald, *of them of iron, and of them of clay*: that is, not pure iron, but iron mixed with clay. By the diversity of the matter or stuff whereof this image was made, was represented the divers state and condition of the kingdoms or monarchies which this image represented, whereof the Babylonian was the best, though wicked and cruel enough]

34 *(This) thou sawest,* [This image thou sawest stand. See the exposition of *ver.* 34. and 35. below *ver.* 44.] *till there was a stone* [that is, Christ with his mystical body which is his Church, *ver.* 35, 44.] *hewn off* [or *hewn out*, to wit, from, or out of a mountain, below *ver.* 45.] *without hands:* [or *not by hands*; that is, not by any humane help or power] *which smote that image upon his feet of iron and clay, and brake them to shivers.*

35 *Then were the iron, the clay, the copper, the silver, and the gold, broken to shivers together,* [That is, the whole image consisting of iron, clay, &c. was broken to shivers] *and they became like the chaff of the summer threshing-floors, and the wind took them away, and there was no place found for them:* [when the corn is threshed, the chaff is blown away, and scattered here and there by the wind: so are all these Monarchies which seemed to be so glorious and constant, vanished and come to nothing] *but the stone that smote the image became a great mountain, so that it filled the whole earth.* [It spread it self abroad throughout the whole earth. According to the course of nature, no stone that is cut out of a mountain is able to grow or to wax bigger then it is. Therefore the great increase of this stone signifieth, that the increase and multiplying of Christs Church is altogether supernatural]

36 *This is the dream: now we will tell the interpretation thereof before the King.* [Thus speaketh Daniel, speaking as it were not onely in his own name, but also in the name of his companions, and of all the Jews, for whose sake this secret was revealed unto him. See above *ver.* 30.]

37 *Thou, O King, art a King of Kings:* [That is, the greatest King upon earth, to whom other Kings are subject and do obey, as *Jeremia* foretold *chap.* 25. 15? *&c.* and *chap.* 17. throughout. See also *Ezek.* 29. 19. And of this phrase see *Gen.* 9. 25.] *for the God of heaven hath given thee a kingdome,* [to wit, the Babylonian Monarchie, which at that time ruled with great power over all other kingdoms and countries] *power,* [in respect of thy great and mighty armies, and riches] *and strength and honour.*

38 *And wheresoever the children of men dwell,* [That is, in all Kingdoms and countries round about that are inhabited: as *Gen.* 41. 54.] *hath he given the beasts of the field, and the fowls of heaven into thine hand,* [that is, he hath given thee dominion over them all] *and hath made thee ruler* [Chald. *made thee to rule.* So below *ver.* 48.] *over them all: Thou, thou art that golden head,* [that is, thou and thy posterity are signified by the golden head. For this must be here understood to be spoken not so much of the persons as of their monarchies and states. The *golden head*; that is, a kingdome flourishing above all other kingdomes of its time in riches & power. See below *c.* 3. 1.]

39 *And after thee* [O King Nebuchadnezzar. But under him is also comprehended his son *Evil-merodach* and his nephew *Belsar*, for these two were also monarchs of Babel. See *Jerem.* 27. 7. *Dan.* 5.] *shall arise another kingdome,* [the monarchy of the Medes and Persians under King *Cyrus*, represented by the breast and arms of silver, above *ver.* 32.] *lower then thine* [or *inferiour then thee*; that, is then thy monarchy; as silver is lower in value then gold. The Persian kingdome was great in riches, see *Isa.* 45. 3. yet in this respect the Persian monarchy might have been inferiour to the Babylonian] *after that another, the third kingdome of copper,* [meaning the monarchy of the Grecians, represented by the belly and thighs, *ver.* 32.] *which shall bear rule over all the earth.* [That is, over a great part of the earth, to wit, over Chaldea, and the kingdomes depending thereon. So *Luke* 2. 1. *all the world*; that is, all those that were under the Roman empire, which was a great part of the world. Now in that the third monarchy, namely the monarchy of the Grecians, is said to be of copper, thereby is shewed that this monarchy should be harder then the two former, for copper is harder then gold and silver. This agreeth well with the monarchy of Alexander, who by force of arms subdued the Persian monarchy, and their posterity, (whom some do also comprehend under this Monarchy) that were cruel persecutors of the Church of God, as the books of the Machabees witnes]

40 *And the fourth Kingdome* [*Whose shanks are of iron &c.* ver. 33.] *shall be hard like iron: inasmuch as iron breaketh in shivers, and weaken th all things:* [many apply this to the Roman monarchy: but others conceive that by the fourth monarchy must be understood the kingdome of the *Selecucides* and *Lagides*, successours of Alexander the Great, Kings of Asia, Syria, Egypt, after that this kingdome was divided, and as it were come to nothing, by whom the Jews in the time of the Machabees were miserably plagued. See below *chap.* 8. and 11. But compare especially below *chap.* 8. 21, 22. with the Annotat.] *now as iron that bruiseth and breaketh all these, (so) shall it bruise and break.* [Others, *and as iron breaketh, shall it bruise and break all things.* Concerning the monarchy of the Romans, their tyranny is sufficiently known: of the cruelty of the *Selecucides* and *Lagides*, see the books of the Machabees, and compare below *chap.* 7. 23. and *chap.* 8. 24.]

41 *And (in) that thou hast seen the feet & the toes, partly of potters clay, and partly of iron, that shall be a divided Kingdome,* [Alexander the Great his monarchy was indeed

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indeed divided into four kingdoms, (See below *chap.* 8. 22.) but here onely the two chiefeſt, Egypt and Syria, (according to the opinion of one) are repreſented by the two ſtalks, *ver.* 33. becauſe theſe two did moſt perſecute the Church of God. Afterward it was divided into many, which is repreſented by the toes. But others underſtand this of the Roman monarchy, in the general provinces under one monarchy, and the feet and toes, the ſame monarchy afterwards divided into the eaſtern and weſtern kingdome] *but there ſhall be in it of the ſtrength of the iron.* [as if he had ſaid, though it ſhall be divided, yet it ſhall be ſtrong and mighty, for theſe Kings poſſeſſed Syria, little Aſia, and Egypt, with other countries thereunto belonging. In like manner power or ſtrength remained in the monarchy of the Romans; of which others underſtand this, *in which reſpect thou ſaweſt the iron mixt with miry clay.*

42 *And the toes of the feet,* [Chald. *the fingers of the feet*] *partly iron, and partly clay; that kingdome ſhall be partly hard and partly brittle*: [This is ſaid in reſpect of the people of the Jews, which were ſometimes hardly uſed by the Kings of Syria and of Egypt: and alſo preſſed and cruſhed hard by the Romans: though ſometimes the Jews obtained alſo notable victories againſt them, as appeareth in the books of the Machabees]

43 *And* (in) *that thou ſaweſt iron mixed with miery clay, they ſhall* (*indeed*) *mingle themſelves* [That is, make marriages] by *humane ſeed, but they ſhall not joyn one with another, like as iron is not mingled with clay.* [Some apply this to the Romans; underſtanding by marriages partly civil covenants, partly marriages properly ſo called. It ſuiteth alſo wel with the *Seleucides* & *Lagides*; for theſe families have often confirmed their treaties of peace by marriages, as is ſaid *chap.* 11. *ver.* 6, 7. but to no purpoſe. *Ptolomy Philadelphus* married his daughter *Berenice* to *Antiochus Theus* the ſon of *Soter*: And *Antiochus the Great* married his daughter *Cleopatra* to *Ptolomy Epiphanes*, but the friendſhip did not therefore laſt the longer: but on the contrary, thoſe Kings by theſe marriages ſought opportunity to deceive each other, and to invade one anothers land]

44 *Alſo in the daies of thoſe Kings* [Chald. *in their daies*, (namely) *of thoſe Kings*; that is, not long after the deſtruction of the laſt of thoſe kingdomes, to wit, after that Egypt ſhould be conquered by the Emperour *Auguſtus*. But others take it for the time of the Roman monarchy it ſelf, which in *Auguſtus* his time had all thoſe other kingdomes under it, and under whoſe higheſt proſperity Chriſt was born] *ſhall the God of heaven raiſe up a kingdome which ſhall never be deſtroyed*: [to wit, the kingdome of Chriſt, being a ſpiritual kingdome, propagated by the preaching of the Goſpel. At this John the Baptiſt looked, yea alſo Chriſt himſelf, ſaying, *The kingdome of the heavens is at hand.* Compare below *chap* 4. 24. and 6. 27. and 7. 4, 27. *Mich.* 4. 17. *Luke* 1. 33.] *and that kingdome* [to wit, of Chriſt] *ſhall not be left to another people*, [that is, ſhall not be changed, as the kingdomes of other earthly Kings are. No ſtronger kingdome ſhall prevail againſt it. The gates of hell cannot prevail againſt it, *Matth.* 16. *ver.* 18. Others, *the government thereof ſhall not &c.*] *it ſhall break in pieces, and bring to nought all thoſe kingdomes*: [not onely thoſe four, but alſo all others that ſhall riſe up after theſe, he ſhall bruiſe them Compare *Ezek.* 44. 10.) to ſincere repentance and obedience of the Goſpel. Or he ſhall daſh them in pieces with an iron ſcepter. See *Pſal.* 2. 9, 10. *Iſa.* 60. 12. and 2 *Cor.* 10. *verſe* 6, 7.] *but it ſelf ſhall ſtand for ever.*

45 *Therefore thou ſaweſt that* [That is, to the end that this may be made known unto thee, it was ſhewed thee in a dream, that &c.] *a ſtone* [by this ſtone, to be underſtood *Jeſus Chriſt*: Compare *Pſal.* 118. 22. *Iſa.* 28. 16. Some conceive that likewiſe by the ſtone is intimated, that the perſon and kingdome of Chriſt ſhould at firſt be mean and of no reſpect among men upon earth, as a ſtone is a mean and baſe thing in compariſon of gold and ſilver that were in that image] *without hands* [others render the words of the text thus, *which is in no hands*; that is, that ſhall not be brought to the government of his kingdome by humane wayes and power, nor adminiſter the ſame after the manner of men, but onely according to his and his Fathers will and pleaſure by the working of the Holy Ghoſt] *was hewn off out of the mountain,* [that is, who ſhall appear unawares unto men ſitting in darkneſs and in the ſhadow of death. Chriſt ſaith *Luke* 17. 20. *The kingdome of heaven cometh not with outward pomp or obſervation* That is, it cometh not with outward ſplendor of humane majeſty, whereby the world might be able to diſcern it] *which battered in pieces the iron, copper, clay, ſilver and gold*: [that is, which confounded all the kingdomes that oppoſe him: for here are ſpecified all the parts of the image that was ſhewed to the King. Our King, Chriſt, who according to his divine nature was begotten of the Father from eternity (whereunto ſome conceive that here alſo reſpect is had) and is ſaid to have deſcended from heaven, (*Joh.* 3. 13. 1 *Cor.* 15. 47.) ſhall according to his humane nature proceed from the kingdome of Juda, (as kingdoms are compared to mountains in Scripture) and conſequently be born of the Virgin Mary (who is of Davids family) without the concurrence of man, by the working of the Holy Ghoſt, *Luke* 1. 34, 35. and break in pieces the aforeſaid kingdomes, and change the kingdom of David into a ſpirituall and everlaſting kingdome. Compare the phraſe with *Iſa.* 50. 1.] *the great God hath made known to the King what ſhall come to paſs hereafter*: [See above *ver.* 28.] *now the dream is certain, and the interpretation thereof ſure.* [with ſuch confidence as this, have alſo the Teachers of the New Teſtament ſpoken. Compare 1 *Tim.* 1. 15. and 3. 16. and 4. 8, 9. and 2 *Tim.* 2. 11. *Tit.* 3. 8, *&c.*]

46 *Then the King Nebuchadnezzar fell upon his face and worſhipped Daniel*: [Before he commanded that they ſhould put Daniel to death, *ver.* 13. now he honoureth him exceedingly. The natural man can keep no moderation on either hand.] *and he ſaid that they ſhould offer up to him a drink-offering,* (*with*) *meat-offering and pleaſant incenſe.* [if hereby be meant (as ſome conceive) civil or courtly reſpect, then the King ſinned not in doing this, neither Daniel in permitting it. We ought to have this opinion of the holy Prophet Daniel, that he refuſed to accept of any divine honour, nay he would rather have reproved the King had he perceived that the King would do it, as the heathen did uſe to do. Compare *Acts* 14. 11, *&c.*]

47 *The King anſwered unto Daniel, and ſaid,* [To wit, after that Daniel had inſtructed him that he ſhould onely worſhip the true God, and give unto him alone the glory of this revelation; or *anſwering* is here as much to ſay as *ſpeaking*] *it is a truth* [Chald. *of a truth*] *that your God is a God of Gods, and a Lord of Kings, and he that revealeth ſecrets, ſeeing thou couldſt reveal this ſecret.* [that is, that the God whom ye honour and worſhip is a true God, to be honoured and eſteemed above all Gods, &c. The confeſſion is good and true. But this was but a ſudden motion

tion on this King, ſuch as was in Pharaoh, *Exod.* 9. 28. The heart of Nebuchadnezar was not yet ſufficiently touched, as appeared immediately after this, when he ſet up the great image of gold, and would have it to be worſhipped by every one]

48 *Then the King made Daniel great, and he gave him many great gifts, and he made him ruler over the whole country of Babel, and a Prince of the Governours over all the wiſe men of Babel.* [Some are of opinion that this was done ſome two years before Jechonias was taken captive, to make the godly Jews to be the willinger to go into the Babylonian captivity, in regard that their nobles were there in ſuch honour and high places]

49 *Then Daniel requeſted of the King: and he ſet Sadrach, Meſach, and Abednego over the adminiſtration of the country of Babel*: [Either over the tillage, or other affaires of the King. Daniel requeſted this of the King for the good of the Church of the Jews, that they might fare the better by it in the Babylonian captivity. Daniel was as it were governour in chief; and the three young men were under him as ſubordinate governours, or as treaſurers, keepers of the treaſures, revenues, and fruits of the lands and countries] *but Daniel* (*abode*) *at the gate of the King.* [having the charge that none without his leave might go in unto the King. Whoſoever had occaſion to ſpeak unto the King, was firſt to make his addreſs unto Daniel. By this opportunity, which (without doubt) Daniel knew well to make good uſe of, he was able greatly to advance and promote the Jews affairs with the King]

CHAP. III.

Nebuchadnezar ſetteth up an image, and will have every man to worſhip it, ver. 1, *&c. Daniels companions refuſing to do it, and contemning the Kings threatnings, are caſt into the fiery furnace, upon the accuſation of the Chaldeans,* 8 *yet are miraculouſly preſerved and delivered by God; but they that kindled the fire are burnt,* 22, 23. *At this the King is exceedingly aſtoniſhed,* 24 *and he praiſeth God for his faithfulneſs and power,* 28.

KING *Nebuchadnezar made an image of gold,* [From theſe words and thoſe which follow, it appeareth ſufficiently that the profeſſion which he made *c.* 2. *v.* 47. was no true conſtant profeſſion. See the Anno. there] *whoſe height was threſcore ells, and the breadth thereof ſix ells: he ſet it up in the valley of Dura in the countrey of Babel.* [From the ſequel of this hiſtory it appeareth, that the King by the counſel and inſtigation of the chiefeſt among the Chaldeans ſet up this image. Compare *chap.* 6. *ver.* 4, 5, 6. They invented this cunningly out of hatred eſpecially againſt Daniels companions, having the authority and high places that they were in, to the end that they refuſing to do it might not onely loſe their places, but alſo be put to death. For for other Babylonians ſakes, that were of themſelves prone enough to idolatry, there was no need that they ſhould be compelled to this idolatry by ſuch a cruel threatning. The time when this image was ſet up is not here expreſſed; but it is to be ſuſpected that it was ſome ſhort time after that he had had that dream]

2 *And King Nebuchadnezar ſent to gather together the Deputies, the Magiſtrates, and the Lieutenants, the Judges, the Treaſurers, the Counſellors, the Commanders, and the Rulers of the Provinces, to come to the conſecration of the image which King Nebuchadnezar had ſet up.*

3 *Then the Deputies, the Governours, the Lieutenants, the Judges, the Treaſurers, the Counſellors, the Officers, and all the Rulers of the provinces, gathered themſelves together unto the dedication of the image that Nebuchadnezar had ſet up.* [The King had ſummoned all theſe great Officers to be there preſent, partly to the honour of this image, partly that all his ſubjects might the willinger follow their example, and likewiſe to frighten the Jews that ſhould refuſe to do it]

4 *And an Herauld* [Or *crier, proclaimer,* that publickly maketh proclamation by order from the higher powers] *cryes with ſtrength, men ſay unto you,* [or *they ſay unto you*; to wit, the king and his council] *ye people, ye nations, and tongues.* [that is, the people of what tongue or language ſoever ye be]

5 *At the time when ye ſhall hear the ſound of the horn,* [Chald. *Karma*, in Latine *cornu*] *of the pipe, of the Cittern,* [Chald. *Kytrees*] *of the viol,* [Chald. *Sabboya*, called by the Greeks and Latines *Sambuca*; Some render it an *harp*; others, a *dulcimer*] *of the Pſalteries, of the harmony,* [Chald. *Sumphoniah*, which ſome conceive to agree with the Greek word ſignifying a ſong of many voices agreeing well together: but others are of opinion that it is a certain muſical inſtrument, as Organs, Harpſicalls, known in thoſe times] *and all ſorts of Muſick, ye ſhall fall down and worſhip the golden image which King Nebuchadnezar hath ſet up.*

6 *And who ſo falleth not down and worſhippeth, he ſhall the ſame hour be caſt into the midſt of the furnace of burning fire.*

7 *Therefore at that time when all thoſe people heard the ſound of the horn, of the pipe, of the citern, of the viol, of the Pſalteries,* [After Pſalteries is mentioned *v.* 5. *harmony-ſong*, which is here omitted] *& all ſorts of muſick, all people, nations and tongues falling down, worſhipped the golden image which King Nebuchadnezar had ſet up.*

8 *Therefore juſt at the time* [To wit, immediately as ſoon as they ſaw that thoſe three young men did not worſhip the golden image, not being able to tarry ſo long till this idolatrous ceremony was ended] (certain) *Chaldean men came near which openly accuſed the Jews.* [Chald. *which proclaimed the accuſations of the Jews*; that is, which accuſed the Jews unto the king with a great cry, but eſpecially the three young men at whom they moſt aimed, becauſe they were advanced to high place. In this verſe is ſhewed that thoſe wicked officers of the king watched for this opportunity to catch the Jews, but eſpecially the three young men, into their net. See on *ver.* 1.]

9 *They anſwered* [That is, they ſpake ſo frequently] *and ſaid to the King Nebuchadnezar: O King live for ever.* See above *chap.* 2. on *ver.* 4.]

10 *Thou, O King, haſt given* [Chald. *made*; that is, cauſed to go forth] *a command, that all men that ſhould hear the ſound of the horn, of the pipe, of the citern, of the viol, of the Pſalteries, and of the harmony-ſong, and all ſorts of muſick, ſhould fall down and worſhip the golden image:*

11 *And whoſoever ſhould not fall down and worſhip,* (that) *he ſhould be caſt into the midſt of the furnace of burning fire.*

12 *There are Jewiſh men, whom thou haſt ſet over the adminiſtration* [Or *work*, or *affaires*] *of the country of Babel, Sadrach, Meſach, and Abednego*: [why do they not alſo in like manner accuſe Daniel? either he was not preſent when the decree was made, being ſomewhat afar off to diſpatch ſome great and weighty buſineſs of the king: or if he was preſent, they knew ful well that he was in ſo great favour with the king, that they ſhould have accuſed him but in vain. Therefore they held their peace concerning

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cerning him, at least for a time, seeking first to destroy those three men, that in this general assembly could not nor might not absent themselves] *these men, O King, have not regarded thee*: [as if they should say, in stead of yielding all due obedience unto thee, by reason of the manifold honours, favours and benefits received from thee, they have been most disobedient towards thee,] *they* [to wit, these three young men] *honour* [or *serve*] *not thy Gods*, [as 1 *Kin.* 11. 33. Others, *thy God*; that is, this image which thou makest thy God: or wherein, or whereby thou worshippest thy God] *neither do thy worship the golden image which thou hast set up*. [It is no where said in this history, that the other Jews were accused or punished. Some are of opinion, that these wicked Chaldeans were so glad when they had gotten these three young men in their net, that they minded not the rest.]

13 *Then Nebuchadnezar in* (his) *anger and wrath said, that they should bring forth Shadrach, Meshach, and Abednego: then were those three men brought before the King.*

14 *Nebuchadnezar answered and said unto them, Is it of purpose, Shadrach, Meshach, and Abednego, that ye serve not my Gods, nor worship the golden Image that I have set up?* [As if he should say, do ye do this in good earnest, and with premeditate advice? or do ye mock and flout at me and at this my God? Others, is it true? &c.]

15 *Now then, if ye be ready, that at the time when ye shall hear the sound of the horn, of the pipe, of the cittern, of the viol, of the psaltery, and of the harmony-song, and all kind of musick, ye fall down and worship the image that I have made, (then it is well)* [The meaning is, if ye now yet obey my command, I will be favourable unto you. The like imperfect speech is found, *Luke* 13. 9. Others, in the beginning of the verse thus; *now behold, be ye ready*, &c. in a commanding way] *but if ye worship it not, ye shall be cast the same hour into the midst of the furnace of burning fire: and who is the God that should* [or *shall*] *deliver you out of mine hands?* [hereunder he comprehendeth also the true God. So that this is horrible blasphemy. Compare herewith the words of Senacherib, 2 *Kings* 19. and of the Pharisees, *Matth.* 27. 42.]

16 *Shadrach, Meshach, and Abednego answered, and said unto king Nebuchadnezar, we have no need to answer thee in this matter.* [The meaning is, It will be but in vain for us to answer thee, for thou hast certainly decreed to put us to death, if we do not worship thy gods, and we have a strong resolution to contemn them: seeing therefore thou wilt not be drawn off from thy resolution, nor we from ours, it is then in vain for us to use many words, no advantage comes of it. See the like signification of the Hebrew word, *Ezra* 6. 9. and 7. 20.]

17 *If it shall be so*, [To wit, that we shall be cast into this fiery furnace] *our God, whom we honour is able to deliver us from the furnace of burning fire*, [others, *Behold, our God whom we honour, is able*, &c.] *and he will deliver* (us) *out of thine hand, O King.*

18 *But if not, be it known unto thee, O King, that we will not honour thy gods, neither will* (we) *worship the golden image that thou hast set up.* [If it please not our God to deliver us, yet we will not commit this Idolatry, yea not so much as with our outward countenance; we will rather die then do it.]

19 *Then was Nebuchadnezar full of fury, and the form of his face* [Chald. *the image*, &c. that is, the habit of his face, that whereby a man is known] *was changed against Shadrach, Meshach, and Abednego: he answered and said, that they should make the furnace seven times more hot then they were wont to make it hot.* [Chal. *are seven times above it was seen to be heated.* The furnace was made hot already, as may be gathered from *vers.* 6. but that was not enough, it must be made seven times hotter. Others, *then it was meet to heat it.* This command was given by that cruel King, that burned in his Idolatrous zeal, to frighten others hereby, and to make them to obey him]

20 *And he said unto the strongest men of power* [Chald. *to the men, the men of strength*, or power; that is, to the strongest men] *that were in his army*, [or that were *in his retinue, guard*] *that they should bind Shadrach, Meshach, and Abednego, to cast* (them) *into the furnace of burning fire.* [In former times Kings were wont to cause the executions of their commands to be done by their souldiers or guard. See 2 *Sam.* 1. 15.]

21 *Then were those men bound* [That they might be the fitter to be cast in] *in their cloaks*, [that is, upper garments, which (no doubt) were goodly and decent, as was meet for such men to wear] *their breeches and their hats, and their* (other) *garments*, [here is shewed, that these executioners of the kings command were so zealous to obey the cruel King, that they stayed not to strip off the mens garments, though never so rich and costly, but forthwith cast both men and garments together into the fire, as followeth] *and they cast them into the midst of the furnace of burning fire.*

22 *Therefore then because the King's word* [That is, command] *was urgent, and the furnace was exceeding hot, the sparks of the fire slew those men that had lift up Shadrach, Meshach, and Abednego*, [or *had taken* (them) *up*. Chald. *had made* (them) *go up*; that is, that had first lift them up on high, to cast them into the fiery furnace. For in regard the furnace was higher then the ground, therefore these ministers were fain first to take up the young men, and then to let them fall, or to cast them into the fire. The meaning is, that the sparks or utmost part of the flame, or the smoke and vapour, burnt those lusty men that made the fire, but that the three men remained unhurt in the midst of the flame or fire, as followeth. The almighty power of Gods providence caused these to be burnt whom the King would have to be spared, and whom he would have to be burnt, they were spared. Compare below *chap.* 6. 25.]

23 *But when those three men, Shadrach, Meshach, and Abednego, being bound, were fallen* (down) *into the midst of the furnace of burning fire*: [When the Prophet saith, that they being bound, fell down into the furnace, he sheweth, that they could no wayes shun the fury of the fire, and therefore according to the course of nature must of necessity be straightway burned. Some translators adde here the song of Praise, which these three men are said to have sung in the fiery furnace; but the same is not found in the Hebrew text, and consequently is apocryphal]

24 *Then King Nebuchadnezar was astonied*, [To wit, when he saw four men walking in the furnace, as followeth] *and he rose up*, [before he sat as a King in his chair, to behold the martyring of the three young men] *in haste* [or *with compassion*] *and answered and said unto his counsellours*, [others, *governours*, or *assistants*, or *life-guard*] *Did not we* [to wit, I at your request, and by your counsel] *cast three men, being bound, into the midst of the fire?* [they were indeed bound with cords, being cast into the fiery furnace, but these cords were straightway burnt in pieces, or loosed and dissolved by the Angel, as followeth] *they answered and said unto the King, it is true.* [they must as well as the King bear witness of the truth.]

25 *He answered and said, Lo, I see four men loose walking*

walking in the midst of the fire, and there is no hurt upon them: And the form of the fourth is like (the form) *of a son of the Gods*, [or *like* (the form) *of a son of God.* That is, exceeding fair, excelling in beauty, as if he were not of humane, but of divine off-spring. *vers.* 28. he calleth him directly, *an Angel of God.* How the Angels are called *sons of God*, see *Job chap.* 1. the Annotat. on *vers.* 6. and *chap.* 38. on *vers.* 7. God adjoyned this Angel unto these three men for their comfort, and for their ease and refreshing, that they might not faint in the midst of the fire and of the flame. Compare 2 *Kings.* 6. 15. *Psal.* 34. 8. and 91 11. Some are of opinoin, that it was Christ himself that appeared unto these young men]

26 *Then Nebuchadnezar came near to the door of the furnace of burning fire*, [He that before had strictly commanded that those young men should be brought unto him, *vers.* 13. doth now himself go in astonishment and amazement of spirit unto them] *answered and said*; *Ye Shadrach, Meshach, and Abednego, ye servants of the most high God*, [whose servants then were the Chaldeans and Nebuchadnezar himself? servants of false gods and Idols, which they had devised and made for themselves. Nebuchadnezar calleth the true God *the most high God*, not so much out of a sincere meaning and intention of his heart, as out of dejection and astonishment of spirit, by beholding the great miracle that was wrought. To whom he had done before the greatest wrong, to them he doth now the greatest honour. The same mouth that had condemned them before, doth now clear them] *come forth, and come hither: then Shadrach, Meshach, and Abednego came forth of the midst of the fire.* [God would have, that these men should not come forth till they had a command from the King to do it, by whose command they were cast into the fiery furnace, to the intent that the miracle might be known, and the King might be fully convinced. God was able indeed to have quenched the fire, but it pleased him to let it burn still, that his power might the longer appear before the eyes of all men.]

27 *Then the Deputies, Governours, and Lieutenants, and the Kings Counsellours gathered together, beholding these men*, [That is, they drew nearer together to confer of this miracle which they saw. It pleased God that the Princes of the Chaldeans should see this miracle exactly, that every one might talk and discourse thereof among their friends and acquaintance, which would be of more efficacy, then if all the Jews had talked of it, and had been witnesses thereof among the heathen] *because the fire had not power over their bodies, and because the hair* [or *no hair*] *of their head was not burnt*, [or *singed*] *neither were their coats altered*: [that is, there was not so much as a nap or the least woull upon them, that was hurt by the fire, or had changed his colour] *yea that the smell of fire had not gone through them.* [either through their bodies, or through their garments. The meaning is, they did not so much as smell of burning, or of the fire.]

28 *Nebuchadnezar answered* [That is, spake] *and said, praised be the God of Shadrach, Meshach, and Abednego*, [Chald. *Praised be the God of these, of Shadrach*, &c. why doth he not say, *Praised be my God?* because he would not yet forsake his false god, to serve onely the one true God, who is a jealous God] *who hath sent his Angel, and delivered his servants*, [in that this heathenish King here can speak of the Angel of the Lord, it may be he had heard and learnt it from the mouth of the three young men, after that they being delivered out of the furnace, had communed with him, and had related all things to him. Compare this history with *Dan.* 6. 23.] *that trusted in him, and have changed the Kings word*, [that is, not regarded nor obeyed it: namely, because it was repugnant to the command of God, which forbiddeth Idolatry. See the like phrase, *Ezra* 6. 11.] *and yielded their bodies*, [to wit, to the fire] *that they might not honour, nor worship any God save their* (own) *God.* [the king indeed commended those young men for sticking so constantly close to their, that is, to the true God, but he ought to have imitated them in honouring and serving this true God.]

29 *Therefore a command is given by me, that every people, nation, and tongue, which speake blasphemy against the God of Shadrach, Meshach, and Abednego*, [Or *which speake errour, any thing amiss*; that is, which speake a vain, idle, and erronious word; he that offendeth in words against the God of Shadrach, &c. how much more those that should have spoken a reprochful or blasphemous word? he as yet doth not give that honour to the true God, which he gave to his image or idol, commanding all people and nations to worship it. Concerning the true God, he commandeth onely that they should speak no hurt of him, nor blaspheme him: neither doth he call the true God his God, but *the God of Shadrach, &c.* whence may be gathered, that Nebuchadnezar forsook not his Idols, but fear and terrour wrung this profession from him. This appeareth also by the next chapter; for when he had again another dream, he fetcheth again to the Chaldeans and Magicians, for to have the interpretation of it] *be hewn in pieces, and his house be made a dung-hill*: [See above *chap.* 2. *vers.* 5.] *for there is no other God that can deliver so.* [namely, so wonderfully, so speedily, so powerfully. Others, *that can deliver like this*]

30 *Then the King made Shadrach, Meshach, and Abednego, prosperous in the country of Babel.* [Others, *Then the King restored Shadrach, &c.* to wit, to their former honours and offices, every one in the province where he had dwelt before, and had had command. This was as much, as if the King had sent forth three excellent Teachers, to publish through out the whole land the power and wonders of the true God manifested toward them.]

CHAP. IV.

Nebuchadnezar declareth unto all people, and maketh a publick confession before them of the wonders that God had wrought toward him, vers. 1, &c. *For at that time he relateth the dream that he had,* 4. *and how Daniel did interpret it, in great astonishment,* 8, 19, 20, &c. *Daniel exhorteth the King to repentance,* 27. *How the event confirmed the truth of Daniels interpretation,* 28, &c. *For which the king again praiseth God,* 37.

KIng *Nebuchadnezar, unto all people, nations, and tongues*, [To wit, that are under my dominion, as *chap.* 2. *vers.* 39. See the Annotat. there] *that dwell upon the whole earth, your peace be multiplied*, [understand here and elsewhere by *peace*, all health and prosperity. Compare 1 *Tim.* 2. 2. as also 1 *Pet.* 1. 2. 2 *Pet.* 1. 2. *Jude ver.* 2. Here we begin the fourth chapter with other Expositors, though some begin it but at *ver.* 4. now when this proclamation was published, we cannot so certainly tell; it seemeth that it was after that Nebuchadnezar, having conquered divers lands and kingdoms (as also Egypt at

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last) came again to Babel, after which time to the end of his reign, at the most ten years were expired, as may be gathered from *Ezek.* 29. 17. so that then this proclamation was published about the end of Nebuchadnezars life, some two years before his death]

2 *It pleaseth me,* [That is, it seemeth good unto me; or, I think it good: the Hebrews use to say, *It is good in mine eyes.* Chald. *It is beautiful before me*] *to declare the tokens and wonders,* [to wit, the sending of the dream, together with the things that were thereby signified] *that the most high God* [to wit, the God of Israel, who is a God of Gods] *hath done toward me.* [as the King commendeth this God unto his subjects, so ought he also himself to have embraced him, yea him alone for his God, renouncing all other false Gods; but it appeareth that he did it not fully, nor sincerely.]

3 *How great are his tokens! and how mighty* (are) *his wonders! his kingdom is an everlasting kingdom, his dominion is from generation to generation,* [Compare *Psal.* 93. 1, 2. below *chap.* 6. 27. Chald. *with generation and generation.*]

4 *I Nebuchadnezar being at rest* [Or *having rest,* triumphing over all mine enemies, yea even over Egypt. He seemeth to imply that there was no occasion, or cause at all, nothing that might move him to dream after this sort, therefore he might well conclude that this dream came from God. Others, *being in prosperity,* as *Psal.* 30. See there the Annotat. on *vers.* 7.] *in mine house,* [this house or palace of the king was in the city of Babel, *vers.* 29.] *and flourishing in my palace,* [budding and blossoming like a fair and fruitful tree, having no adversity.]

5 *Saw a dream which made me afraid, and the thoughts which I had upon my bed, and the visions of mine head troubled me.* [Without doubt this dream left such impression upon the king, that he perceived sufficiently, that it was no common nor ordinary dream, as indeed men have daily issuing from those or those causes: but that it was a divine dream; wherefore he desireth to know the interpretation thereof, as followeth.]

6 *Therefore there is a command made* [Or *set, given, determined*] *by me, to bring in all the wise men of Babel before me, that they might make known unto me the interpretation of that dream.* [Hence it appeareth, that the king was not yet truly converted to the true God, else he would not have asked counsel of these men. See *chap.* 3. the Annotat. on *ver.* 29, 30.]

7 *Then came in the Magicians, the Astrologers, the Chaldeans, and the soothsayers, and I told the dream before them, but they made not known unto me the interpretation thereof:* [*Ch.* 2. 4. they say, tell thy servants the dream, then will we shew the interpretation thereof; but now though the king revealeth his dream unto them, yet they cannot tell him the interpretation thereof: thence it appeareth, that their art was nothing but vain deceit, and it plainly appeared, that Daniel interpreted the dreams by the inspiration of Gods holy Spirit.]

8 *Till at the last Daniel came in before me,* [To wit, when the King could find no counsel nor comfort from his Chaldeans. It seemeth that if he could have found the interpretation of his dream by those (from whom he found no comfort afore) that he would not then have sent for Daniel, to ask counsel of him, who notwithstanding had told him his dream before, and also given him the interpretation thereof] *whose name is Beltsazar,* [Concerning the name of Beltsazar, see *chap.* 1. the Annotat. on *vers.* 7.] *according to the name of my God;* [The King calleth his Idol his God: whence it appeareth again, that he was not yet at this time converted to the true God. And understand here the Idol Bel, of whom see further above *chap.* 1. on *vers.* 2. and *Isa.* 46. on *vers.* 1.] *in whom is also the spirit of the holy Gods;* [That is, an heavenly wisdom, and coming from above, and knowledge to declare secret things, and to foretel things to come] *and before him I told the dream,* (*saying*):

9 *Beltsazar, thou chiefest of the Magicians,* [This was in the opinion of this heathenish King a most excellent title of honour, but indeed and in truth it was the basest and the most ignominious title that could be given to Daniel; for he would by no means be reckoned among the number of these Chaldean magicians, which were indeed deceivers. But he could not shun that the King gave him that title. See above *chap.* 2. *vers.* 48.] *because I know,* [or, *whom I know*] *that the spirit of the holy Gods is in thee,* [Did he know this, why then did he not in the first place address himself unto Daniel, but went first to the Chaldeans? Hence it appeareth again, that he was not truly converted unto the true God] *and no secret is hard for thee:* [or, *troubleth thee,* or *is troublesom to thee;* or *presseth, crusheth, straitneth, distresseth thee;* to wit, by reason of its hardness and troublesomness. The meaning is, its but a small trouble or difficulty unto thee to interpret secret things] *therefore tell* (me) *the visions of my dream that I have seen, to wit, the interpretation thereof.* [That the Chaldee letter *Vau* must here be rendred *to wit,* appeareth thence, that the King here requireth not of Daniel to tell him the dream, and also the interpretation thereof, as *chap.* 2. (for he himself relateth the dream unto Daniel, (as also below *ver.* 18.) but he onely requireth the interpretation thereof; therefore also Daniel speaketh not of the dream, but he telleth the King onely the interpretation thereof: But if it be here rendred *and the interpretation thereof,* then it would seem, that the King here desireth to know of Daniel both the dream and the interpretation thereof]

10 *Now the visions of mine head upon my bed were* (*these:*) *I saw, and behold, there was a tree in the midst of the earth, and the height thereof was great.* [See this similitude so *Ezek. chap.* 31. *vers.* 3.]

11 *The tree became great* [Others, *was great*] *and strong: and the height thereof reached unto heaven, and it was seen to the end* [Chald. *and the sight thereof was to,* &c. that is, it was seen. So also *vers.* 20.] *of all the earth.* [To wit, as wide and as far as the Babylonian monarchy reached]

12 *The leaf thereof* [Or, *the leaves thereof.* Others, *the boughs thereof.* Chald. *the leafe thereof,* or *the bough thereof;* that is, every one of the leaves or boughs thereof] *was fair, and the fruits thereof many, and there was meat upon it for all:* [That is, for all kind of living creatures] *the beasts of the field found shadow under it,* [or *under that, under the same,* to wit, tree. Others, *under them,* to wit, boughs] *and the fouls of the heaven dwelt* [that is, hid themselves, and took shelter from the heat of the sun, and from the storm or tempest] *in the boughs thereof, and all flesh* [that is, all living creatures, or beasts, every living soul upon the earth] *was fed of it.*

13 *I saw* [Chald. *I was seeing:* So likewise *v.* 10.] (*moreover*) *in the visions of mine head, upon my bed: and behold, a watchman,* [So he calleth the Angel that appeared unto him: the Angels are therefore called watchmen or watchers, because they are not overcome by any sleep, as men are, that are clothed with flesh and blood. Secondly, because they without ceasing wait continually upon the service of God, and the preservation of his children: in which respect many eyes are ascribed unto them, *Ezek.* 1. See also *Psal.* 91. 11. and *Psal.* 103. 20.] *namely an holy one* [This is here added, to distinguish him from the evil Angels] *came down from heaven;* [To wit, being sent from God]

14 *Crying with power, and saying* [To wit, unto the other Angels that were appointed for the execution of this judgement, whereof in the sequel] *thus, Hew down the tree, and chop off his branches, strip off his leaf, and scatter his fruits, that the beasts may wander away from under it, and the fowls from his branches.*

15 *But leave the stump* (*with*) *the roots thereof in the earth,* [Though God punished this King most severely for his pride, yet he sheweth him the favour, that he doth not utterly cut him off, but letteth the stump or stock still remain, to grow up again, and to come to his former estate] *and with an iron and copper band in the tender grass of the field: and let it* [To wit, him that is meant by the tree] *be made wet in the dew of heaven, and let his portion be with the beasts, in* [That is, *of,* as *Levit.* 22. 4.] *the herb of the earth.*

16 *Let his heart be changed, that it be no more a mans* (*heart,*) *and let a beasts heart be given unto him,* [Chald. *let them change his heart from men.* He was not in body turned into a beast: but he became so brutish and void of understanding, as if he had been a beast. Some conceive, that he was possessed with an evil spirit, and that he was therefore driven from, or forsaken of men. Compare *Mark* 5. 2.] *and let seven times pass over him.* [Some understand here by these *seven times,* seven weeks. Others, *seven moneths;* but it is rather to be believed that they were seven years. Compare below *chap.* 11. 13.]

17 *This matter is in the decree of the watchmen,* [To wit, inasmuch as the execution of the decree was committed unto the Angels; for to speak properly, it is God made this decree: *the watchmen,* that is, the Angels are onely executioners of the Lords command] *and this desire is in the word of the holy ones:* [Intimating, that all the holy Angels do with one accord desire and wish that the divine decree concerning the hewing down of this tree may be accomplished] *that the living* [men on earth] *may know that the most High hath dominion over the kingdoms of men, and giveth them to whomsoever he will; yea setteth over them the lowest among men.*

18 *This dream I King Nebuchadnezar have seen: Now thou, Beltsazar, tell the interpretation thereof, forasmuch as all the wise men* [That is, none among the wise men] *of my kingdom were not able to make known unto me the interpretation: but thou indeed art able, because the spirit* [The inspiration, breathing, instinct] *of the holy Gods is in thee.* [He speaketh like an heathen]

19 *Then Daniel, whose name is Beltsazar, was astonied by the space of one hour,* [That is, he was as it were beside himself, through astonishment holding his peace, perceiving the heavy judgement that hung over the Kings head, whose subject he was. See *Jerem.* 29. 7.] *and his thoughts troubled him:* [Or, *made him afraid,* or *grieved him.* So immediately again] *the King answered and said, Beltsazar, let not the dream and the interpretation thereof trouble thee.* [As if the King should have said, be of good chear, and tell me but the true interpretation of this dream, though it be not such as I and thou could wish] *Beltsazar answered and said: My Lord, the dream* (*befall*) [Or, *hit,* or *be to*] *thine haters, and the interpretation thereof to thine adversaries.* [Daniel wisheth that that horrible judgement, wherewith the King is threatned, may be turned away from him]

20 *The tree that thou sawest, which became great and strong:* [Here beginneth the interpretation of the first part of the dream, related above *vers.* 10. and 11.] *whose height reached unto heaven,* [that is, which filled all things] *and which was seen over all the earth:* [See above *vers.* 11.]

21 *And whose leaf* (was) *fair, and whose fruits were many, and whereon was meat for all, under which the beasts of the field dwelt,* [See above *vers.* 12.] *and in whose branches the fowls of the heaven made their nests:* [That is, sat, dwelt, rested. The meaning is, as a fair great fruitful tree covereth with its branches the beasts that hide themselves under it, and the fowls that sit or make them nests in the branches thereof, and feedeth them with its fruits: So doth a good and vertuous King defend and protect his subjects, as it were under his branches, and by good order and goverment maketh that every one in his trade and calling doth peaceably and quietly eat his own bread]

22 *That art thou, O King,* [Thou art that tree. The name of the thing signified is given to the figure] *that art become great and strong: for thy greatness is so grown that it reacheth unto heaven, and thy dominion to the end of the earth.* [That is, so that it spreadeth it self far and near. An *hyperbole,* or excessive manner of speaking. There were indeed at that time some other Kings in the world, but their power was nothing comparable to the power and dominion of this King]

23 *Now* (in) *that the King saw a watchman, namely an holy one coming down from heaven,* [Here beginneth the interpretation of the second part of the dream, *vers.* 13, *&c.*] *that said, Hew this tree down, and destroy it, yet leave the stump* (*with*) *the roots thereof in the earth,* [That is, the stump together with the roots, that it may in due time shoot up again] *and with an iron and copper band in the tender grass of the field,* [To signifie that he should be as it were by force held fast in that low condition, till seven times should be passed over him, as followeth] *and* (let it) *be made wet in the dew of heaven, and let his portion* [To wit, the portion of him that was signified by this tree] *be with the beasts of the field, till seven times pass over him.*

24 *This is the interpretation, O King, and this is a decree of the most High, which shall come upon my Lord the King.*

25 *To wit, they shall drive thee away from men, and thy dwelling shall be with the beasts of the field, and they shall give thee herb to taste,* [That is, to eat] *as the oxen: and thou shalt be made wet with the dew of heaven, and there shall seven times pass over thee, till thou acknowledge that the most High hath dominion over the kingdoms of men, and giveth them to whomsoever he will.* [If God would have proceeded in rigour and severity against this king, he should have had cause enough utterly to destroy both him, and the memorial of him: but in the midst of his severity God yet sheweth mercy]

26 (*In*) *that it is also said,* [Chald. *And* (in) *that they said. They,* to wit, the watchmen; but there was indeed but one Angel, or watchman: See *vers.* 13, *&c.*] *that men should leave the stump* (*with*) *the roots of that tree:* [Here beginneth the interpretation of the third part of the dream, related above *vers.* 15.] *thy kingdom shall be constant unto thee:* [understand withall, *this is,* or *this signifieth* that, *&c.* As above *chap.* 2. 43, *&c.*] *after that thou shalt have acknowledged heaven* [That is, the God of heaven, as *Matth.* 21. 25. *Luke* 15. *vers.* 18, 21.] *ruleth.* [The meaning here is, that God ruleth heaven and earth,

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and hath sovereign dominion over, and in them]

27 *Therefore, O King, let my counsel be acceptable unto thee,* [Chald. *let my counsel be beautiful with thee*] *break off thy sins by righteousness, and thine iniquities by shewing mercy to the miserable,* [Or, *to the afflicted,* or *to the poor.* As if he had said, thou hast now long enough sinned by all manner of iniquity, (See below *chap.* 5. 19.) seeing therefore God doth graciously warn thee aforehand, prevent his judgement and punishments by repentance, break, or cut off, or pluck off (as *Genes.* 27. 40. *Exod.* 32. 2.) thine iniquity by righteousness, (or *alms-deeds*: for the Chaldee word signifieth that also) and shew mercy unto Gods people, which are oppressed by the rigour of thy dominion] *if there may be a lengthening of thy peace.* [Others, *if peradventure there may be a prolonging,* &c. The word *peradventure* doth not alwaies imply doubting: Compare *Jos.* 14. 12. 1 *Sam.* 14. 6. *Acts* 8. 22. and see the Annotat. there. The meaning here is, if thou wilt follow my counsel, (to wit, that counsel which I give thee) then there is hope that God will have mercy upon thee, and lengthen thy peace, rest and prosperity.

28 *All this* [To wit, that God had foretold by that dream, and Daniel by the interpretation thereof] *came upon the King Nebuchadnezzar*:

29 *(For) at the end of twelve months,* [So long did the patience and long-suffering of God yet delay the punishment, to give him time and repentance] *(when) he was walking upon the royal palace of Babel*: [It seemeth that the king walked above upon the flat roof of his palace, from whence he could view all the quarters of the city]

30 *The King spake* [Chald. *the King answered*] *and said, is not this the great Babel,* [As if he should say, who shall dare assault this great and mighty city? Who shall be able to drive me out of it? It seemeth that the king looking at the words of the Prophet Daniel, (that had foretold him that he should be deposed from his royal throne) did fortifie the city of Babel much more then it was before; yea that he made it so strong, as that he esteemed it to be invincible. But it fares in such cases, as it is said *Psal.* 18. 28. *Prov.* 16. 18. *Jam.* 4. 6. and 1 *Pet.* 5. 5. *Babel* was (as *Herodotus* writeth *lib.* 1.) four hundred and fourscore furlongs in compass, that is, fifteen common Dutch miles, or leagues, each mile or league of an hours going. *Aristotle* in his *Politicks lib.* 3. *chap.* 2. saith that Babylon was so great, that when one end of the city had been three days already taken by the enemy, they that were busie at the other end, heard of it but the third day after] *that I have built for an house of the kingdom*, [this is a vain and false boasting, tending to the shame and disgrace of his subjects: for Babel was built immediately after the floud, *Genes.* 10. 10. and it was from time to time enlarged and fortified under several kings reigns that kept court there. This Nebuchadnezar did onely fortifie, and enlarge it with more buildings. See *Joseph. lib.* 10. *Antiq. Judaic. cap.* 11.] *by the strength of my might,* [what did God then do to it?] *and for the honour of my glory!* [or *the honour of my majesty*: but not to the honour of God. It seemeth that the king had presently forgotten, or at least lightly regarded the dream, and the interpretation thereof given him by Daniel, abusing the patience and long-suffering of God toward him. Compare *Rom.* 2. 4.]

31 *This word yet being in the kings mouth,* [That is, before he had yet fully uttered these proud words] *there fell a voice from heaven,* [that this proud king, with all his Courtiers and guard, might see and perceive, that there was a far mightier king in heaven then he. Compare *Psal.* 2. *vers.* 4, 5.] *To thee, O king Nebuchadnezzar, it is said, The kingdom is gone from thee*: [or *it goeth away from thee*, or *it shall go away from thee*, it is departed from thee, this is so decreed in my counsel: As if God should have said, thou reliest upon thy kingly power, but thou shalt soon find, that the same is of no value, I will cast thee down, and take away thy kingdom from thee for the space of seven years. See the accomplishment *vers.* 33.]

32 *And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall give thee grass to taste* [That is, to eat] *as the oxen, and there shall seven times* [See above the Annotat. on *vers.* 16.] *pass over thee, until thou acknowledge that the most High hath dominion over the kingdoms of men, and that he giveth them to whomsoever he will.*

33 *The same hour* [To wit, wherein the voice was fallen from heaven. Compare *Psal.* 33. 8, 9.] *was that word fulfilled upon* [or *to*] *Nebuchadnezzar, for he was driven from men,* [he was not onely driven from his regal throne, and from his royal palace, but also from the society and cohabitation of all men. See below *vers.* 34.] *and he* [to wit, that was formerly wont to have all dainty fare, and delicately prepared dishes upon his table] *did eat grass as the oxen, and his body was made wet with the dew of heaven,* [In stead of his costly and royal palace, wherein he took great pride, now he lyeth day and night in the open air, in the cold wet field, without house or cottage] *till his hair* [not onely the hair of his head, but all the hairs of his body] *grew like eagels (feathers) and his nails like birds* (claws.) [that is, as long as Eagles, &c. for he minded not his body, he thought not of shaving his hair, nor of paring his nails, for he was bereaved of his understanding: therefore his hairs and nails were grown so long, that he seemed rather to be like unto horrible wild birds and beasts, then like unto men.]

34 *And at the end of these days,* [See above *vers.* 16. and 32.] *I Nebuchadnezar lift up mine eyes unto heaven, for mine understanding returned into me*: [the order of the words should (according to the sense) be this, *mine understanding returned into me, then I lift up, &c. Mine understanding, &c.* hence it appeareth that he was for a while bereaved of his understanding: neither lift he up his eyes towards heaven, till God delivered him as it were out of this mad frantick sleep: then did he first conceive that God was a righteous Judge, and he humbled himself before him with dejection and lowliness of heart, as followeth] *and I extolled the most High, and I praised and glorified the everliving one, because his dominion is everlasting, and his kingdom is from generation to generation*:

35 *And all the inhabitants of the earth are reputed as nothing,* [How strong and mighty soever men be, yet they are no ways comparable to God; they are vain and frail, their kingdom and government do soon decay, but God is and continueth a Lord and king for ever] *and he doth according to his will with the host of Heaven,* [that is, with the Angels; also with the Sun, Moon, Stars, and the whole fabrick of heaven, the clouds. See *Genes. chap.* 2. the Annotat. on *vers.* 1.] *and the inhabitants of the earth, and there is none that can keep off* [stop, stay, hinder, turn away] *his hand, or say unto him, what doest thou?* [or *what hast thou done?*]

36 *At the same time mine understanding returned into me*; [This was the greatest and the chiefest thing that he had lost, whereto the Royal dignity (whereof in the sequel) was not to be compared] *also the glory of my kingdom, my majesty and my brightness* [to wit, the brightness, or former beautiful form of his face. See *chap.* 2. 31.] *returned upon me; and my Counsellours,* [or *Rulers*, or *Princes*] *and my mighty ones,* [or *Nobles*, or *Great ones* of the land] *sought unto me, and I was established in my kingdom*: [it seemeth that the king was deposed and driven away by his Princes and Counsellours, when they saw that he was frantick: but that they sought again unto him, and received him, when they saw that he was restored to his reason and understanding] *and greater glory was added unto me.* [to wit, by God, and the Princes of the kingdom.]

37 *Now I Nebuchadnezar praise, and exalt, and glorifie the King of heaven*: [To wit, forasmuch as I have lived to have experience of all that hath been above mentioned] Others, *therefore I praise, &c.* Yet that this King was not quite converted to the true God, appeareth above *vers.* 8. where he calleth *Bel* his God. *No man can serve two masters* at once, *Matth.* 6. 24.] *because all his works are truth*, [that is, all that he promiseth, foretelleth, and threatneth, is true, certain and sure; there is nothing to be controlled in them] *and his paths* [that is, his dealings, works, and deeds] *judgements*: [they stand not onely in judgement, but they are in themselves the rule and square of all judgements: his dealings make judgement] *and he is able to abase those that walk in pride.* [here the King publickly confesseth his sin of pride, whereby he had justly deserved that punishment.]

CHAP. V.

Belshazar at his wicked banquet mocking the God of Israel, and abusing the vessels of his Temple, ver. 1, &c. *is grievously affrightedby a writing upon the wall, which his wise men could neither read nor understand,* 5, &c. *Daniel is called for, by the advice of the old queen,* 10, &c. *He refuseth the Kings gifts, and giveth him good counsel,* 17, 18, &c. *After that Daniel readeth the writing, and sheweth, that it portendeth the Kings ruine,* 24, &c. *which also followed thereupon the self-same night,* 30.

King *Belshazar* [To wit, the grand-child of Nebuchadnezar the Great, and the son of Evil-merodach. To reckon from the time that the Jews were brought into the Babylonian captivity, to the end of the Babylonian monarchy, these three kings reigned in Babel, to wit, Nebuchadnezar the Great, Evil-merodach his son, and *Belshazar*, the son of Evil-merodach. See and compare herewith 2 *Kings* 25. 27. *Jerem.* 27. *vers.* 5, 6, 7. But others place after this Belshazar one *Nabonidus*, called by Daniel *Darius Medus*, below *chap.* 6. 1. and received the kingdom by the free choice of the Babylonians, *&c.* whereof the judicious reader may judge, and consider *Jerem.* 27. 7, &c. also below *vers.* 28. and *chap.* 6. 1, 29. and 8. 3, 20. and 9. 1. and 11. 1, 2.] *made a great feast* [Chald. made *much*, or *great meat*, or *bread*, as *Eccles.* 10. 19. *to his thousand Potentates*: [That is, to all the Princes, Nobles, Great ones, Honourable persons, and chiefest Lords and Officers of his kingdom, which were many in number. Some are of opinion, that this feast was kept at the time when the city of Babel was besieged by the Persians, to shew that he little or not all regarded the enemy that then lay before Babel] *and he drank wine before that thousand.* [That is, in the presence of them. Compare *Esth.* 1. 3.

2 *When Belshazar had tasted the wine,*] That is, when he was grown intoxicate with the wine. Chald. *in the taste of the wine* [*he said, that they should bring forth the golden and silver vessels, which his father* [That is, his grandfather; and so in the sequel. The Eastern people call all the Ancestours Fathers: as they also call the nephews or posterity sons] *Nebuchadnezar had carried away out of the Temple which had been at Jerusalem: that the King and his mighty ones, his wives,* [or, *bed-fellows*. Some conceive that the Chaldee word signifieth Kingly or Princely wives] *and his concubines* might drink *out of them.* [Chald. *might drink in them*; to wit, the wine that was filled in them. So *vers.* 3. Daniel reproveth this, below *vers.* 22. It seemeth indeed, that *Nebuchadnezar* had caused these plundered vessels to be shut up in his treasuries, without using. Neither do we read any where, that Evil-merodach used them: but Belshazar doth this as it were in defiance of God.]

3 *Then they brought forth the golden vessels,* [It may be there were also silver vessels brought, but that the Prophet here onely meaneth the fairest and costliest ones] *which they had carried away out of the Temple of the house of God that had been at Jerusalem*: [See the history 2 *Kings chap.* 24. and 25.] *and the King, and his mighty ones, his wives and his concubines drank out of them.* [thus insolently doth this King make ostentation of his fathers sacriledge.]

4 *They drank wine and praised the golden, and the silver, the copper, the iron, the wooden, and the stone Gods,* [Here is shewed that excess in wine caused these idolaters to forget the true God, yea to blaspheme him, and to thank and praise their false Gods for the spoil taken out of the house of God which they abused. There never were any idolaters among the heathen so blinded as to think that the essence of God consisted of gold, silver, &c. but they honoured and worshipped their Gods in the form of Images]

5 *At the same houre there came forth* [To wit, out of the wall, or miraculously from heaven] *fingers of a mans hand,* [not a whole hand, but fingers, or somewhat more of the hand, *ver.* . . They were the fingers of God, which are called fingers of a mans hand, because they were in the Kings eyes like the fingers of a man, which were enough to make the king and all that saw them afraid and amazed] *which wrote over against the candlestick,* [which it may be hung in the midst of the hall or drinking-room where this great feast was kept, which its very credible would have lasted till late at night, had not God interrupted it] *upon the lime of the wall* [that is, upon the whited, limed, or plaistered wall] *of the royall palace, and the King saw the part of the hand that wrote there.* [this serveth for confirmation of this miracle; if onely some one of the guests or persons there present had seen it, and told the king of it, he might then have questioned the truth, certainty of this miracle, thinking that some one had writ this secretly or artificially upon the wall: but when he himself saw the fingers move, then he had no cause to doubt, but he was convinced in his own conscience, that it was a token from heaven, God frighting him, whom he had before defied, *ver.* 2.]

6 *Then the Kings brightness* [Chald. *brightnesses*; which may be understood of his whole brightness. Compare *chap.* 4. 36. So likewise here below *ver.* 9, and 10.] *was changed, and his thoughts frighted him*: [the meaning of these and the following words is, that all his mirth was suddenly turned into sadness. The king knew not yet what this writing signified, whether good or evil. But his own conscience bare witness unto him, that it was the threatning hand of God,

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God, for his wicked life and conversation] *and the bands of his loins grew loose*, [that is, his strength failed, or *were made looose*, or *were loosed*; that is, (as others) they were fain to loosen and ungird him, as they do to those that faint or fall into a swoon] *and his knees smote one against an other.* [Chald. *this on that:* that is, one against another , to wit, through fear and terrour]

7 *(So that) the King cried with strength* [Or *with might*; that is, aloud , that every man might perfectly hear. It became not the dignity of the Kings person to cry aloud at table : but hereby is shewed the distress and terrour that had seized upon the king] *that they should bring in the Astrologers, the Chaldeans, and the soothsayers :* [Understand under these three sorts also all those that are named *chap.* 1. 20. and *chap.* 2. *ver.* 2, 27. See there. Daniel was forgotten, though he had some few years before interpreted this kings grand-fathers dream, *chap.* 2] *and the King answered* [that is, began to speak , as elsewhere besides] *and said unto the wise men of Babel, that every man that shal read this writing & make known, unto me the interpretation thereof, he shall be clothed with purple,* [this is as much as to say, that the king would reckon or place him (that could read and interpret this writing) among the number of his Princes , and of the great ones of his kingdome : for heretofore Princes & Noble men in kings courts did weare such apparel: they and no other persons] *with a golden chain about his neck,* [Others, *golden neck bands* , or *golden chains* ; for the Chaldee text is diversly read] *and he shall be the third ruler in this kingdome.* [to wit, in the kingdome of Babel. Others, *he shall rule over the third part of the kingdome.* So below *chap.* 6. 2. and in this chapter *ver.* 16, and 29.]

8 *Then came in all the Kings wise men , but they could not read this writing, nor make known unto the king the interpretation thereof.* [God blinded their eyes and understanding ; for it was written in Chaldee, that is, in their mother-tongue , as appeareth *ver.* 25 , *&c.* Compare herewith *Isa.* 29. *ver.* 10. and 2 *Chron.* 3. 14. though they might have read this writing, and read it over and over again, yet they were not able to have understood the meaning thereof]

9 *Then was King Belshazar greatly afraid, and his brightness* [See above *ver.* 6.] *was changed in him*] *and his mighty ones were astonied,* [Because these were likewise guilty of divers of the kings sins, therefore they were also to bear a share with him in the punishment. God would have this to touch their hearts likewise, that by them this might be published in all kingdomes and countryes]

10 *For these words of the king and his mighty ones the Queen went into the house of the feast ,* [That is , when she had heard the words of the king, and of the Princes, and that which was done there] *the Queen spake and said , O King, live for ever ,* [*let the king live for ever.* Chald. *in eternitie.* Of this phrase see above *chap.* 2. 4. and *chap.* 3. 9.] *let not thy thoughts frighten thee, nor* (let) *thy brightness be changed.*

11 *There is a man in thy kingdome , in whom is the spirit of the holy gods; for in the daies of thy father* [That is, of thy Grand-father. See above *ver.* 2.] (there) *was found with him light* [or *enlig tning* ; that is, wisdome, knowledge to reveal secret things] *and understanding , and wisdom, as is the wisdome of the gods :* [that is, more then humane wisdome, namely such as is to be compared with the wisdome of the gods] *therefore the King Nebuchadnezar thy father made him chief of the Magicians, Astrologers, Chaldeans, (and) soothsayers,* [See above *chap.* 2. 48. and 4. 9.] *thy Father O king :* [this served for the augmentation of Daniels authority, for Nebuchadnezar was held to be a very wise understanding man]

12 *Because an excellent spirit and knowledge, and understanding of one that interpreteth dreams , and of one shewing of riddles , and of one that looseth knots,* [that is, that dissolveth intangled and confused things, or that can answer and expound hard and difficult questions, that are as it were tied and knotted fast with bands of obscurity. See *chap.* 4. 9. Some render the beginning of this verse thus : *because an excellent spirit , with knowledge and understanding, which* (to wit, spirit) *interpreteth dreams, and shewing* (or *propounding) of riddles, and which looseth knots, &c.* or *interpreting dreams, and shewing riddles, &c.*] *was found in him, in Daniel, to whom the King gave* [Chald. *appointed*] *the name of Beltsazar : now let Daniel be called, he will make known the interpretation.*

13 *Then was Daniel brought in before the King : the king answered,* [That is, began to speak , and so elsewhere often] *and said unto Daniel, Art thou that Daniel, one of the captive-carried away of Juda , whom the King my Father,* [my grandfather Nebuchadnezar] *brought out of Juda ?* [the king asketh this with admiration. He knoweth not Daniel , who yet was made by his grandfather ruler over the whole province of Babel , *Dan.* 2. 48. but seemeth afterward to be put by and forgotten by Belshasar , so that this king doth not know him. It may be that some, greedy of honour, endeavoured to put him out of all offices, and that he made not much opposition against it, knowing how infectious kings courts are]

14 *I have indeed heard of thee, that the spirit of the gods is in thee. and that there is light and understanding, and excellent wisdom found in thee :* [He had indeed heard somewhat spoken of Daniel , but hitherto he regarded it not ; but now in time of trouble Daniel is sought unto to give counsel and comfort]

15 *Now then the wise men (and) the Astrologers were brought in before me , to read this writing , and to make known unto me the interpretation thereof : but they cannot shew the interpretation of these words :* [Chald. *of that word.* So below *ver.* 26. *They* ; to wit, the wise men and the Astrologers : neither could the king, nor his Princes read it : (See further above on *ver.* 8.) but Daniel read it by the inspiration of God ; that he whom they had forgotten a while , might now hereby again be taken notice of]

16 *But I have heard of thee that thou canst give* [Chald. *interpret*] *interpretations, and loose knots : now if thou shalt be able to read this writing , and make known unto me the interpretation thereof , thou shalt be clothed with purple, with a golden chain about thy neck, and thou shalt be a third ruler in this kingdom.* [The king promiseth great things, knowing little how near his ruine was : and to him it might be said, as it was said unto that *fool, This night shall thy soul be taken from thee, Luk.* 12. 20.]

17 *Then Daniel answered and said before the King, Have thy gifts for thy self , and give thy rewards to another : yet I will read the writing unto the King, and I will make known unto him the interpretation.* [Thus speaketh Daniel, that he might not seem to prophesie out of ambition, or greediness. Honour, riches, and other transitory things, after which worldly men do commonly thirst so exceedingly, could not move this holy man. See a like example in *Elisha*, 2 *Kings* 5. 16.]

18 *As for thee O King, the most high God gave Nebuchadnezar thy father* [Grandfather ; for *Evil-merodach* was Belshasars *father*] *the kingdome, and greatness,* [or *magnificence*] *and honour and glory :* [or *glory and beauty*]

19 *And by reason of the greatness that he gave him, all people, nations, and tongues trembled and quaked before him :* [Chald. *from before him*] *whom he would he slew, and whom he would he kept alive , and whom he would he exalted, and whom he would he abased.*

20 *But when his heart lifted up it self,* [Or *when his heart was lifted up*] *and his spirit was hardened with pride, he was deposed from the throne of his kingdome, and they took away the honour from him.* [See *Job chap.* 12. on 18.]

21 *And he was driven from the children of men,* [See *Dan.* 4. 25.] *and his heart was made like the beasts,* [Others, *he made his heart with the beasts.* That is, he was for some space of time without knowledge and without understanding : meaning that *he*, to wit, the Lord made the Kings heart like the beasts] *and his dwelling was among the wild asses;* [he that before had kept his court in the most famous city , and in the stateliest palace of the world, must now converse with beasts] *they gave him grass to tast* [the meaning is, that he did eat grass] *like the oxen, and his body was made wet with the dew of heaven, till he acknowledged that God the most High is ruler over the kingdoms of men, and setteth over them whom he will.* [Daniel repeateth here that memorable history , to put the king in mind of his neglect & forgetfulness in remembring that great miracle God had shewed toward Nebuchadnezar his grandfather.]

22 *And thou Belsazer, his son,* [That is, Nephew] *hast not humbled thine heart, though thou knewest all this well.* [and therefore oughest to have laid well to heart that which befel him. It seemeth that *Evil-merodach* Belsazars father, was a better man , and that he laid well to heart the miracle wrought on Nebuchadnezar. Compare 2 *King* 25. 27, 28.]

23 *But thou hast lifted up thy self against the Lord of heaven, and they have brought the vessels of his house* [That is, of his Temple] *before thee , and thou and thy wives, and thy concubines, have drunk wine out of them, and thou hast praised the gods of silver, and gold, copper, iron, wood and stone, which see not nor hear,* Compare *Psa.* 115. 5, *&c.* and *Psal.* 135. *ver.* 15, *&c.*] *nor know:* [or, *nor understood*] *but that God in whose hand thy breath* [or *thy soul* , that is, thy life] *is,* [that is, that hath given thee life, and continueth it unto thee as long as he pleaseth] *and with whom are all thy paths,* [that is, all thy purposes, all thy works and actions, without whom thou canst do nothing] *hast thou not glorified.* [Before Daniel readeth and interpreteth the writing, he telleth the king wherefore God had shewed him his token of the fingers that wrote, namely to put him in mind of his unthankfulness, and blasphemous sacriledge]

24 *Then was that part of the hand sent* [To wit, when thy pride against God was come to the height, and thy haughtiness towards men was become intolerable, and thou hadst now heaped up the measure of thy sins to the top] *sent from him,* [Chald. *from before him* , to wit , from God ; it was no jugling nor blinding of the eyes, but it was the hand of God] *and this writing* (was) *signed.*

25 *Now this is the writing that is signed, MENE, MENE, TEKEL, UPHARSIN.* [That is , *he is numbred, he is numbred, he is weighed, and they divide*, to wit, him that is he is divided. Others, *number, number, and they divide.* The word *Mene* is here mentioned twice, for further assurance and confirmation of the threatnings of God]

26 *This is the intepretation of these words , MENE, God hath numbred thy kingdom and he hath finished it*] [To wit, so as that now the daies of thy kingdome are at an end: and now is the day come wherein thou must give an account of all thy doings. Others, *and he hath delivered* ; to wit, thy kingdom to the Medes and Persians]

27 *TEKEL, Thou art weighed in the ballances , and thou art found too light.* [That is, thou wert found to be like a piece of money that is too light , and consequently not passable. Others, *thou art found wanting*, to wit, in thy full weight ; that is, thou hast not behaved thy self according as thy kingly office and dignity requireth. The word *Tekel* signifieth but *he hath weighed :* the other words are added by the prophet for further exposition of the word *Tekel.* The meaning is, as merchants have their scales and weights to try whether the money have its due weight : so hath God also weighed thee in his divine ballance, and thou art found too light. Concerning this similitude see *Psal.* 62. 10.]

28 *PERES, Thy kingdom is divided, and it is delivered to the Medes and Persians.* [Upon the wall stood *Upharsin* , that is, *and they divided. They* ; to wit, the Medes and Persians, as ministers of God in this division : But here the prophet useth the word *Peres*, that is, *he divideth; he* , to wit , God. And the meaning is, the kingdom is taken from thee and given to others ; to wit, to the Medes and Persians]

29 *Then Balsazar commanded* , and they clothed Daniel with purple , with a golden chain about his neck, *and they made proclamation concerning him* [or *over, before him*] *that he was the third ruler in the kingdom.* [It is very probable that Daniel sore against his will took this weighty charge upon him, yet he did it for that intent that he might by that means be helpful to his poor countrey-men in the approching change of the monarchy : the king would thus shew and make appear not onely that he would keep his promise, *ver.* 16. but also shew that he was undaunted and void of fear.

30 *In that night was Belsazar the King of the Chaldeans slain.* [Compare *Psal.* 37. 9, 10, 35, *&c. Isa.* 21. 9. and 4. 7, 11. *Jerem.* 25. 12, *&c.* and 51. 39. to wit, by *Gobrya and Gadata*, or by *Cyrus* his souldiers that were set on by these two Lords for that intent, when Babel was taken. Compare *Isa.* 21. 5. *Jerem.* 51. 39. But others conceive that he was slain by a secret conspiracy of his nobles, whereof one called Darius was made king, in whose time Babylon was taken by Cyrus. See above on *ver.* 1.]

CHAP. VI.

Darius having received the kingdome of Babel, intendeth to advance Daniel above his hundred and twenty Princes; ver. 1, *&c. who being possessed with envy at this,* 5 *move the King to make an idolatrous decree, that no man should in thirty daies put up a petition to any save to the King alone upon pain of being cast into the den of lions* 8. *Daniel transgressing this commandement is cast into the lions den,* 11, 12, *&c. but is wonderfully preserved and delivered by God,* 22, 23, *&c. his enemies being cast into the lions den are straightway devoured by the lions,* 25. *For which God is praised,* 26.

NOw *Darius the Median* [Some add this verse to the end of the former chapter] Chald. *Dariavesch.* He is called the Mede, to distinguish him from *Darius the Persian* , of whom see *Ezek. chap.* 4. *ver.* 5, and 24. [*received the Kindom*] or *took, accepted, got, &c.* to wit , (according to the opinion of many) from the hand of *Cyrus* ; for when Cyrus, with the help of *Darius* his father in law, had taken the king-

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dome of Babylon, when he delivered it unto *Darius*, and he himself went to Persia to dispatch & manage, further, order his affairs there. But when *Darius* had governed the kingdome of Babel about a full year, *Cyrus* took again the government of the kingdom of Babel to himself. But of the opinion of others see on *verse* 1. and 30] *being about threescore and two years old.* [Chald. *a son of about threescore and two years*]

2 *(And) it seemed good unto Darius* [See above *chap.* 4. on *ver.* 2.] *to set over the kingdome an hundred and twenty Deputies, which should be over the whole kingdom.* [to wit, to govern it wel, every one in his own province wherein he was set by the King]

3 *And over them three Princes,* [Or *Superiour Princes, Presidents*] *of whom Daniel should be the first,* [that is, the chiefest, as appeareth, *ver.* 4. Others, *whereof Daniel was one*] *to whom these Deputies themselves should give an account, that the King might suffer no damage.*

4 *Then this Daniel excelled those Princes and those Deputies,* [Chald. *then*] *was Daniel excelling over the Presidents, and the Princes.* Daniel excelled them all in wisdom, prudence, justice, temperance, and other vertues] *because a more excellent spirit was in him: and the King sought to set him over the whole kingdom.* [It seemeth that Darius being now old, and taking notice of the excellent gifts wherewith Daniel was endued above all the rest of the princes, intended to make him chief governour over all the kingdome of Babel, which was the ground of their hatred against Daniel.]

5 *Then the Princes and the Deputies* [Out of envy, which is the mother of murder] *sought to find opportunity* [or *cause*, or *occasion*] *against Daniel concerning the kingdom:* [Chald. *from the side of the kingdom*; that is, in the administration that was imposed upon him by the king, they watched narrowly all his actions, his life and conversation, whether he performed his office well and truly, or whether he offended in any thing: but this was in vain, they could find nothing amiss in him, as is forthwith said] *but they could find no opportunity, nor offence,* [or *fault*, or *corruption*] *forasmuch as he was faithful, neither was there any trespass* [or *errour, fault*] *or offence found in him.*

6 *Then said those men, we shall not find any opportunity against this Daniel,* [So uprightly, diligently, prudently, faithfully, did he carry himself in his high office, that his very enemies had no hopes of finding ought against him that might have any shew of trespass] *except we find (something) against him in the law of his God,* [in the service of God, prescribed unto him in the law of God]

7 *Then these Princes and the Deputies came with heaps* [Others, *with a tumult*. And so here below *ver.* 12, 16. See the Annotat. *Psal.* 2. on *ver.* 1.] *to the King,* [to wit, when they thought they had found out a way to entrap Daniel in his religion] *and said thus unto him, O King Darius live for ever.*

8 *All the Princes of the kingdome, the governours* [or *magistrats*] *and Deputies, the counsellours, and Lieutenants have consulted together to establish a royal ordinance, and to make a strong command, that whosoever shall in thirty dayes make a petition* [Chald. *shall desire a desire or petition*] *to any God or man save to thee, O King, he shall be cast into the den of lions.* [the great ones in Darius his court are possessed with such envy against Daniel, that they lay all godliness and religion aside, that they might destroy Daniel; for this was properly their aim in this decree. They forbid those that are in need to call upon the true God: they also forbid the sick to seek unto the Physician for help; which was altogether against nature. Yet notwithstanding the King did signe this, *ver.* 10, *&c.*]

9 *Now O king, thou shalt establish a precept, and signe a writing which may not be changed,* [Or *that it may not be changed*] *after the Law of the Medes and Persians* [or *according to the law of the Medes, &c. Esth.* 1, 19. and 8. 8. These two nations are here joyned together, because they were at that time both of them together governed by Cyrus and Darius, according to the opinion of some. Others conceive that this was done at Susan a province of Persia, *Dan.* 8. 2. (though at that time subject to the Chaldeans) where the law of the Medes and Persians was kept] *which may may not be revoked.* [Chald. *which passeth not*, or *goeth not by*: that is, which is not altered. So below *ver.* 13. Compare this phrase with *Mat.* 24. 35. and with *Mark* 13. 31.]

10 *Therefore* [Or *in this respect*, or *every manner of way*] *King Darius signed that writing and command.* [the meaning is, the king scrupled not at it to signe this decree, conceiving it to be an evidence that they were so loyal unto him, that they would rather deny and forsake all their Gods then provoke him to anger]

11 *Now when Daniel understood that this writing was signed, he went into his house,* (*now he had in his upper rooms* [Or, *dining-room*, or *summer-house*] *open windows toward Jerusalem*) *and he kneeled three times a day upon his knees, and he prayed,* [to wit, in the morning before he begun any business: at noon when he came in to eat: and in the evening before he went to bed. See *Psal.* 55. the Annotat.] on *ver.* 18. Daniel would rather die then omit this his wonted worship. And this he did (as in the text) with his *windows open toward Jerusalem* [according to that, 1 *King.* 8. v. 44. See the Anno. there & *Psal.* 5. 8. with the Anno.] *& made confession* [or *praised, gave thanks*] *before his God wholly* [Or *every manner of way, altogether*] *as he had done heretofore.*

12 *Then came those men with heaps* [Or *with a tumult*, as *ver.* 7. Compare *Psal.* 10. *ver.* 8, 9.] *and they found Daniel praying and making supplication before his God.* [that is, openly before the face of God.]

13 *Then they came neerer and spake before the King, concerning the kings command, hast thou not signed a command, that every man that should in thirty dayes request (any thing) of any God or man save of thee, O King, should be cast into the den of lions? The King answered and said, It is a sure word,* [the thing is true; it is a sure and certain thing. They had insnared the King before he knew or perceived that they went about to destroy Daniel] *according to the Law of the Medes and Persians, which may not be revoked.*

14 *Then answered they, and said before the King, Daniel one of those that were carried away captive from Juda,* [This they adde unto Daniels name, to make him by reason of his countrey and condition (being a captive Jew) the more odious unto the King: as if they should have said, if a Babylonian, Persian, Mede had been thus disobedient, he would have deserved a sore punishment, how much more a captive Jew?] *hath not regarded thee, O King, nor the command that thou hast signed:* [as if they should have said, he hath slighted and vilified thy majesty, and hath not obeyed thy law; wilt thou suffer that, O our Lord the King? See the craftiness of these wicked wretches: had they at first made it appear, that their intent was to destroy Daniel, they might well have feared that the King would not have hearkened to them, but now they discover themselves] *but he pray th his prayer three times a day.* [to wit, as he was wont to do, before this decree was published. See above *vers.* 11.]

15 *When the King heard this saying, he was very sad with himself,* [Chald. properly *he was very evill*, or *it was very evil with him*; that is, he was very sorry, and he was sore troubled in himself. Now he perceived, (and not before) whereunto his decree tended, namely to destroy Daniel] *and he set (his) heart upon Daniel, to deliver him: yea he toiled himself* [or *he was labouring*, or *troubled*, or *busie*] *till the going down of the sun to deliver him.*

16 *Then came those men* [To wit, when they saw that the King wavered, and did his endeavour to deliver Daniel out of their hands, and to save him from being cast into the lions den] *with heaps unto the King,* [they came thus strong, that their request might be the more regarded, and might prevail the more with the King] *and they said unto the King, Know, O King, that the Law of the Medes and Persians is, that no command nor ordinance which the King hath ordained may be changed.* [They spake this as in a threatning way; for the King knew well enough what the laws of the Medes and Persians imported, as also what was contained in his decrees. Their aim was not so much to maintain the laws and statutes of the Persians, and to have them inviolably kept, as to destroy Daniel, and to put him to death. This was also a wicked statute or law: for to resolve not to alter a decree, when reason requireth that it should be done, is tyranny: or to ascribe unto the King and his Council such absolute wisdom, and constant justice, as that in making of laws and decrees they cannot at all recede or erre from justice, is to make them Gods.]

17 *Then the King commanded, and they brought forth Daniel, and cast (him) into the den of lions: and the king answered and said unto Daniel, Thy God, whom thou honourest continually, he deliver thee.* [Or *he will deliver thee*. Here *Darius* wisheth that God would deliver his faithful servant Daniel; finding that he (though he had ordained before that no petition should be put up to any either God or man, save to himself alone) was not able to help Daniel. Likewise doth *Darius* here sufficiently shew, that it grieved him to the heart, that he was fain to suffer Daniel to be cast into the lions den, and could not hinder it, being thereto forced by the Princes of the kingdom.]

18 *And there was a stone brought, and laid upon the mouth of the den, and the King sealed it with his* (own) *ring, and with the ring of his mighty ones,* [This was done thus by the wonderful counsel of God, that Daniels deliverance might the more plainly appear. It is said expressly in the text, that it was *one*, or *an onely stone*, to wit, a great stone, to stop the mouth, door, or entrance of the den close and fast, that all means of getting out might be taken away from Daniel; for Daniel was, by reason of his prophecies and interpretations of dreams, in great repute with every one, because of the great offices that he bare. It seemeth that those wretches straightway perceived that the lions abstained from Daniel, therefore they laid this great stone, and the kings seal, and the seal of them all upon the mouth of the den] *that the will concerning Daniel might not be changed.* [or *that nought might, or nothing might be changed concerning Daniel.* For they durst not trust the king, because he had already taken such great pains to deliver Daniel.]

19 *Then the King went to his palace, and passed the night fasting, neither caused* (he) *any musick-play to be brought before him:* [Or *any delightful play*, musick-play, or *musick-instruments, &c. he caused no table*, or meat, *to be brought before him.* The meaning is, he abstained from all things that were delightful, and that might have taken away, or eased his sadness: such grief and sorrow had he for Daniel] *and his sleep departed far from him.* [That is, he could not sleep at all, he was so troubled, because they had so abused and forced him to cause Daniel to be cast into the lions den. See what conscience can work in a man. See *Rom. chap.* 2. *vers.* 14, 15.]

20 *Then the King arose early in the morning as soon as it was light, and he went in haste* [Others, *in trouble*. See above *chap.* 2. the Annotat. on *vers.* 25.] *unto the den of lions.*

21 *Now when he was come near to the den, he cried with a sad voice unto Daniel; the king answered,* [That is, spake. And so continually] *and said unto Daniel: O Daniel, thou servant of the living God,* [See *Jere.* 10. the Annotat. on *ver.* 10.] *was thy God also whom thou honourest continually able to deliver thee from the lions?* [By this doubting it appeareth sufficiently, that king *Darius* was not converted unto the true God: for they that truly believe in God, do not in the least doubt of his omnipotency.

22 *Then said Daniel unto the King, O King, live for ever.* [Others, *let the King live for ever*; that is, God grant unto the king a long life.]

23 *My God hath sent his Angel, and he hath shut the mouth of the lions, that they have not hurt me,* [Concerning the spiritual preservation, compare *Psal.* 91. 13. and 1 *Pet.* 5. 8.] *because before him innocency* [or *integrity*, or *purity*] *is found in me:* [though God is moved by the piety of the Godly to do them good, in regard he hath as it were bound himself thereto by a gracious promise, and that justice requireth that he should perform his gracious promise, 1 *Tim.* 4. 8. 2 *Thess.* 1. 5, 7. *Heb.* 6. 10. yet it followeth not from thence, that the piety of man doth merit this. For to be bound to a thing by a gracious promise, and to be bound thereunto properly by merit, cannot stand together: See *Rom.* 11. 6. So that Daniel doth not here boast of his righteousness, but he sheweth, that God delivered him, that he might make it appear, that that worship pleased him, which he would keep and retain even with the loss of his own life] *also against thee, O King, have I done no offence.* [Chald. *no destruction*. Others, *and also before thee, O King, have I done no hurt*, or *no harm*; that the king either by my imprudence, or by my unfaithfulness should have suffered any damage in any thing. Daniel indeed transgressed the wicked decree of the king, but he did it not out of contempt or vilifying of the king, but because he ought first and above all to obey the supreme king. We must fear God, and honour the king, 1 *Pet.* 2. 17.]

24 *Then was the King very glad* [Chald. *very good*. See *Judg.* 19. the Annotat. on *vers.* 25.] *with himself* [or *over himself*, or *of it*] *and said, that they should draw (up) Daniel out of the den:* [it may be that Daniel was drawn up with cords out of the den, as was done to *Jeremiah*, *Jerem. chap.* 38.] *when Daniel was drawn up out of the den, there was then no hurt* [or *sore, wound, harm*] *found upon him, because he had believed in his God.* [that is, because he had put confidence in his God. Daniel it may be knew not that God would deliver him by such a miracle, but he verily believed and was confident that God would not forsake him. See *Phil.* 1. 21. What faith in Almighty God can do, see also *Heb. chap.* 11. from *vers.* 7. to the end of the chapter]

25 *Then the King commanded, and they brought forth those men which had accused Daniel a loud,* [See above *chap.* 3. on *vers.* 8.] *and they cast them, their children,* [Chald. *sons*, under the name of sons are often in

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Scripture also daughters comprehended] and their wives *into the den of lions:* [Thus they fall into the pit which they had digged for Daniel. See *Esth.* 7. 10. what happened to *Haman.* See also *Psal.* 7. *vers.* 16, 17. and *Psal.* 9. *vers.* 16, 17. *Prov.* 26. 27. and *Eccles.* 10.] *and they came not upon the ground of the den,* [that is, before they were come to the lowermost (part) of the den, or to the foot or bottom of the den] *but the lions ruled over them,* [or *had the upper hand of them,* or *overpowred them,* or *were masters over them*] *they also brake all their bones in shivers.* [or, *ground them to powder.* See the like punishment of God above *chap.* 3. *vers.* 22. See also *Amos* 5. *ver.* 19.]

26 *Then King Darius wrote unto all people, nations, and tongues,* [To wit, that were under his dominion, as is expressed *vers.* 27. See above *chap.* 3. on *vers.* 39. and *chap.* 4. on *vers.* 1.] *that dwelt upon the whole earth, Your peace be multiplied.*

27 *A command is given by me through the dominion of my kingdom, men tremble and quake before the face of the God of Daniel:* [The true God (who is the God of all believers) is called the God of Daniel, as he is called the God of Abraham, Isaac, and Jacob, because Daniel did fervently honour and serve him.] *for he is the living God,* [See above *vers.* 21.] *and stedfast in eternities, and his kingdom is not corruptible,* [See above *chap.* 4. 3. and *Psal.* 93. 2.] *and his dominion is* [or *endureth*] *unto the end.* [hereby God is distinguished from all creatures, which are all of them transitory or corruptible.]

28 *He delivereth and rescueth, and he doth tokens and wonders in heaven, and on earth: he hath delivered Daniel from the power of the lions.* [Chald. *from the hand;* that is, from the power, from the violence of the lions. So it is said, *Gen.* 9. *From the hand of all beasts:* and *Job cha.* 5. 20. *From the hand of the sword.* See the like examples more in the Annotat. there] all the former excellent honours which *Darius* attributeth unto the true God, are no evidence that he received and embraced him as the onely true God, else he would have abolished all falseworships and religions; but it was onely an honest confession of the true God, whereunto he was pressed by the great miracle which he saw before his eyes, without renouncing and forsaking of Idols.]

29 *This Daniel had prosperity in the reign of Darius,* [Forasmuch as Godliness hath promise not onely of the life to come, but also of this present life, 1 *Tim.* 4. 8. according as God in his infallible wisdom judgeth it to be good for his children] *and in the reign of Cores the Persian.* [See *Dan. chap.* 1. on *vers.* 21. the whole seven and thirtieth Psalm suiteth well with the history of this sixth chapter.]

CHAP. VII.

Daniel seeth in a vision four beasts coming up out of the sea, vers. 1, &c. *And the Ancient of dayes delivering to the Son of man an everlasting kingdom,* 9. *Daniel receiveth the interpretation of this vision,* 15 *whereat he was sore troubled,* 28.

IN *the first year of Belshazar king of Babel,* [In this chapter is recorded the same prophecy concerning the four Monarchies, (but in another vision) which is related in the second chapter] *Daniel saw a dream, and visions of his head, upon his bed:* [hitherto have been related the visions which the King of Babel had, which Daniel interpreted: now follow the visions that Daniel himself had] *Then he wrote that dream,* [that it might never be forgotten: for this was not revealed unto Daniel for himself onely, but for the edification and instruction of the whole Church] *and he told* [to wit, first unto the Jews, but to the use and benefit of the Church, both of the old and new Testament] *the summe* [Chald. *the head*] *of the matters,* [or *of the words*; to wit, which he had seen or heard in that vision]

2 *Daniel answered and said, I saw in my vision by night, and behold, the four winds of the heaven brake forth upon the great sea.* [That is, upon the earth, in this world. This vision is a type or figure of war, that namely, one kingdom should rise up against another, the one seeking to oppress and destroy the other, all which cometh to pass not by chance, but as God in his counsel hath decreed and ordered. The meaning is, that the world shall be like a raging sea, that should be troubled by divers windes beating one against another, as if all the clouds and windes should run together one against another, disturbing and setting all out of order. See *Revel.* 17. *vers.* 1, 15.]

3 *And there came up four great beasts* [The four Monarchies are signified by the great beasts, *vers.* 17. as also by the great image, *chap.* 2. Great kingdoms or monarchies are compared to cruel beasts, because commonly great kingdoms commit great cruelty, by murdering, burning, plundering, and other cruelties and extremities. Compare *Isa. chap.* 5. 29.] *from the sea,* [That is, from the earth, in the world, which is great, wide, and broad, and never quiet, but always stirring, like the raging sea. There never happeneth alteration of kingdoms and countreys without great troubles and bloud-sheddings] *different one from another.* [Chald. *that from that* distinct; to wit, in the manner of government, and other things more; as this was also represented in the divers kindes of metals in the image that was shewed unto Nebuchadnezzar, *chap.* 2.]

4 *The first was like a lion,* [Hereby is typified the courage, valour, and greedinesse after prey of the Babylonian monarchy, especially of Nebuchadnezzar the Great, who *chap.* 2. is compared to a golden head, and *chap.* 4. to a great tree. See this comparison also, *Isa.* 5. 29. and *Jerem.* 4. 7. Compare also *Nahum chap.* 1. *vers.* 6, 7, 8.] *and it had eagles wings,* [Hereby is represented *Nebuchadnezzars* swiftnes in war. See *Isa.* 5. 26. *Jerem.* 4. 13. and *chap.* 48. on *vers.* 40. and *Ezek.* 17. 3. *Habak.* 1. 8.] *I beheld till his wings were plucked off,* [That is, the lands and cities, the power and glory of the kingdom were taken away from him by the Medes and Persians, as was foretold, *Jerem.* 50. 21. Others understand by the wings, the courage and valour of the Babylonians, that were wont to exceed all other nations in courage and valour] *and it was lifted up from the earth,* [That is, his power, dominion, and command (whereby it exalted it self above all other men) was taken away from him: for the Assyrians and the Chaldeans were not utterly cut off from the earth. Others, *whereby it was lifted up from the earth*] *and set upon* (his) *feet as a man,* [That is, like other men that had no dominion nor command over lands and men. That is, the Chaldeans, which before flew as it were high with eagles wings, and despised all other nations were fain afterward like other ordinary men to go upon the ground, yea to serve others, being no more like lions, but like other private persons, being bereaved of all their power] *and a mans heart* [That is, a base cowardly heart, like the heart of a poor timorous man, in stead of a bold undaunted lions heart] *was given to it.* [To wit, to the beast; that is, to the Chaldeans

Chaldeans, and Babylonians, when they were now bare and without feathers. *Xenophon* testifieth, that *Cores* caused the Babylonians to lay down their arms, to till the ground, to pay tribute, and to honour and obey the Persians as their Lords, and to pay their garrisons their wages. Compare *Jerem.* 52. 30.]

5 *Then behold, the other beast,* [That is, another beast then the Chaldean, compared to a lion, *ver.* 4. namely the Monarchy of the Persians, which immediately followed the Chaldean Monarchy: compared to silver, *chap.* 2. 32.] *the second was like a bear,* [hereby is represented the kingdom of the Persians, because they were cruel, savage, wild, horrible, and terrible, like bears of the forest, not of such an high and noble spirit as the lion, *vers.* 4. See above *chap.* 39. But the Lord restrained their cruelty, in respect of his people] *and set it self on one side,* [that is, the Persian Empire begun first at one side of the world, to wit, in the East, being small at first, shut up between its own mountains, a nation that was not counted very great. Yet notwithstanding it swallowed up first the Medes, afterwards also the Babylonians, and made one dominion of all. Others, *which set up one dominion*] *and it had three ribs in his mouth between his teeth:* [that is, (according to the exposition of some) three great teeth like ribs. Some understand by these three ribs those nations that were subdued by the Persians in the West, North, and South, *chap.* 8. 4. which they as it were rent and devoured by their great army. Some conceive that by these three ribs are signified the exceeding great cruelty of this beast, namely of the Persian Monarchy] *and men said* [Chald. *and they said* to wit, the Angels, by the command of God] *thus to it, Arise, eat much flesh.* [the meaning is, that God by his secret counsel stirred up and moved the Persians thereto, that they should conquer and subdue many nations by force of arms. Compare *Isa.* 21. 2. *Eat much flesh*; hereby is shewed the great cruelty and bloudthirstinesse of the Persians, wherewith *Thomyris*, Queen of *Scythia*, upbraided King *Cyrus*, when she had conquered him in a pitcht battel, and had cut off his head, and put it into a tub full of mens bloud, and cryed with a loud voice, *satiate thy self now with bloud, which thou hast so greedily thirsted after. Justin. lib.* 3. and *Oros. lib.* 2.]

6 *After that I beheld* [That is, there was shewed unto me in a vision] *and lo, there was another (beast,)* [namely, the monarchy of *Alexander the Great*, or the Macedonian, or Grecian Empire or Monarchy] *like a leopard,* [The leopard is crafty and swift, *Je.* 5. 6. *Hos.* 13. 7. *Hab.* 1. 8. So were King *Alexander* the Greats enterprises crafty and subtil: and he was swift and courageous in conquering countries and cities] *and it had upon his back four wings of a fowl:* [Hereby is also signified the swift progress of *Alexander* the Great. Compare *chap.* 8. 5. But some understand by the four wings upon the back of the beast, the four Princes that after *Alexanders* death, divided his kingdoms among themselves, below *chap.* 8. 8.] *the same beast had also four heads,* [these four heads signifie also the dividing of *Alexanders* monarchy among four principal Lords, or heads of his army, who after they had long fought one with another for the dominions, at length they divided the same among themselves, so that *Seleucus* had for his share Great Asia, *Antigonus* little Asia, *Cassander* (whom *Antipater* succeeded) became King of *Macedonia*, *Ptolomy* the son of *Lagus* had Egypt for his share] *and dominion was given him.* [To wit, dominion was given of God unto *Alexander* the Great, so that with small armies he conquered exceeding great ones]

7 *After that I saw in the night-visions, and behold, the fourth beast* [Some understand here by the fourth beast, the monarchy of the Romans, and apply thereunto all that is said in this chapter of the fourth beast. But others interpret it of the kingdome of the *Seleucides* and *Lagides*, that divided the kingdoms of *Alexander* the Great among themselves, and kept them so for many years, they and their posterity, who most grievously plagued the Jews, as we may read in the history of the Machabees] *was terrible and cruel,* [In that it caused great terrour and distresse, damage and destruction to all nations round about, which is true both of the Romanes and of the *Seleucides*, especially of Antiochus *Epiphanes*] *and very strong: and it had great iron teeth,* [That is, great armies, and mighty commanders, together with all manner of warlike instruments and furniture. See above *chap.* 2. 40. there it is called *hard like iron*] *it did eat, and bruise, and trod down the residue with his feet* [the meaning is, those whom it did not utterly devour and tear in pieces, those it hurt exceedingly, and brought them under his feet, and made them bond-men] *and it was diverse from all beasts that had been before it:* [It could not, by reason of his cruelty and monstrousnes, be compared either with the former, or any other beast, therefore the Prophet giveth it here no name. They that apply this to the Roman Empire understand the word *diverse*, of the divers manners wherein the Roman Empire hath been governed; as first by Kings, after that by Consuls, after that by *Decem-viri*, after that again by Consuls: and last of all by Cæsars, or Emperours] *and it had ten horns.* [Some that understand this of the Roman Empire, take *ten* for *many*, as *Genes.* 31. 41. Others understand punctually ten Kings, or kingdoms, or provinces, because the Roman Empire hath had divers Kings, and also subdued divers kingdoms under it; Or, (as some) because the Roman Empire was afterward divided into divers particular kingdoms. Others apply it to the *Seleucides*, and mention ten Kings (partly of the *Lagides*, and partly of the *Seleucides*) that succeeded one another, and grievously plagued the Jewish Church. They were justly compared to horns; for as horned beasts push and hurt other beasts and men with their horns: so have also those Kings done much hurt to many men, especially to the Church of God]

8 *I gave heed to the horns,* [So should we likewise diligently heed and consider these prophecies, that we may rightly understand them. Compare *Mat.* 24. 15.] *and behold,* (there) *came up between them another little horn,* [Others, *the last horn which was little.* Many understand by this little horn the Romish Antichrist, who by the division of the Roman Empire came up from small beginnings, and hath done all that is foretold here, and below *vers.* 24, 25. Others understand *Antiochus Epiphanes*, who was the meanest among those horns, that is, those Kings. See below *chap.* 11. *vers.* 2. Some understand the Turk, *&c.*] *and three of the former horns were plucked up before it: and behold, in that horn were eyes like the eyes of a man,* [Understand this thus, that he that is signified by this horn, knew how (as touching the outward appearance) to behave himself very civilly and courteously, but was in deed an hypocritical wretch] *and a mouth speaking great things.* [Blasphemous and reproachful speeches against God and his holy Church. See below *vers.* 25.]

9 (*This*) *I saw, till there were thrones set,* [That

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is, till the time was come that God did sit in judgement (as followeth) upon those tyrants, punished them, and delivered his people from their tyranny. Others, *till they* (to wit, the Angels) *did cast down the thrones*, to wit, of the Kings of the earth. Others take it in this sense: Till those Kings leaving their thrones, or Royal seats, gave way to God, when God was coming to judgement, to set up his throne above all others] *and the Ancient of dayes* [This is a description of the everlasting true God, who was before all eternity, and shall be unto all eternity. So also *verf.* 13, and 22.] *did sit himself* (down,) *whose garment was white like the snow*, [Kings and Princes did wear in former times white garments. See *Genef.* 41. 42. and *Eſth.* 8. 15. So that it here signifieth the Majesty of God] *and the hair of his head like pure wooll*: [Representing the purity of God. Compare *Pſal.* 51. 6. *Rom.* 3. 4.] *his throne was ſparks of fire*, [Representing the wrath, and severe judgement of God. For as fire devoureth all things, so is God also a consuming fire unto the wicked] *his wheels a burning fire.* [To speak properly, God hath neither throne, nor seat, neither is he drawn forward by wheels, but it hath pleased him to manifest himself unto his Prophets in sundry forms, to give them some evidence of his presence]

10 *A fiery river* [Or, *a river of fire*] *flowed, and came forth from before him*, [Or, *from his presence*; to wit, from the presence of the judge that sat upon the throne. This *fiery river* signifieth the greatness and severity of Gods judgements, to overwhelm and consume all enemies speedily and violently. As no man can stop up or hinder the course of the rivers, but men must suffer them to have their free passage, and to run their course: so no creature is so strong as that he should be able to restrain or hinder Gods judgements. Compare *Pſal.* 50. 3. and 97. 3.] *thouſand times thouſands miniſtred unto him*, [Compare 2 *Kings* 6. 17. *Pſal.* 34. 8. and 68. 18. *Mat.* 86. 53. *Heb.* 12. 22. *Revel.* 5. 11. A certain number is put for an innumerable multitude] *and ten thouſand times ten thouſands* [This number is an hundred times greater then the former. The number of the Angels is innumerable unto us, *Heb.* 12. 22.] *ſtood before him*: [Waiting upon his service. See *Pſal.* 103. 20.] *the judgement* [That is, the Judges; to wit, the holy Angels. See above *chap.* 4. on *verf.* 17. Understand also the faithful with their head Christ. See below on *verf.* 22. and *Pſal.* 50. on *verf.* 6.] *ſet it ſelf, and the books were opened.* [That is, all things were narrowly examined, what could be alledged either for accusing or excusing that from thence might be gathered what those persecuters had done to the people of God, to frame a sentence or judgement therefrom: spoken after the manner of men. See *Pſ.* 139. 16. *Rev.* 20. 12. Some understand here by *the books*, every mans conscience]

11 *Then I beheld*, [That is, my thoughts were yet musing upon that vision which was shewed unto me] *because of the voice of the great words which that horn ſpake*: [that is, because of the horrible blasphemies and reproches which he should utter against God and his Church] *I beheld till that beaſt was ſlain.* [That is, till the power of these Kings, together with their kingdoms, was brought to nothing] *and his body deſtroyed*, [That is, till the kingdom of these Kings was no more a kingdom] *and delivered to be burnt by fire.* [Chald. *to the burning of fire.*]

12 *Concerning alſo the remaining beaſts, they take away their dominion*, [That is, the remnants of the afore-mentioned three kingdoms are also decayed with this fourth kingdom, in *verf.* 11. mention was made of the ruine of the fourth kingdom, in this verse the Prophet speaketh of the ruine of the remnant of the other kingdoms] *for lengthening of life was given them* [to wit, of God] *until a time and ſeaſon.* [See above *chap.* 2. on *verf.* 21. This is the reason why those kingdoms perished not before.

13 (*Moreover*) *I ſaw in the night-viſions*, [By this repetition Daniel sheweth that he gave diligent heed to that which God revealed unto him] *and behold, there came one like the Son of man* [Hereby was represented the *Messias*, or *Christ*, as *Revel.* 1. 13. that was to come, appear in the flesh, but was not yet come, appeared. See *Galat.* 4. 4. And observe that here a word is used in the Chaldee text, which signifieth a frail and weak man, signifying that Christ should take upon him our humane nature, with all its infirmities, sin onely excepted] *in the clouds of heaven*, [That after he should have finished the mystery of our salvation, he might be taken up into heaven to his Father, and sit at his right hand, to rule, and to judge both the quick and the dead] *and he came to the Ancient of dayes*, [Or, *after that he came*, &c. The meaning is, that Christ having finished the work of our redemption, ascended into heaven to his heavenly father. Compare herewith, *Joh.* 16. *verſ.* 16, 28. and *Acts* 1. 9.] *and they* [to wit, the holy Angels of God] *cauſed him to come near before him.* [To wit, to sit at the right hand of his father, and to receive of him honour glory, and dominion over all that may be named, as is said, *verf.* 14. See also *Acts* 2. 34, 36. *Eph.* 1. 20. *Phil.* 2. 9.]

14 *And* (there) *was given him dominion and honour*, [To wit, unto Christ (as Mediatour) there was given of the father, dominion; *&c.* Compare this with *Matth.* 28. 18. *Acts* 2. 33, 34, 36. *Heb.* 1. 3, 4.] *and the kingdom*: [Not a wordly kingdom, to reign in bodily presence upon earth; but a spiritual kingdom, to rule in the midst of his enemies, as well by the powerful preaching of the Gospel in the hearts of the elect, as by forcing and restraining of the reprobate, that persecute the elect that profess Christ. Compare *Pſal.* 110.] *that all people, nations, and tongues ſhould honour him*: [Not every particular person or individual; but of all people, nations, and tongues thorowout the whole world; a great multitude: and as for his enemies, he will be glorified upon them by their just punishment. In this respect there doth belong unto Christ, yea to Christ alone, and to no creatures, the title of King of Kings and Lord of Lords. Compare *Pſal.* 2. 8. *Eph.* 1. 21, 22. *Phil.* 2. *ver.* 9, 10, 11. *Revel.* 19. 16.] *his dominion is an everlaſting dominion*, [Compare above *cha.* 2. 44. *Luke* 1. 33.] *which ſhall not periſh*, [Or, *which ſhall not be taken away*] *and his kingdom ſhall not be deſtroyed.* [For though it may be here on earth set upon and assaulted by its enemies, yet it can never be utterly wasted and destroyed, but it shall abide for ever]

15 *Unto me Daniel was my ſpirit* [Or, *As for me Daniel, my ſpirit was*, &c.] *thruſt thorow* [Or, *bored thorow, pierced thorow, digged thorow*, as if my spirit had been shot thorow; namely, forasmuch as I knew not what this vision meant. Others, *troubled, disquieted*] *in the midſt of* (my) *body*, [Chald. *of the ſheath*, because the soul of man is covered and hid in his body, as a sword in the sheath] *and the viſions of mine head made me afraid.*

16 *I came near unto one of them that ſtood by*, [To wit, unto one of the Angels, whereof there were many thousands that stood before the Lord, to minister unto him, above *verf.* 10.] *and required of him the aſſurance* [or *the certainty*; that is, *the right meaning, the true confirmation*] *concerning all this: and he told it to me, and ſhewed me the interpretation of theſe things.* [This Christ promiseth unto all that ask him, *Matth. chap.* 7. *ver.* 7. 8. Chald. *of theſe words*; that is, of the things shewed me in that vision]

17 *Theſe great beaſts, which are four, are* [That is, signifie, or are types] *four Kings*, [that is, four kingdoms, or Monarchies. See above *verf.* 3.] (*which*) *ſhall ariſe* [One of them, namely the Monarchy of the Chaldeans was risen already; so that when the Prophet saith, that they shall arise, he saith it in respect of the other three kingdoms] *out of the earth.* [*verf.* 3. he saith, *out of the ſea.* See the Annotat. there]

18 *But the ſaints of the high (places)* [That is, those that are ordained by God to the taking and possessing of the high places, that is, of the heavens, which they in due time shall take and possess. So that this is a description of the Church, which is a congregation of saints, pertaining to the high places, that is, to eternal life. Others, *the ſaints of the moſt high ſhall*, &c. Compare *Revel.* 1. 6. and 5. 10.] *ſhall receive that kingdom*, [To wit, that everlasting kingdom, *verf.* 14.] *and they ſhall poſſeſs the kingdom for ever, yea for ever and ever.* [The holy and spiritual kingdom of Christ upon earth shall not so soon cease, but there shall immediately follow thereupon the everlasting, glorious, and celestial kingdom of Christ in heaven]

19 *Then I wiſhed for the truth of the fourth beaſt*, [That is, then I was desirous to know the truth of the fourth beast, that is, concerning the fourth beast] *which was divers from all the others*, [to wit, from the other three, as *verf.* 23. See further for exposition of this 19. verse the Annotat. above *ver.* 7.] *very horrible, whoſe teeth were of iron, and his claws of copper, it did eat, it brake in pieces, and trod upon the reſidue with his feet.*

20 *And concerning the ten horns that were upon his head*, [Understand withal, I desired to know the truth] *and the other which came up, and before which three were fallen off, namely that horn that had eyes, and a mouth that ſpake great things, and whoſe look* [Or, *countenance*] *was greater then of his fellows.* [That is, then of the other horns, that is, Kings. Hereby is signified, that the Romish Antichrist, or (as others) *Antiochus Epiphanes*, should exceed the other Kings in power and excellency, though their beginning was mean, as coming illegally to the kingdom; wherefore it is called a little horn, *verf.* 8.]

21 *I had ſeen, that the ſame horn waged war* [Chald. *made war*] *againſt the ſaints*, [That is, against the people of God] *and that it prevailed againſt them.* [What sore persecutions and afflictions the Church hath suffered and still suffereth from the Romish Antichrist, is well enough known. In like manner did *Antiochus Epiphanes*, and other Asian Kings, of whom others understand this, unto the Church of the Jews. The people of God were in the land of Juda, as also those famous Churches in Asia and in Africa, brought so low, as that there seemed to be an utter ruine and destruction of the Church of God, and no hope more of ever recovering it self again: but this lasted but a short time. In this 21. verse, and in the next verse following, Daniel giveth a reason why he was so desirous to know the quality and condition of this beast, and his actions, namely because the Church from that time forward should be cruelly plagued, until the Church of God should be delivered from her enemies]

22 *Until the Ancient of dayes* [See above *verf.* 9.] *came*, [To help and succour his Church. This was principally done after the preaching of the Gospel, when the Church began to get her head above water after many grievous persecutions] *and judgment was given to the ſaints of the high (places)*: [See above *verf.* 18. To wit, in their head Christ, in which respect the saints are said to be Judges of the world, approving and commending the judgement of Christ. See *Matth.* 19. 28. and 1 *Cor.* 6. 2, 3.] *and the appointed time came, that the ſaints poſſeſſed the kingdom.* [That is, that they had gotten a name in the world, forasmuch as the kingdom of Christ was grown famous in his saints]

23 *He* [That is, the Angel whom I had intreated to expound those visions unto me, *verf.* 16.] *ſaid thus, The fourth beaſt ſhall be the fourth kingdom upon earth*, [See above on *verf.* 8.] *which ſhall be diverſe from all thoſe kingdoms*: [See above *verf.* 7.] *and it ſhall eat up the whole earth*, [That is, the chiefest part of the kingdom; understanding this of the Romish kingdom. Others, *the whole Land*; to wit, the whole land of Juda, interpreting this of the *Seleucides*. Compare *verſ.* 21, and 25. and understand here by the land, or earth, the inhabitants, that should be devoured, and as it were eaten up] *and it ſhall tread it down*, [Or, *threſh it*] *and it ſhall break it in pieces.*

24 *Now concerning the ten horns*; *out of that kingdom ſhall ten Kings ariſe*, [See *verf.* 7.] *and another* [To wit, the Romish Antichrist, or (as others) *Antiochus Epiphanes*, the last of those ten] *ſhall riſe after them*: [To wit, after those Kings, or horns] *and that* [to wit, horn, or King; and so in the sequel] *ſhall be diverſe from the former; and it ſhall humble three Kings.* [See above on *verf.* 8.]

25 *And it ſhall ſpeak words againſt the moſt High, and it ſhall deſtroy* [Or, *wear out*, or, *wear away*; that is, cause to grow old, and perish, as garments wear out through age] *the ſaints of the moſt high (places,)* [As above *verf.* 18, and 22. It, to wit, that horn: Or, *he ſhall*, to wit, Antichrist; or, (as others) *Antiochus Epiphanes*; who should not onely blaspheme God, but be also cruel persecutors of the people of God. See *Dan. chap.* 11.] *and it ſhall intend to change the times* [or, *he ſhall undertake to change*, or, *it ſhall think to change*, &c. The meaning is, it shall be so presumptuous, that it shall purpose, or hope, (and shall be confident of it) to change the times, *&c.* Some understand here by the times, the Sabbath, and the other feast-dayes of the Jews, as Pentecost, the feast of Tabernacles, and of the new moons, *&c.* See 1 *Machab.* 1. 47. Others, the account of years, which should be changed by the Roman Empire: which was done first by *Julius Cæſar*, and after by *Pope Gregory* the thirteenth, to shew thereby his power over all Christendom] *and the law*, [to throw down all the laws and ceremonies of Moses, to abolish all religion and service of God for to bring in heathenish idolatry, if this be understood of *Antiochus*: Or, understand the laws of God in general, if it be applied unto Antichrist] *and they ſhall be delivered into his hand* [They, to wit, the saints, that he may slay them: Or, the times, and the law, to change them, according to his pleasure, own imagination] *until a time, and times, and a part of a time.* [Some understand hereby, a year, two years, and half a year. Others, the time of three years and ten dayes. Some, one thousand two hundred and threescore years. Others, by a *time*, four hundred and ninety years, to count from the building up of the Temple again, to the destruction thereof: by *times*, one thousand four hundred and thirty three years, from the destruction of the Temple, to the discovery of Antichrist: *by half a time*, one hundred ninety and one years, from the time

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time of the discovery of Antichrist, till his destruction. Others have other accounts. Compare below *chap.* 12. 7. and *Revel.* 12. 14. For these words, *part of time*, is said for expositions sake, *chap.* 11. *verf.* 7. *half a time*. Others, *a part of the appointed time*]

26 *After that the judgement shall sit*, [See above *verf.* 9, 10, 22.] *and they shall take away his dominion*, [Or, they shall take away the dominion *from him*, or *from them*, to wit, from the Romans, or (as others) from the *Seleucides*. To wit, those shall do it whom God shall appoint to be executioners of his judgement] *consuming and destroying him*, [that is, he with his adherents shall be deposed from the kingdom, and be driven away. Others, *so that it* to wit, the dominion, shall be taken away] *unto the end*. [That is, his kingdom, and his adherents shall at last be utterly destroyed, and be quite brought to nothing, and shall never rise again]

27 *But the kingdom, and dominion, and the greatness of the kingdoms under the whole heaven* [That is, in the whole world, after that the Gospel should be preached unto all creatures, *Mark* 16. 15.] *shall be given to the people of the saints of the high (places,)* [See above *verf.* 18. The kingdom of Christ, set up by the preaching of the Gospel, shall be given or imparted unto the godly, namely when Christ shall reign in the hearts of the godly in all nations. This kingdom doth indeed properly belong to Christ, but to believers by gracious participation. See 1 *Cor.* 1. 9. This is here set down for the comfort of the godly, to put them in mind how soever things are carried in the world, that God alwaies taketh care of his Church, and will give unto his people in the end a blessed issue. For to speak of the state and condition of Monarchies, could bring but little comfort to the godly, unless they also knew that God was in like manner taking care for them. See *Isa.* 35. 3, 4.] *whose kingdom shall be an everlasting kingdom*, [It shall have no end, but it shall endure for ever] *and all dominions* [that is, some of all sorts, or of all kinds of Lords, and Lordships or dominions, whom he shall choose for that purpose. So we find *all* for *all manner of*, or *all kinds of*, 1 *Tim.* 2. 4. and elsewhere besides] *shall honour and obey him*. [To wit, the Lord Christ]

28 *Hitherto is the end of this speech:* [That is, here is the end of these words, this is that which the Angel revealed unto me concerning the estate of the Church] *As for me Daniel, my thoughts made me sore afraid*; [That is, I was sore troubled in my self, namely when I considered the grievous persecutions that hung over the head of Gods Church] *and my brightness* [Chald. *my brightnesses*; to wit, all the brightness or beautiful countenance of my face] *changed in me*, [the meaning is, I grew wan and pale in my face. See above *chap.* 5. *verf.* 6.] *but I kept that word in mine heart*. [To wit, to communicate it faithfully unto the Church of God. Hitherto, to wit, from the 4. verse of the second Chapter, hath Daniel used the Chaldee language, because the above-related Prophecies did also concern the Chaldeans, or Babylonians: But from this place to the end of the Book, doth he make use of the Hebrew again, forasmuch as it so pleased the Holy Ghost]

CHAP. VIII.

The Lord sheweth unto Daniel in a vision, the combate between the Ram *and the* He-goat, *and that which should follow after that combate*, verf. 1, &c. *The Angel Gabriel comforteth Daniel, and interpreteth unto him, by the command of Christ, that vision*, 15. *Daniel is exceedingly troubled hereat*, 27.

IN *the third year of the reign of King Belshazar, a vision appeared unto me* [That is, was seen by me] *unto me Daniel, after that which appeared unto me at the first.* [The vision described *chap.* 7. is the first that was revealed unto Daniel, namely in the first year of Belshazar. This was three years before the ruine of the Babylonian Monarchy, according to the computation of some, that conceive that Belshazar reigned but five years. But others are of opinion that this was done fourteen years before the end of the Babylonian Monarchy, counting that Belshazar reigned seventeen years, *Joseph. lib.* 10. *Antiq. cap.* 13.]

2 *And I saw in a vision, (now it came to pass when I saw it, that I was in the castle of Susan,* [That is, I thought I was at Susan: or I was at Susan in a vision. Here (to wit, at Susan) the Kings of Persia did use to keep their court. See *Neh. m. chap.* 1. on *verf.* 1. and *Esth. chap.* 1. *verf.* 2.] *which is in the country of Elam*) [Under *Elam* in *Persia* understood. See *Gen.* 10. the Annotat. on *verf.* 22. *Isa.* 21. 2.] *I saw then in a vision, that I was by the flood of Ulai.* [A river running by the city of Susan, called in the Latine stories *Eulæus*. Some understand this thus, that Daniel was at that time in a vision, but not in body, in Persia at Susan by the river Ulai; but was bodily at Babel in Chaldea, where he in the Kings court waited on his office, *ver.* 27. Thus Ezekiel abode indeed in body in Babel, but was in visions carried into the land of Israel, *Ezek.* 8. 3. and 40. 2. The opinion of others see above *chap.* 6. on *ver.* 9.]

3 *And I lifted up mine eyes* [Meaning in vision] *and I saw, and behold a ram* [hereby is meant the kingdom of the Medes and Persians, *ver.* 20. which was *chap.* 7. represented by the bear] *stood before that flood*, [that is, by the brink of the river Ulai *which had two horns*, [this signifieth the kingdoms of the Medes and of the Persians, that were mixt together, and were mighty kingdoms in Asia, but yet mightier when they had conquered Babylon] *but the one was higher then the other*, [to wit, the Persian, which was greater and mightier then the kingdome of the Medes] *and the highest came up last*. [the kingdom of the Medes was indeed the eldest and the chiefest at the first, but afterward the Persian kingdome grew far more mighty under the reign of Cores, when he was made king of Persia, Media, Babylon, &c.]

4 *I saw that the ram with the horns pushed toward the west, and toward the north, and toward the south*, [To wit, the ram with the two horns, signifying the Medes and Persians, which fought against all nations upon earth, and brought them under their dominion. *Toward the west*, Heb. *toward the sea*. See *Gen.* 12. on *ver.* 8. This signified that the Medes and Persians should bring the nations that lay in that part of the world under their dominion, as the Babylonians, Syrians, little Asia and Greece. In like manner did they in the other parts of the world as is mentioned in the text. This is that which *chap.* 7. *ver.* 5. is signified by the three ribs which the bear had in his mouth between his teeth. See the Annotat. there] *and no beasts* [that is, no kingdoms nor nations] *could stand before his face, neither was there any that could deliver out of his hand:* [that is, out of his power] *but he did according to his pleasure*, [the meaning is, the Persians prospered according to their desire. Understand this to be spoken not onely of King Cyrus, but also of his successours. The king of Persia was in those times the greatest and mightiest king upon earth] *and he made himself great.* [or *he did great*

great things. See *Psal.* 35. the Annotat. on *ver.* 26. so below *ver.* 8. Understand that which is spoken in this verse and elsewhere concerning the prosperity and great victories of the Persians, so as that notwithstanding they have also oftentimes had overthrows as well as victories, as especially *Xerxes* in Grecia, and elsewhere, but nevertheless their enemies were fain at last to bow their necks under their yoke]

5 *When I considered (this,) behold there came an he-goat* [Heb. *a kid of the goates*, that is, a young he-goat. Hereby is signified the Grecians or Macedonians, below *ver.* 21. whose generall was *Alexander the Great*, who was but one and twenty years old when he set upon *Darius* the King of the Persians. The kingdome of Macedonia was also no waies to be compared with the Persian Empire in greatness, strength, and power] *from the west* [that is, from Greece, lying west-ward of Asia] *over the whole earth*, [that is, he took all Asia, as also all the land where Daniel was when he had this vision. Thus holy pen-men of the Scriptures use to speak of the land wherein they are, or wherein the thing is done which they record. Thus *Mark* 15. *ver.* 33. and elsewhere] *and touched not the ground*: [that is, he marched on with his army so swiftly as if he had flown, as if he had not toucht the ground with his feet: with the space of six years he brought under his dominion Illyricum Thracia, all Greece, the Persians, Medes, Babylonians Egyptians, Tyrians, and many other nations too long to relate here] *and that he-goat had a notable horn* [Heb *an horn of sight*; that is, a great horn that was easie to be seen. This was *Alexander the Great*, who was the captain general of all the Grecians. He is called *ver.* 8. *a great horn*. He obtained as great victories as ever King did. It was he that raised the monarchy of the Grecians] *between his eyes*, [not above upon his head, as all other he-goats, but between his eyes, as the Unicorn, that he might be able to do the more violence, and that he might be able to hit the surer the mark that he aimed at]

6 *And he came unto the Ram that had the two horns*, [Heb. *the Lord of the two horns*. See *Gen. chap.* 14. the Annotat. on *ver.* 13.] *whom I had seen standing by the flood: and he ran on upon him* [*he ran on upon him*, or *he ran on against him*, or *unto him*. The meaning is, that Alexander the Great did valiantly make war against the Persians and Medes, and did set upon them with such valour and courage, that he deprived them of their whole kingdom and power] *in the fury of his power*. [Anger is the whetstone of power]

7 *And I saw him coming near unto the ram*, [That is, till we was close by the Ram. The kingdom of Darius lay far from Macedonia, and it had many strong bulwarks, and many cities that seemed to be invincible: so that it seemed to be a thing impossible, that the he-goat should come at the ram, that was environed with such forts and strong holds] *and enbittered himself against him*, [Understand this of Alexander the Great his bold enterprises] *and he pushed* [Heb. *smote*] *the ram*, [he overcame Darius in two great pitche battels, after that the power of the Persians was first greatly impaired & weakened in little Asia] *and he brake both his horns*, [that is, he deprived the Persians and Medes of all their power] *and* (there) *was no power in the ram to stand before his face*: [*Darius* indeed brought a mighty army into the field, his souldiers glistered with gold, silver, and precious stones, but all this was but a beautiful pomp and pride, no durable strength to do valiant things] *and he cast him* (down) *to the ground, and he trod upon him*, [*Darius* was slain by his own people, but *Alexander* trod all the glory and royal dignity of the Persians (as it were) under his feet] *and there was none that could deliver the ram out of his hand*. [that is, *might, power*. Here the Lord letteth his prophet see the victories of *Alexander the Great*, who subdued almost all the East-country, and brought it under his dominion after that he had conquered *Darius*]

8 *And the he-goat made himself exceeding great:* [The kingdome of the Grecians, under the conduct of *Alexander*, is by the conquest of the Persian Monarchy become very great and mighty] *but when he was become strong, that great horn brake* [or *that great horn* (signifying Alexander the Great his kingdom) *was broken, ver.* 22. he died of a hot burning feaver, or of drunkenness, or as others write being poysoned, in the two and thirtieth and three and thirtieth year of his life, after that he had reigned as monarch about the space of seven years. But (as followeth) his monarchy ended not with him, but was divided into four parts among his chief commanders, which is signified by those four notable horns. See below *ver.* 22.] *toward the four winds of heaven*. [that is, toward the four parts of the world; to wit, Macedonia toward the west, little Asia toward the north, Syria toward the East, Egypt toward the south: these kingdoms each with their appendances being parts or divisions of Alexander the Great his monarchy]

9 *And out of one of them* [To wit, out of *Seleucus Nicanor*, king of Syria] *came forth a little horn*, [to wit, *Antiochus Epiphanes*, called by reason of his cruelty *Epimanes*; that is the mad one. See of this man further above *chap.* 7. on *ver.* 8. in *chap.* 11. 21. he is called *the contemptible one*, because he was the youngest among his brethren, and there was no appearance that he should ever come to the crown; for his eldest brother was yet alive, and he had sons. But *Antiochus Ephipanes* being kept as an hostage at Rome, and having there heard of his brothers death, made secretly an escape from Rome, and banished his brothers son, and took possession himself of the kingdom of Syria] *which waxed exceeding great toward the south, and toward the east, and toward the beautiful (land)* [he conquered *Ptolomey* king of Egypt in the south, and the king of Armenia in the east, and a part of Persia, 1 *Macbab.* 3. 31. and also the land of Juda, called here the *beautiful land*. See further concerning this name 2 *Sam.* 1. 19. and *Psal.* 48. 3. and *Jerem.* 3. 19. *Ezek.* 20. *ver.* 6, 15. below *chap.* 11. 16. Others retain the Hebrew word *Zebi* in the text, signifying beauty, glory, as *Ezek.* 20. 6. and below *chap.* 11. 16. The land of Juda is called the *glorious land* or *the land of beauty*, not so much in regard of the excellency and beauty of the country, as in respect of the invaluable glory of the Church of God in the land of Juda]

10 *And it was waxed great unto the host of heaven,* [Or *against the host of heaven*; that is, he came so far that he even set upon the people of God, which are here called the *host of heaven*, because the names of Gods children are written in heaven, *Luke* 10. 20. and their conversation is in heaven, *Luke* 3. 20. Below *ver.* 24. the Church of God (which the Jews were at that time) is called *the people of the saints*, or *the holy people*: and above *chap.* 7. *ver.* 18. *the saints of the high places*] *and it cast down (some) of the host, namely of the stars*, [that is, of those that excelled among the Rulers both in the Church and Common-wealth, and excelled in faithfulness in their offices and places, as the stars in heaven] *to the ground* [*to cast down to the ground* signifieth here to slay

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ſlay] *and it trod upon them.* [as if he ſhould ſay, it will not ſuffice him to ſlay thoſe fair gliſtering ſtars, but he ſhall alſo trample and tread upon them, as upon the mire and dirt in the ſtreets]

11 *Yea it made it ſelf great* [Or *it magnified it ſelf*. Others, *it would exalt it ſelf*] *unto* [or *againſt*. And ſo *ver.* 12.] *the Prince of that hoſt*, [that is, againſt God, who is called *the prince of the princes*, *ver.* 25. and who is the head of his holy Church] *and by it the continual* (*offering*) [See *Exod.* 29. 38, *&c.* *Num.* 28. 3. and here by the *offering* may be underſtood the whole worſhip of God] *was taken away*, [*by it*, to wit, the horn, that is, by *Antiochus Epiphanes*, the offering was taken away, ſo that the people of God were forbidden to offer ſacrifice. See 1 *Mach.* 1. 47.] *& the habitation of his ſanctuary was caſt down.* [here is foretold that *Antiochus* ſhould rob, break, and burn the Temple, as deſiring to rob God of the onely place in the whole world which he had choſen for his outward worſhip]

12 *And the hoſt was given over into defection againſt the continual* (*offering*): [That is, many of the people of God were juſtly given over of God to back-ſliding, ſo that they renounced the whole worſhip of God, and fell to heatheniſh idolatry by the inſtigation of *Antiochus*. See 1 *Mach.* 1. 12, *&c.* and *chap.* 2. 15. Others, *and the hoſt was given over* (to him) *by reaſon of the tranſgreſſion againſt the continual offering.* The hoſt (to wit, the hoſt of the Lord, or of heaven, as *ver.* 10) was given over to *him*, to wit, to *Antiochus*, for the tranſgreſſion committed againſt the worſhip of God. Others, *the hoſt was given him againſt the daily ſacrifice* (that is, againſt the worſhip of God) *for deſtruction*: that is, an army was given him to execute Gods vengeance upon the tranſgreſſors of his worſhip] *and it* [to wit, the horn: or *he*, to wit *Antiochus*] *caſt* (down) *the truth* [that is, the true worſhip of God and the divine doctrine of the law] *to the ground, and did it, and it ſucceeded.* [that the prophet foretelleth, that *Antiochus Epiphanes* or *Epimanes* ſhould for a while execute his wicked thoughts and ungodly purpoſes according to his will and pleaſure. See *Joſeph. lib.* 10. *Antiq. Judaic. cap.* 14.]

13 *Then I heard an holy one ſpeak*: [To wit, an holy Angel that talked of this viſion with another Angel, for Daniels inſtruction: for the Angels deſire to look into the ſecrets of God, 1 *Pet.* 1. 12.] *and the holy One* [the ſame Angel] *ſaid unto the unnamed one that ſpake*, [to wit, unto the Lord Chriſt, the Son of God, that appeared there in the form of a man. Others, *unto him that can tell ſecret things*, *Job. chap.* 1. 18. Others, *unto the wonderful relater*: and they apply this alſo to Chriſt who knoweth all things. Others retain the Hebrew word *Palmoni* in the text, which (according to their opinion) is an abbreviation of theſe two words, *Peloni Almoni*, whereof ſee *Ruth chap.* 4. the Annotat. on *ver.* 1. and 1 *Sam.* 21. 4. and 2 *Kings* 6. 2.] *Till how long ſhall be that viſion* [that is, that which is ſignified by this viſion] *of the continual offering* [that is, concerning the continual offering] *and* (*of*) *the waſting defection*, [Others, occaſioning waſting *defection*, or *and the waſting tranſgreſſion*; for it was for their ſins that *Antiochus* the waſter came upon the land, or *how long ſhall the tranſgreſſion waſte*?] *that both the ſanctuary and the hoſt ſhould be given up* (*to*) *treading under foot?* [the meaning is, how long ſhall the ſervice of God and all godlineſs be thus trodden under foot under the reign of this cruel tyrant *Antiochus*? for *hoſt* ſignifieth here the people of God, as above *ver.* 10. and below *chap.* 11. 12. and *ſanctuary* (Heb. *holineſs*) the Temple. And ſo *ver.* 14.]

14 *And he* [Not the asking Angel, but the unnamed one, to wit, Chriſt, of whom is ſpoken *ver.* 13.] *ſaid unto me*, [not unto the Angel that asked, for he asked not ſo much for his own ſake as for Daniels and the Churches ſake. See 1 *Pet.* 1. 12.] *unto two thouſand & three hundred evenings* (*and*) *mornings*: [that is, daies, for the ordinary day conſiſteth of evening and morning. Two thouſand and three hundred evenings and mornings or daies, are ſix years three months, and eighteen daies; for in the year 143 of the reign of the *Seleucides* began the deſolation or defection from the true religion, 1 *Mach.* 1. 21. and in the year 149 when *Antiochus* died (1 *Mach.* 6. 16.) it ceaſed. Others count theſe years thus. In the year 142. the ſixth day of the ſixth month, when the high prieſt *Onias* (otherwiſe called *Menelaus*) preſented his ſervice to *Antiochus* (*Joſeph. Antiq. lib.* 12. *chap.* 6.) then began the deſolation; and in the year 148 the five and twentieth day of the ninth month, then *Judas Machabeus* cleanſed the Temple, 1 *Mach.* 4. 52. Theſe are ſix years complete, three months and eighteen daies] *then ſhall the ſanctuary be juſtified.* [that is, be pronounced and held as juſt by God. That is, be acknowledged and accepted as his houſe, which he before in his juſt judgement had caſt off and cauſed to be profaned: or *ſhall be juſtified*; that is, ſhall be freed from the unjuſt and idolatrous abuſe, and be reſtored to its lawful and juſt uſe]

15 *And it came to paß when I, I Daniel ſaw* [Or, *had ſeen*] *that viſion*; *I ſought then the underſtanding* (*thereof*) *and behold there ſtood before me*, [*before me*, or *over me*; or *as it were over againſt me*, as *Gen.* 2. 18.] *as the form of a man.* [Some underſtand this of the Angel Gabriel, who in the ſequel receiveth a command from Chriſt. Others conceive that it was Chriſt himſelf, who revealed himſelf in the form of a man, and gave a command unto the Angel Gabriel]

16 *And I heard between Ulai* [Or *at Ulai*, or *in the midſt of Ulai*, that is, between the two banks of the river *Ulai*] *a mans voice*, [or *an humane voice*. This was the voice of Chriſt, that had power to command the Angel] *which called and ſaid, Gabriel*, [*Gabriel* is the name of an holy Angel, and is by ſome interpreted, *a man of God*; by others, *the power of the ſtrong God*. See likewiſe below *chap.* 9. 21. and *Luke* 1. 26.] *give this* (man) *to underſtand the viſion.*

17 *And he* [To wit, the Angiel Gabriel] *came cloſe by where I ſtood, and when he came I was afraid, and I fell upon my face*: [See *Ezek. chap.* 1. the Annotat. on *ver.* 28.] *then ſaid he unto me, underſtand, thou child of man*, [onely Daniel and Ezekiel (being in divine viſions) are ſo called. See *Ezek. chap.* 2. on *ver.* 1. Others, *thou ſon of Adam*] *for this viſion ſhall be for the time of the end*, [that is, it ſhall be fulfilled at that time when the *Meſſias* (who was revealed in the laſt daies, 1 *Pet.* 1. 20.) and the end of the law, *Rom.* 10. *ver.* 4. ſhall be come. Or (as ſome) this viſion hath yet a further meaning then ſimply concerning *Antiochus Epiphanes*: thereby is meant alſo yet another great enemy of Gods Church toward the end of the world. Others, *ſhall be at the limited* or *punctual* or *punctually appointed time*: the meaning whereof would be, this is no vain ſpeculation, but the viſion will have its efficacy, and be accompliſhed at the time appointed by God]

18 *Now when he ſpake with me I fell into a deep ſleep on my face to the ground: then he touched me*, [To wit, to raiſe me up and to ſtrengthen me. Compare 1 *Kings* 10. *ver.* 5, 7. Others, *ſo he came near unto me*, or *ſo he came unto me*] *and he ſet me upon my ſtanding-place*, or] [or *he raiſed me up that I ſtood*]

19 *And he* [To wit, the Angel Gabriel] *ſaid, Behold, I will make known unto thee what ſhall come to paſs at the end of this wrath*: [that is, of the miſery and calamity which God brought, or would bring upon the Jews, being provoked to anger by their ſins] *for at the time appointed the end ſhall be.* [that is, the accompliſhment ſhall come to paſs at the time appointed. Others, *at the time appointed* (the puniſhment) ſhall have *an end*]

20 *The ram with the two horns* [Heb. *the Lord of the two horns.*] See *Gen. chap.* 14. on *ver.* 13. [*which thou ſaweſt, are the Kings of the Medes and Perſians.*] or, *the kings of the Perſians and Medes are the ram* [that is, they are ſignified or repreſented by that ram above, *chap.* 2. 38. ſo likewiſe *ver.* 21. The meaning is, it ſhall come to paſs, that the whole kingdom of the Babylonians ſhall be taken by the Medes & Perſians]

21 *Now that hairy he-goat*, [Or *ragged, rough in skin*, as *Gen.* 27. 11. that is, that dreadful or terrible he-goat] *is the King of Grecia*: [this ſignifieth the kingdome of *Javan*, that is, of Grecia; underſtand under it alſo Macedonia. See *Gen.* 10. on *ver.* 2.] *and the great horn that is between his eyes is the firſt king.* [to wit, *Alexander the Great*. And underſtand this thus, that he ſhould be the firſt king of the Grecians that ſhould conquer the Medes and Perſians by war. Hence ſome conclude that the third kingdome above *chap.* 2. and *chap.* 7. cannot be applied onely to the reign of *Alexander the Great*, but alſo to his ſucceſſours, the *Lagides* and the *Seleucides*. The judicious reader may conſider of this]

22 *Now* (*in*) *that four* [To wit, horns, that is, kingdomes, which were Egypt, Syria, Macedonia, little Aſia] *ſtood in his ſtead when it was broken*: [that is, when Alexander the great was dead. See above on *ver.* 8.] *four kingdoms ſhall ariſe out of that people*, [to wit, out of the Grecians. This is not to be underſtood of the family or children of Alexander the Great; for as is ſaid below *chap.* 11. 4. about 12. years after his death where his ſons *Alexander* and *Hercules* together with their mothers and his whole family ſlain; and his kingdome was rent, and four kings of other families divided his kingdoms among themſelves] *but not with his power.* [that is, not ſo mighty as Alexander the Great, with whom they are not to be compared]

32 *But at the laſt of their kingdom*, [Heb. *in the progreſs*, or *in the ſucceſſion of their kingdome*. See above *chap.* 2. 28. to wit, when their kingdome ſhall begin to decline, by the growing and daily increaſing high power of the Romans. Others underſtand here by the laſt of their kingdome, their dominion over the Jews in the land of Juda; for their reign in *Syria* laſted yet a long while: but *Antiochus Epiphanes* was the laſt that reigned over Judea] *when the backſlider ſhall have brought it to the higheſt*, [that is, ſhall have filled up the meaſure of their ſins; that is, when many Jews ſhall have departed from the true religion, whereof we may read 1 *Mach.* 12, *&c.* and *chap.* 2. 15. Heb. *when the backſliders ſhall have made it perfect.* Of theſe backſliders ſee above *ver.* 12.] *there ſhall then a King* [underſtand this of *Antiochus Epiphanes* who took the kingdome by craft. See below *chap.* 11. 21.] *ſtand*, [that is reign] *ſtiff of face*, [See *Deut.* 28. the Annotat. on *ver.* 50.] *and underſtanding riddles.* [See *Pſal.* 78. the Annotat. on *ver.* 2. *Antiochus Epiphanes* was a man paſt all ſhame and diſgrace, daring to do all that came in his mind, a ſubtile man, being able ſoon to apprehend dark things, and of himſelf to invent moſt cunningly ſecret plots and deſignes]

24 *And his* [To wit Antiochus Epiphanes his] *power ſhall be ſtrong, but not by his* (own) *power*, [but by Gods permiſſion, purpoſing to puniſh the ſins of his people by him as by a rod. See above *ver.* 12. Others underſtand this thus, that he ſhould do it, not by power but by craft, deceit, treachery and murder. See *ver.* 25. he knew (as ſome do write) how to plot and contrive the murdering of his father and of his own brother in a ſedition, and he took away the kingdom from his brother *Seleuchus* his ſon, the right owner thereof and poſſeſſed it himſelf. How he by the help and deceit of the Jewiſh high prieſts, and by the Apoſtacy of many Jews, layed waſte the land of Juda, ſee the firſt book of the Machabees and *Joſephus*] *and he ſhall deſtroy wonderfully*, [Heb. *he ſhall deſtroy wonders*. Antiochus Epiphanes many wayes practiſed deſtruction, but eſpecially in the land of Juda and on the Temple of Jeruſalem. See 1 *Machab.* 1. 22.] *and ſhall proſper* [to wit, in executing his wicked enterpriſes] *and ſhall do it: and he ſhall deſtroy the ſtrong*, [ſome underſtand here by the *ſtrong* people the Egyptians. See 1 *Mach.* 1. 20. But others underſtand hereby the godly among the Jews, who *ver.* 10. are called *the hoſt of heaven*. Others, not onely the Egyptians or Jews, but alſo other neighbour nations whom he ſhould fight againſt] *together with the holy people.* [that is, the Jews. See 1 *Machab.* 1. 25. Heb. *the people of holineſſe*]

25 *And through* [Or *according to*, or *in regard of*, or *above*] *his policy* [The Hebrew word ſignifieth *underſtanding, prudence, diligence, induſtry* or *quietneſs of apprehenſion, wiſe managing*] *he ſhall cauſe craft to thrive* [or *proſper*] *in his hand*; [or *under his hand*. That is, he ſhall deceive many by his craft; to wit, thoſe of Aſia, Syria, and Egypt, whom he by gifts and preſents got to his ſide] *and he ſhall lift up himſelf* [He *make himſelf great*, or *magnify himſelf* [*in his heart*] the meaning is, after he ſhall have diſpatched many things proſperouſly, and according to his wiſh, his heart ſhall pride it ſelf and be lifted up becauſe of them] *and in quiet reſt he ſhall deſtroy many*, [that is, while men ſhall be without any ſuſpicion of harm, and think that all things are well and quiet, even then ſhall he watch his opportunity, and ſhall ſet upon many unawares. Others, by *quietneſs*; that is, making deceitful peace, that he may ſo deceive both the one and the other. See 1 *Mac.* 1. 13.] *and ſhall ſtand againſt the Prince of Princes*: [that is, againſt the God of Iſrael. See above *verſ.* 11.] *but he ſhall be broken without hand.* [but by a terrible diſeaſe coming from God. See 1 *Mac.* 6. 8, *&c.* and 2 *Mac.* 9. 5, *&c.*]

26 *Now the viſion of the evening and the morning*, [See above *verſ.* 14.] *which is told, is the truth: and thou, ſhut up the viſion*, [That is, hide it, ſeal it up, keep it ſecret, to wit, that it be not ſpread abroad among infidels and enemies of Gods Church; ſuch dogs and ſwine would be thereby more incenſed and inraged. Compare *Iſa.* 8. 16. *Revel.* 10. 4. But Daniel is not forbidden to reveal this unto the godly Jews for their comfort, as *chap.* 12. 4. but all muſt be done with diſcretion] *for there are yet many dayes to* (it) [to wit, before this prophecy ſhall be fulfilled. There were above three hundred years expired from the death of Belſazar, or the beginning of the Monarchy of the Perſians over Babel (when Daniel propheſied this) unto the death of *Antiochus Epiphanes*, Hitherto hath been expounded the firſt part of the eighth chapter, namely, the prophecy of the kingdom of the Perſians and Medes, of *Alexander* the Great, and of thoſe that ſucceeded him in the kingdom.]

27 *Then I Daniel grew weak*, [or *I fell ſick, &c.*]

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and was sick (certain) dayes: [To wit, through fear and through astonishment] *afterward I rose up and did the Kings work*: [that is, I administred the office that the King had laid upon me. See above the Annotat. *vers.* 2.] *and I was astonished at this vision*, or *because of this vision*; which had so terrified Daniel, that it could not out of his mind] *but no man perceived it.* [the meaning is, though I was so exceedingly astonished at this, yet I refrained my self so, that no man could by my countenance discern my astonishment or amazement, or that no man could perceive what it was that made me sick, or that I had seen such a vision; according to the command that God had given him, *vers.* 26.]

CHAP. IX.

Daniel prayeth unto the LORD for Jerusalems restauration, vers. 1, &c. *The Lord heareth him and instructeth him*, 20. *He also revealeth unto him by Gabriel the time of the seventy weeks, at the end whereof the true spiritual deliverance should be brought not onely to the Jews, but also to all mankind by Christ the Prince* 24, &c. *The Angel speaketh also of the fearful destruction that should come upon the unthankful and obstinate people of the Jews*, 26, 27.

IN *the first year of Darius*, [See above *chap.* 6. on *vers.* 1.] *the son of Ahasuerus*, [divers Kings of Persia have had this name] *of the seed of the Medes*, [that is, of the family of the nation of the Medes. This is here added to distinguish him from *Darius* he King in Persia, in whose second year the Temple was finished, *Ezra* 4. 24.] *who was made King over the realm of the Chaldeans*: [See above *chap.* 6. on *vers.* 1. or *in which* (to wit, year) *he became King.*]

2 *In the first year of his reign, I Daniel perceived in the bookes*, [To wit, in the writings of the Prophet *Jeremiah*. Or, *I Daniel understood by, &c.* Though Daniel was a wise and excellent Prophet, yet he neglected not to read the holy Scripture, as those do that pretend altogether to the spirit, and are despisers of the word of God] *that the number of the years, whereof the word of the LORD came unto the Prophet Jeremiah, was in the accomplishment of the desolations of Jerusalem, seventy years.* [that is, that when Jerusalems desolation shall have an end, it was seventy years. See *Jerem.* 25. 11, 12. and 27. 7. and 29. 10.]

3 *And I set my face* [Heb. *I gave my face*] *unto the Lord God, to seek (him by) prayer and supplications, with fasting, and a sack, and ashes.* [that is, in sackcloth and in ashes.]

4 *I then prayed unto the LORD my God, and made confession*, [To wit, of mine own sins, and of the sins of my people, below *vers.* 20.] *and said, Oh Lord, thou great and terrible God*, [to wit, unto the wicked] *that keepeth the covenant and mercy to them that love him, and keep his commandements.* [A changing of the person, for *to them that love thee, and keep thy commandements.* Compare this prayer with the prayer of *Nehemiah*, *chap.* 1. 5, and 9. 32.]

5 *We have sinned, and have committed iniquity, and dealt wickedly* [See more such like confessions, *Psal.* 10. on *vers.* 6. and compare *Isa.* 64. 5, 6, 7. and *Psal.* 106. 6.] *and rebelled*, from step to step, and not resting until we were come to the highest step of sin] *by departing from thy commandements, and from thy judgements.* [Understand here, and in other places more, by *judgements*, those laws whereby is rendred to every one that which pertaineth to him, and whereby that which is just and equal is distinguished from that which is unjust and unequal]

6 *Neither have we hearkened* [That is, not obeyed] *unto thy servants the Prophets, which spake in thy name to our Kings, our Princes, our Fathers, and to all the people of the land.* [to wit, of the land of Juda]

7 *With thee, O Lord, is the righteousnes*, [See *Deut. chap.* 6. on *vers.* 25. That is, on thy side, or the praise of righteousnes belongeth unto thee, or *thine is*, &c.] *but with us confusion of faces, as it is at this day with the men of Juda, and the inhabitants of Jerusalem, and all Israel, that* (are) *neer, and that are afar off, in all the lands whither thou hast driven them, for the transgression whereby they have transgressed against thee.* [In these words the prophet confesseth that the judgements of God upon his people are just and righteous. Compare *Jerem. chap.* 7. 19.]

8 *O Lord, with us is confusion of faces, with our Kings, with our Princes, and with our Fathers, because we have sinned against thee*; or *we that have sinned against thee.*]

9 *With the Lord our God are mercies, and forgivenesses*, [He useth these words in the plural number, to signifie the manifold mercies of God in the pardoning of manifold sins. That is, on the Lords mercy and gracious forgiveness alone doth all our salvation wholly depend; for with us is nothing to be found save cause of destruction. Compare *Psal.* 130. 3, 7. *Lam.* 3. 22.] *though we have rebelled against him.*

10 *Neith. we have we obeyed the voice of the LORD our God, that we should walk in his laws, which he gave before our faces, by the hand of his servants* [That is, by the ministery of his servants] *the Prophets.*

11 *But all Israel hath transgressed thy law, by departing, that they might not obey thy voice; therefore that curse is poured out* [Or *dropped*] *upon us, and that oath that is written in the law of Moses the servant of God*, [See *Levit.* 26. 14, &c. *Deut.* 27. 15, &c. and 28. 15, &c. and 29. 20. and 30. 17, &c. and 31. 17, 18. and 32. 19, &c. *Lam.* 2. 17.] *because we have sinned against him.*

12 *And he hath confirmed* [Heb. *raised*, or *caused to rise*] *his words which he spake against us, and against our Judges that judged us*, [That is, that governed us] *bringing upon us a great evil*, [to wit, the evil of of punishment; that is, a great mischief, which is related at large in the Lamentations of *Jeremy*; See there *chap.* 1. 12. and 2. 13, &c.] *which hath not been done under the whole heaven, as hath been done upon Jerusalem.*

13 *According as* (it) *is written in the law of Moses*, [See above *vers.* 1.] *(so) all the evil is come upon us: and we intreated not the face of the LORD our God, turning away from our iniquities, & understanding by heeding thy truth*, [that is, the certainty of thy threatnings.]

14 *Therefore hath the LORD watched upon the evil*, [See *ver.* 13. Or, *therefore hath the LORD been awake with this evil.* The meaning is, he hath made it appear that he was not asleep, nor had forgotten his threatnings. While sinners sleep securely in their sins, God stirctly watcheth for their punishment. The Hebrew word signifieth not onely *to watch*, but also *to come betimes, to waken, to make haste*, as *Jerem.* 1. 12. See the Annotat. there] *and he hath brought it upon us: for the LORD our God is righteous in all his works which he hath done, because we obeyed not his voice.*

15 *And now O Lord our God, thou that hast brought thy people forth out of the land of Egypt with a strong hand*, [For that end did God deliver the children of Israel out of the land of Egypt, to assure them thereby from him, that he would be and continue for ever their God. See *Levit. chap.* 22. 33. *Psal.* 81. 11. *Isa.* 63. 10. Therefore it is no wonder that believers so often mind God of this mercy of his, as well to strengthen

strengthen their faith, as to move the Lord to remember his ancient mercy. See *Ezek.* 32. 11. *Nehem.* 1. 10. and *chap.* 9. 10. *Psal.* 77. 8.] *and hast made thee a name, as it is at this day*: [the meaning is, thou hast delivered and protected us for thy names sake, to make thy power known, *Psa.* 106. 8. therefore turn away thy angry mind from us, that thine honour may not suffer. See *Exod.* 32. 12. *Psal.* 115. 1.] *we have sinned, we have been wicked.* [this must not be so understood, as if God hould hear our prayers, and should do us good, because we have sinned, and have been wicked; for therefore is God angry with us, and therefore doth he punish us: but then doth he hear our prayers, when we confess our sins, and acknowledge our unworthines. Compare *Psal.* 25. 11. and 106. 4, 5, 6.]

16 *O Lord, according to all thy righteousnesses*, [The meaning is; Lord, in that thou hast verified thy threatnings, forsaking us, and giving strength unto our enemies, &c. all this is come to pass according to thy justice, for we have deserved it a thousand times over by our sins: but Lord, forget not also that part of thy righteousnes, whereby thou keepest and performest unto all true penitents that which thou hast graciously promised them. As God is but one, so there is also but one righteousnes or justice in God, but there be manifold dispensations of it: and among the rest he manifesteth the same, when he keepeth and performeth unto penitent sinners that which he hath promised them of meer grace. Compare *Nhem. chap.* 1. *vers.* 8, 9. and *chap.* 9. *vers.* 8. *Psal.* 51. 16.] *I beseech thee, let thine anger and thy wrath be turned away from thy city Jerusalem*, [that is, I beseech thee let that sore punishment cease which thou hast justly poured out upon Jerusalem and all the people of the Jews to punish their sins. See *Mich.* 7. 9. *Revel.* 15. 7. Others, *let thine anger and thy wrath turn away it self from, &c. Thy city*: as if he should say, this is thy city, which thou hast chosen out of all the cities of the whole world, therefore turn away thine anger and thy wrath from it] *thine holy mountain*: [Heb. *the mountain of thine holines.* See *Psal.* 2. on *vers.* 6.] *for because of our sins, and for the iniquities of our fathers, Jerusalem and thy people are a reproch among all that are round about her.* [Heb. *among all our aboutnesses*; that is, among all that lye round about us. Compare *Lam.* 1. 8, &c. and *chap.* 2. 15, 16. and *cha.* 3. *vers.* 14. and *Psal.* 44. *vers.* 14, 15, 16, 17. and *Psal.* 89. *vers.* 42, 51. and *Psal.* 79. 4.]

17 *And now, O our God, hearken unto the prayer of thy servant*, [That is, unto my prayer, who am thy servant] *and unto his supplications, and cause thy face to shine upon thy sanctuary* [that is, look upon thy sanctuary with a smiling and favourable countenance: Of this phrase see *Numb.* 6. on *vers.* 25. *upon thy sanctuary*; that is, upon thy Temple: or rather, upon the innermost place of the temple, where God sat upon the Ark or Cherubims] *that is desolate, for the Lords sake.* [Do it not for our worthines, but for Christs sake. So it is said, *Isa.* 10. 27. The yoke shall be torn off, for *the Anointeds*, or *for the Messias his sake.* And also *Psal.* 80. 16.]

18 *Incline thine ear, my God, and hear, open thine eyes and behold* [Compare the words which King *Hezekiah* useth, *Isa.* 37. 17.] *our desolations*, [that is, how miserably we are wasted] *and the city which is called after thy name*: [that is, which is called the city of the Lord, See *Deut.* 28. on *v.* 10. and *Amos* 9. 12. 1 *Kings* 14. *vers.* 21. Heb. *upon which thy name is called upon*, or *proclaimed*] *for we do not cast down our supplications before thy face*, [See of this phrase, *Jerem.* 36, on *ver.* 7. and *Psal.* 141. 2.] *upon our righteousnesses*, [that is relying upon our righteous deeds or works. Or, *be cause of*] *but upon thy mercies which are great.*

19 *O Lord hear, O Lord forgive, O Lord consider, and do it, defer it not for thine own sake, O my God: for thy city and thy people is called after thy name.* [See above *vers.* 18.]

20 *When I yet spake, and prayed, and confessed my sin, and the sin of my people of Israel, and cast down my supplication before the face of the LORD my God*, [As above *vers.* 18.] *for the holy mountain of my God*: [Heb. *over*, or *for the mountain of the holines of my God*; that is, that the Church of God might be restored to her former estate.]

21 *When I yet spake in prayer, the man* [See above *chap.* 8. on *vers.* 16.] whom *I had seen in the beginning, in a vision*, [or *before*, or *at first*; to wit, in the vision of the Ram with two horns, and of the He-goat, above c. 8.] *came flying swiftly*, [Heb. *with weariness*: not that the Angels can be tired or grow weary, but it is so said, to expres such a swiftnes, as according to our apprehension must needs cause weariness. Others, *in flight*] *touching me* [by this touching of the Angel God strengthened the Prophet. See below *chap.* 10. 19.] *about the time of the evening-sacrifice.* [that is, in the last quarter of the day, at which hour the evening-sacrifice was wont to be offered, when the Temple and the Jewish service were yet in being; See *Exod.* 29. 39, 41. *Numb.* 28. 4. At this time did also *Elias* pray, 1 *Kings* 18. 36, &c. See also *Acts* 3. 1. Hence some do gather, that it was here revealed unto Daniel, at what time of the day Christ should offer up himself for our sins.]

22 *And he informed* (me) *and talked with me, and said, Daniel, I am now come forth*, [To wit, from heaven, being sent by God] *to cause thee to understand the meaning.* [Heb. *the understanding*: namely, to inform thee of the building up again of the city of Jerusalem, and the restauration of the state of the Jewish people.]

23 *At the beginning of thy supplications the word* [That is, the command] *came forth*, [That is, from that time that thou begannest to pray for the deliverance of Israel did I receive a command to answer thee] *and I am come to make* (it) *known* (unto thee,) *for thou art a great desired* (man:) [Heb. *a desire*; that is, *a man of desires.* See below *chap.* 13. 11. That is, a man that is greatly desired, a man accepted both of God and men. So it is said below *c.* 10. *v.* 3. *bread of desires*: and *vessels of desires*, 2 *Chron.* 20. 25. and *garments of desires*, *Genes.* 27. on *vers.* 15. Some are of opinion, that Daniel is called *a man of desires*, because he desired and wished for the deliverance of his people, and for the reparation of the Temple, and restauration of the worship of God, more then ever any man did, as may appear by his prayer and fasting, *chap.* 10.] *understand then this word* [Or, *this matter*] *and consider this vision.* [Or, *learn this vision.* That is, learn to understand this prophecy aright which I shall shew thee]

24 *Seventy weeks* [Daniel had onely prayed for the deliverance of his people out of Babel; but the Lord granteth him not onely that, but infinitely more; for he revealeth unto him moreover the time when not onely the Jews, but also all his people should be delivered out of the power of the Devil, and of everlasting damnation by the Messiah. Understand here *weeks of years*, as *Levit.* 25. 8. each week of seven years, making together four hundred and ninety years. Now where these four hundred and ninety years begin, and where they end, thereof are diverse opinions among the learned. Some begin

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hem from the firſt year of *Cyrus* his Monarchy, and end them with the death of Chriſt: which indeed ſeemeth to be the trueſt and moſt genuine meaning of all, from *Iſa.* 44. 28. and 45. 13. alſo 2 *Chron.* 36. 22, 23. *Ezra* 1. 1, &c. But others begin them from the ſeventh year of *Artaxerxes Longimanus*, and end them likewiſe with the death of Chriſt. Others begin them from the ſecond year of *Darius Nothus*, and end them with the deſtruction of Jeruſalem by *Titus*. Of all which the judicious reader will be able to judge] *are appointed* [Heb. *are hewn off*, or *cut off*; that is, appointed, decreed] *upon thy people, and upon thine holy City*, [Wherein while thy people and thine holy city ſhall continue, there ſhall happen that which I will immediately reveal unto thee] *to conclude the trangreſſion*, [That is, *to ſhut up*, or *reſtrain the tranſgreſſion*. Others, *that he* (to wit, Chriſt) *conclude the tranſgreſſion*; that is, that he may ſatisfie for the ſins of the people, that they may be as it were ſhut up in priſon, ſo as that they may come no more before the face and preſence of God] *and to ſeal up the ſins*, [that is, to cover the ſins of the elect, that they may not come before the face of God. This Chriſt effected by his death. Others, *to deſtroy ſins*] *and to reconcile the iniquity*, [to wit, by the ſacrifice of Chriſt upon the croſs] *and to bring in an everlaſting righteouſneſs*, [Heb. *a righteouſneſs of eternities*: by which righteouſneſs alone, all that ever have been juſtified, or ſhall be juſtified, are to be juſtified before God: *Heb.* 9. 12. This righteouſneſs conſiſteth in the forgiveneſs of ſins, and imputation of the righteouſneſs of Jeſus Chriſt] *and to ſeal up the viſion, and the Prophet*, [that is, the Prophecy; to wit, the Prophecies of the Prophets concerning the ſufferings of Chriſt, and the glory that followed thereupon, 1 *Pet.* 1. 11. which God revealed unto the Prophets in viſions] *and to anoint* [to wit, the Holy Ghoſt, that is, as it were to initiate him, and to fit and prepare him for his ſoul-ſaving office] *the holineſs of holineſſes.* [That is, the Lord Jeſus Chriſt, who is the true holy of holies, for that in him are hid all the treaſures of holineſs and righteouſneſs, and alſo of the wiſdom and knowledge of God, for our good: and for that he is the true Ark of the covenant, by which God ſpeaketh the words of life unto the world: The true mercy-ſeat, through which we have reconciliation, &c.]

25 *Know then and underſtand*, [Our Lord Jeſus Chriſt giveth the very ſame exhortation concerning this Prophecy, *Matth.* 24. 15.] *from the going forth of the word, to cauſe to return, and to build Jeruſalem*, [That is, from that time that a command ſhall go forth, to bring again the people, (to wit, the people of the Jews; that is, to releaſe them out of the Babylonian captivity) and to build Jeruſalem again. Underſtand here by *the word*, the command, as *ver.* 23. to wit, the command of *Cyrus*, according to the opinion of ſome. See 2 *Chron.* 36. *verſ.* 22, 23. and *Ezra* 1. 1. and above the Annotat. on *v.* 24. of the beginning of the ſeventy weeks. Others, *to bring again*; that is, to reſtore, to wit, the veſſels of the Temple, which were carried out of the Temple to Babel. Others, *to reſtore*, namely, the eſtate of the Church and of the Common-wealth] *unto the Meſſias* [That is, unto Chriſt. The Hebrew word *Meſſias*, which ſignifieth the very ſame that Chriſt doth, namely anointed) is alſo uſed, *Joh.* 1. 42. and 4. 25. [*the Prince*, [Or, *Leader*, as *Iſa.* 55. 4. or *Duke*, as 2 *Sam.* 7. 8. and 2 *Kings* 20. 5.] *are ſeven weeks, and threeſcore and two weeks: the ſtreets and the ditches* [Heb. *the ſtreet, and the ditch*: Others, *ditch hewn out*. Underſtand this of the City-ditches] *ſhall be built again, but in diſtreſs of* times. [For under the goverment of Ezra all that was built on the walls, was ſoon after pulled down again by the enemies of the Jews, and the gates of the city were burnt with fire. And under the government of Nehemia, they were fain to build with the trowel in one one hand, and ſword in the other, *Nehem.* 4. 17. wherefore the Jews made ſuch haſte, as that they finiſhed the building of the wall in two and fifty dayes]

26 *And after thoſe threſcore and two weeks* [Namely after the threeſcore and nine weeks; for the ſeven fore-named weeks muſt of neceſſity be added to theſe threeſcore and two weeks] *ſhall the Meſſias be cut off*, [The Hebrew word ſignifieth ſometimes as much as to take away the life of a malefactour. See *Levit.* 17. on *verſ.* 4.] *but it ſhall not be for himſelf*: [That is, not for his own benefit, but for the benefit of his elect: Or, not for his own ſins. Others, *But he ſhall have no* (guilt:) or, *but without his* (offence,) or *without any* (guilt.) Others, *And ſhall have no* (helper.) See *chap.* 11. 45. Others, *And be no more*, to wit, among men, being taken up to the right hand of his Father. Compare *Geneſ.* 5. 24.] *and a people of the Prince that ſhall come*, [That is, the army of the Romans] *ſhall deſtroy the City and the Sanctuary, and the end thereof* [to wit, the end which the Roman Prince ſhall bring unto the people of the Jews: or the laſt thing that he ſhall do unto the people of the Jews] *ſhall be with an over-flowing flood, and there ſhall be war unto the end, (and) firmly determined deſolations.* [The meaning is, they are firmly decreed, and the time punctually appointed, when they ſhall come, and when they ſhall ceaſe. Some underſtand this thus: Until Gods war againſt his people ſhall have an end, the deſolations are punctually determined]

27 *And he ſhall confirm the covenant unto many* [Or, *unto excellent ones*, to wit, unto the elect and believers] *one week*: [That is, ſeven years, in the midſt whereof our Saviour Chriſt was put to death, and the reſt of the time did the Apoſtles preach the Goſpel unto the Jews] *and (in) the half of the week*, [To wit, in the midſt of the ſeventieth week] *he ſhall cauſe the ſlay-offering and the meat-offering to ceaſe*, [To wit, by his death, which is a ſacrifice and ſlay-offering, whereby all the ſaints are ſanctified for ever; before which all the Levitical ſacrifices are vaniſhed, as the ſhadow is vaniſhed before the ſun; for though they continued yet a little while after the aſcenſion of Chriſt, yet immediately with his death all their lawfulneſs and uſefulneſs ceaſed] *and over the abominable wing* [Or, *bands*. See *Ezek. chap.* 12. on *verſ.* 14.] *ſhall be a waſter*, [Heb. *over the wing of deteſtations*, or *abominations*, &c. Meaning the abominable heatheniſh Roman ſouldiery (*Matth.* 24. 15.) over whom there ſhall be a Commander that ſhall procure this deſolation by the juſt judgement of God] *even until the conſummation*, [See *Jerem. chap.* 4. the Annotat. on *verſ.* 27.] *which being firmly decreed* [See *Iſa. cha.* 28. on *v.* 22.] *ſhall be poured out upon the deſolate.*

CHAP. X.

Daniel humbling himſelf by faſting and prayer before God, ſeeth a viſion, verſ. 1, &c. *Being hereby ſore affrighted, is ſtrengthened and comforted by the Angel*, 10. *And he is told what ſhould befal the people of the Jews in afte-rtimes*, 14. *Hereat he is again ſore affrighted and aſtoniſhed*, 15. *But is ſtrengthened again by the Angel*, 19 *who declareth unto him how that the Prince of Grecia, Alexander the Great, ſhould come*, 20.

IN *the third year of Cores* [Heb. *Coreſch*] *King of Perſia*, [To wit, in the third year after that he had taken the kingdom of Babylon, as *Iſaiah* had foretold, *chap.* 45. 1.] *a thing* [Or *a word*] *was revealed unto Daniel, whoſe name was called Belſazar*: [See above *chap.* 1. *verſ.* 7. in the Annotat.] *and that thing is the truth*; *but (in) a ſet great time*: [Or, *but the appointed time was long*. The meaning is, it will be long firſt before it be accompliſhed. See below *verſ.* 14. namely from the third year of Cyrus unto the day of judgement, as may be gathered from *chap.* 12. 2. Though ſome, applying this onely to the Jewiſh Nation, interpret this long time of the end of the perſecution of *Antiochus*. Others, *and there was a great army*; then the meaning would be, *And Daniel ſaw in this viſion a great army of Angels.* Others, *There ſhall be a great battel.* See the Annotat. *Job chap* 7. *verſ.* 1. and 14. 14. *Iſa.* 40. 2.] *and he underſtood that thing, and he had underſtanding of the viſion.* [Wherein this thing was revealed unto him. The meaning is, he underſtood very well that which was revealed to him in this viſion]

2 *In thoſe dayes I Daniel was mourning* [Others, *I Daniel had been mourning*; to wit, becauſe the work of the building of the Temple already begun, was hindred by the enemies of the Jews. See *Ezra* 4. 4.] *three weeks of dayes.* [That is, three full weeks. See *Geneſ.* 19. the Annotat. on *verſ.* 14 Theſe weeks are called *weeks of dayes*, to diſtinguiſh them from weeks of years, whereof ſee above *chap.* 9. 24.]

3 *I did not eat deſirable meat*, [That is, I eat no dainty meat, or I had not eaten dainty meat. Heb. *meat*, or *bread of deſires*] *neither came fleſh nor wine in my mouth, neither did I anoint my ſelf at all* [Heb. *anointing I did not anoint my ſelf*: as this was a thing much in uſe among the Eaſtern people, eſpecially when they were joyful. See *Ruth chap.* 3. on *ver.* 3. and *Pſal.* 23. on *verſ.* 5. and *Pſal.* 104. on *verſ.* 15.] *till thoſe three weeks of dayes were fulfilled.*

4 *And in the four and twentieth day of the firſt moneth*, [Namely, of the ſaid third year, *ver.* 1. Which moneth was called *Abib*, or *Niſan*, and did agree partly with our March, and partly with our April, being among the Hebrews the firſt moneth of the Spring, at which time in the land of Juda, as alſo in Egypt, the barley began to have ears, wherefore it was alſo called the moneth of firſt fruits] *I was by the bank* [Heb. *by the hand*, or *by the ſide*] *of the great River, which is Hiddekel.* [A river in Aſſyria, otherwiſe called *Tygris*. See *Geneſ.* 2. 14.]

5 *And I lift up mine eyes, and looked, and behold, there was a man* [To wit, Chriſt, as ſome do gather from *chap.* 12. 6, 7. and *Revel.* 1. 13, 14, 15. and 10. 5. who at that time appeared in the form of a man] *clothed with linen*, [to wit, with coſtly linen, as Kings and Prieſts did uſe to wear. See *Levit.* 6. 10. and 16. 4.] *and his loins were girded about with fine gold of Uphaz.* [See of *Uphaz*, *Jerem.* 10. on *verſ.* 9. Some underſtand by this gold, the holineſs, purity, and glory of Chriſt, wherewith he is adorned, and as it were girded about]

6 *And his body was like a Turquois*, [Heb. *Tharſis.* Others, *Beryllus Thalaſſius*, which (as ſome conceive) is of a skie-colour, ſignifying, (according to the opinion of ſome) that Chriſt is the Lord from heaven, 1 *Cor.* 15. 47.] *and his face like the appearance of lightning.* [As the lightning ſhineth from one end of the world unto the other, ſo doth alſo Chriſt, who is every where preſent. Compare *Matth.* 24. *verſ.* 27.] *and his eyes like fiery torches*, [there is nothing ſo ſecret or hidden, but the ſharp-ſighted and fiery eyes of Chriſt will pierce thorow it. Compare *Revel.* 1. 14. and 19. 12.] *and his arms and his feet* [With his arms and hands breaking his enemies in pieces; and with his feet trampling upon them, as *Revel.* 1. 15.] *like the colour of poliſhed copper*; [Heb. *like the eye of poliſhed*, or *ſmoothed copper. Eye* for *colour* is alſo found *Levit.* 13. 55. *Numb.* 11. *verſ.* 7. See alſo *Ezek. chap.* 1. on *verſ.* 4. By the poliſhed or ſhining copper is ſignified the power of Chriſt, ſmiting and breaking his enemies in pieces like earthen veſſels. Compare *Pſal.* 2. 9. *Revel.* 1. 15.] *and the voice of his words was like the voice of a multitude.* [Or, *the voice of a ruſhing*, or *roaring* (of the ſea, or of great waters,) for the Hebrew word ſignifieth as well *a noiſe*, or *ruſhing*, as *a multitude*. *Rev.* 1. 15. its ſaid of Chriſt, that his voice was like the noiſe (or ruſhing) of many waters; it is heard far and near, and it converteth many men. Compare *Ezek.* 1. 24.]

7 *And I Daniel alone ſaw that viſion*, [God opened the eyes of Daniel alone. The ſame likewiſe befel *Paul*, *Acts* 9. 7.] *but the men that were with me ſaw not that viſion: but a great terrour fell upon them*, [No doubt when they heard that great voce] *and they fled to hide themſelves.*

8 *I then was left alone, and ſaw this great viſion, and there remained no ſtrength in me: and my comelineſs* [That is, the beauty of my countenance] *was turned in me into corruption, ſo that I retained no ſtrength.* [The meaning is, that he through fear and terour became like a dead man, that hath no beauty nor ſtrength, his viſage and countenance being quite changed and corrupted]

9 *And I heard the voice of his words: and when I heard the voice of his words, then fell I into a deep ſleep on my face, with my face toward the ground.* [As above *chap.* 8. *verſ.* 18.]

10 *And behold, an hand* [To wit, the hand of the Angel *Gabriel*. See above *chap.* 8. 18. and 9. 21.] *touched me, and made me to move my ſelf upon my knees, and* (upon) *my palms of mine hands.* [Intimating that he was ſo weak, that he could not ſtand upon his feet, but that he was fain to creep, or lean upon his hands and feet]

11 *And he ſaid unto me, Daniel, thou greatly deſired man*, [Or, *thou moſt deſired man.* See above *chap.* 9. on *verſ.* 23.] *conſider the words that I ſhall ſpeak unto thee, and ſtand in thy ſtanding-place*, [That is, ſtand at, or in thy place where thou ſtoodeſt even now. See *Nehem. chap.* 8. on *ver.* 8.] *for I am now ſent unto thee: and when he ſpake* [Or, *had ſpoken*] *that word unto me, I ſtood trembling.*

12 *Then ſaid he unto me, Fear not, Daniel, for from the firſt day that thou didſt give thine heart to underſtand*, [Or, *to conſider*, as *verſ.* 11. namely to underſtand or know what would become of the Church of God in after-times, ſith the ſeventy weeks were not yet accompliſhed, and the Temple with the city of Jeruſalem were not yet built up] *and to humble thy ſelf* [Or, *to afflict* thy ſelf, namely, by faſting and mourning. See *Levit. chap.* 16. on *verſ.* 29.] *before the face of thy God, thy words were heard*, [that is, thy prayer was heard, whereby thou deſiredſt to underſtand the ſtate and condition of thy people. Compare with *verſ.* 14.] *and for thy words ſake am I come.* [To wit, to inform thee of the future ſtate and condition of thy people, as thou didſt deſire]

13 *But the Prince of the kingdom of Perſia* [That is, (according to the opinion of ſome) an evil Angel. Compare

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Compare *Eph. chap. 6. 12.* But others understand by this Prince, *Cambyses*, who governed the kingdom in his fathers absence, while Cyrus his father waged war in other countreys] *stood over against me* [That is, he withstood me, or stood against me, and I withstood him, forasmuch as he intended wicked enterprises against thy people, namely to hinder the building of the city and Temple, which God suffered for a little while, to stir up his people the more to zeal and fervency in prayer, and to true repentance] *one and twenty dayes*: [That is, for the space of three weeks. See above *vers.* 2. and 3. The meaning is, that is the cause why I came not to thee before, as indeed I would have done, if I had not been hindred by this] *and lo, Michael one of the first Princes came to help me*, [Some understand by *Michael*, Christ himself, who assisteth his Ministers, and giveth them strength and ability. Others conceive that *Michael* is the name of an Arch-angel, signifying, *who is like unto God?* Therefore divers take *Michael* to be a created Angel, because it is said here, *one of the first Princes*, and expound it thus, one of the Angels that were appointed to be Princes over the nations, which no way suiteth with Christ, who is the head of all Angels] *and I was left there with the Kings of Persia.*

14 *Now am I come to cause thee to understand that which shall befall thy people* [That is, thy countrymen the Jews] *in the fequel of dayes*, [Or, *in the last of dayes*, in future times. See above *chap.* 2. on *ver.* 28.] *for the vision is yet for (many) dayes.* [Others, *for there is yet a vision* (at hand) *of the same dayes*; yet *one*, to wit, besides those visions which thou hast seen before, *chap.* 7. and *chap.* 8.]

15 *And when he spake these words* [Heb. *according to these words*; that is, thus and thus] *with me, I smote* [Heb. *I gave*] *my face toward the ground, and I became dumb.* [Or, *I was dumb*]

16 *And behold (one) like unto the children of men* [Heb. *after the likeness of the children of men.* See further of this person, above *vers.* 5, and 6.] *touched my lips, then I opened my mouth, and I spake and said unto him that stood over against me*, [Understand with-al, *and talked with me*] *My Lord, because of the vision my sorrows are turned upon me*, [Or, *my sorrows set upon me.* The Hebrew word signifieth properly the sorrows, pangs, and pains of a woman in travel. See 1 *Sam. chap.* 4. the Annotat. on *vers.* 19. Others, *my bowels are turned in me*] *so that I retain no strength.*

17 *And how can the servant of this my Lord* [To wit, that is so excellent, glorious and honourable] *talk with this my Lord? for as for me*, from henceforth (there) *consisteth no strength in me*, [Heb. thus: *And I, from now no strength standeth in me*] *neither is* (there) *breath left in me.* [Compare *Genes.* 7. 22. and *Isa.* 2. 23. concerning the word *breath*]

18 *Then touched me again* [Or, *touched me yet more.* Heb. *and he added thereto, and touched me*] *one as (in) the form of a man*: [That is, the same Angel that had taken upon him the form of a man, *vers.* 16.] *and he strengthened me.*

19 *And he said unto me, Fear not, thou greatly desired man*, [See above *chap.* 9. on *vers.* 23.] *peace be unto thee, be strong, yea be strong*: [Or, *play the man, yea play the man*] *and while he talked with me, I was strengthened*, [Or, I took courage, I was cheerful] *and said, Let my Lord speak, for thou hast strengthened me.*

20 *Then said he, Knowest thou wherefore I am come unto thee?* [To wit, to shew thee what shall befal thy people, as is foretold above *vers.* 14.] *but now will I return to fight against the Prince of Persia*: [That is, to oppose his wicked design against the Church of God. See of the *Prince of Persia* above *vers.* 13.] *and when I shall be gone forth*, [to wit, out of Persia] *lo, then shall the Prince of Grecia* [that is, (according to the opinion of some) an evil angel. But others understand by this Prince, *Alexander the Great*] *come.*

21 *But I will shew thee that which is noted in the scripture of truth.* [That is, that which is decreed in the unchangeable counsel of God] *and there is not one* [not a man] *that strengtheneth himself with me* [That is, that helpeth me] *against these*, [to wit, governours of Persia. Or, *in this* (thing)] *but Michael your Prince.* [See above on *vers.* 13.]

CHAP. XI.

A prophecy concerning Alexander the Great, *as also of certain Kings of Egypt, and of Syria*, vers. 1, &c. *Especially of one Kings cruelty and wickedness above all the rest*, 36. *Also of some other enemies of Gods people, almost unto the end of the world*, 40, &c.

NOw I, *I stood* [Heb. *standing was*] *in the first year of Darius the Mede, to strengthen and to confirm him.* [To wit, to assist *Darius*, and to uphold his kingdom. This is yet spoken by the Angel that in the former chapter began to talk with Daniel]

2 *And now will I shew thee the truth*: [The right and true relation of the future estate of the Persian Empire, and of thy people] *Behold, there shall stand* [that is, reign powerfully over the whole Monarchy] *yet three Kings in Persia*, [to wit, after *Cyrus*. These three are (as some conceive) *Cambyses, Smerdis, Darius Hystaspis*, and the fourth is *Xerxes*. Others (that pass by *Smerdis*, because he unlawfully took possession of the kingdom, under the false name of *Smerdis* the son of *Cambyses*, and reigned but seven moneths) count these Kings thus, *Cambyses, Darius, Xerxes*, who is the last of the three, the fourth, to count from *Cyrus*, who was the first Monarch in Persia. The Angel doth not say, that there should no more Kings succeed in Persia, but that the Kings that should come after them should from time to time be of lesser courage and power, and that *Alexander* should revenge the harm that was done to Grecia by *Xerxes*] *and the fourth shall be enriched with great riches more then all* (the others,) [to wit, all the other Kings of Persia. This fourth King was *Xerxes*, the son of *Darius Hystaspis*, he surpassed all the Kings of Persia in riches: and was called at first the *terrour*, but afterward the *scorn of Greece*] *and after he shall have strengthened himself in his riches, he shall stir them all up* [to wit, all his subjects: having under him an hundred and seven and twenty provinces, *Esth.* 1. 1.] *against the realm of Grecia.*

3 *And that there shall stand up a mighty King, that shall rule with great dominion*, [To wit, *Alexander the Great*, who brought the Persian Monarchy under his subjection, as also divers other kingdoms] *and he shall do according to his pleasure.* [That is, he shall successfully and prosperously accomplish all that he taketh in hand; for God was with him, having decreed to exalt him to be a Monarch. See above *chap.* 7. 6. and *chap.* 8. 5.]

4 *And when he shall stand*, [That is, when he shall be come to his highest power and prosperity] *his kingdom shall be broken, and be divided into the four winds of heaven*, [See above *chap.* 8. *ver.* 8.] *but not to his posterity*, [that is, not to his children nor kinsmen, or posterity. *Alexander the Great* left two sons behind to wit, *Alexander* by his wife *Roxane*, and *Hercules* by *Barsene*; which were both killed by *Cassander*, that he might enjoy the kingdome of Macedonia after *Alexander the Great* his death] *nor according to his dominion whereby he ruled*: [that is, not with such power and dominion as that wherewith he ruled and reigned] *for his kingdome shall be plucked up*, [it was rent into four parts] *and that for others then these.* [the meaning is, that Alexanders monarchy after his death should be rent and divided, and that his children or posterity, as is said before, should get no part of it, but four Princes that were not of his blood should divide it among themselves]

5 *And the king of the south* [That is, the King of Egypt, to wit, *Ptolomy*, the son of *Lagus*] *who is one of his Princes*, [to wit, one of Alexander the Great his princes. And understand here by princes, Lieutenants, or Deputies] *shall be strong: but (another)* [to wit, *Seleucus Nicanor*, King of Syria and Babylon] *shall be stronger then he*, [to wit, then *Ptolomy Lagus*] *and he shall reign, his dominion shall be a great dominion.*

6 *Now at the end of (certain) years* [To wit, after they have warred certain years one against another, to wit, about seventy years after the death of Alexander the Great, according to the computation of some] *they shall joyn all themselves together*: [to wit, the king of Egypt, *Ptolomæus Philadelphus* the son of *Ptolomæus Lagus*; and the King of Syria, *Antiochus Theos*, the nephew or grand-child of *Seleucus Nicanor*] *and the daughter of the King of the south*, [called *Berenice*, *Ptolomeus Philadelphus* his daughter] *shall come to the king of the north*, [That is, shall marry with *Antiochus Theos*, that is, *Antiochus the God* king of the north, that is, of *Asia* and *Syria*, lying in the north in respect of the land of Juda] *to make equal conditions*, [Heb. *to make equities* or *righteousnesses*, that is, to make things even and straight. Others take it to be meant of the marriage of *Berenice* and *Antiochus Theos*, of which the Angel speaketh according to their opinion, though indeed it was no lawful and just thing: for the wife that *Antiochus* had already at that time, was the sister of *Berenice*, by whom he had two children, therefore the Lord cursed this marriage, and in stead of peace a bloody war arose therefrom] *but he shall not retain the power of the arm*, [that is, *Berenice* shall not be like a strong arm, to make the peace between those two kings to be stedfast and constant. Others, *but the arm shall not retain the power.* See above *chap.* 2. on *ver.* 43.] *therefore shall neither he stand nor his arm*: [he, to wit, *Ptolomy* King of the south, with *Berenice* his daughter, whom he used as an arm to make a firm peace. Others understand by *he*, *Antiochus Theos*, and by *his arm* his power] *but he shall be given up, and they that brought her, and he that begat her*, [Others, *and he that was born of her*, to wit, her youngest son, who was at that time but a child, but was notwithstanding also slain] *and he that strengthened her in those times*, [to wit, *Antiochus Theos*, who exalted *Berenice* to the royal power and greatness, putting away *Laodice* her sister, his first wife, who therefore caused him to be poisoned. *But he &c.* to wit, *Berenice* and her retinue that came with her, and also her father, and her husband, that strengthened her and made her great, putting away her sister *Laodice*, whom he had married before, they shall be all punished of God, and shall be delivered into their enemies hands. *Laodice* set on her son *Seleucus Callinicus* to besiege the city wherein *Berenice* was, who having conquered it, slew *Berenice* with all her train

Also *Antiochus Theos* was at last miserably poisoned by *Laodice*. See *Appianus of the Syrian wars*]

7 *But out of the branch of her roots there shall one stand up (in) his estate, who shall come with an army* [to revenge the death of his sister *Berenice*] *and he shall come against those strong places of the King of the north*, to wit, of *Seleucus Callinicus* that was King of Syria] *and shall act against them, and shall prevail against them.* [that is, he shall perform that which he intendeth to do: he shall revenge his sister *Berenices* death on the king of Syria, depriving him of the greatest part of his kingdom. The meaning of the whole verse in brief is, *in the estate*, that is, in the kingdome of *Ptolomæus Philadelphus* shall his son *Ptolomæus Euergetes* succeed, as a branch or bough cut off from his stump; from which stump also *Berenice* sprang, for *Ptolomæus Euergetes* was *Berenices* brother, who succeding in his father *Ptolomæus Philadelphus* his estate revenged his sisters death on *Seleucus Callinicus* king of Syria]

8 *He shall also carry into captivity to Egypt their Gods* [To wit, the idols of the Syrians: frequently is the word Gods used for idols, or images of idols. Compare *Exod.* 12. 12.] *with their Princes, with their desired vessels* [Heb. *vessels of their desire*] *of silver and gold; and he shall continue (certain) years above the king of the north.* [being greater and mightier then the king toward the north. See the accomplishment of these predictions in *Polyb. lib.* 5, *Appian* of the Syrian wars, and *Joseph.* in his book against *Appian*. Others, *he shall continue some years longer then the King of the north.* Some write that this king reigned for the space of six and twenty years]

9 *So the king of the south* [*Ptolomæus Euergetes*] *shall come into* (his) *kingdome* [to wit, into the kingdome of *Seleucus Callinicus*, the king of the north] *and he shall return into his* (own) *land* [being thereto necessitated by reason of seditions that were risen in his land: otherwise there was great probability that he would have taken the whole kingdom of Syria, *Justin. lib.* 27. Others render this ninth verse thus, *and they shall come into the kingdome of the king of the south, wherefore he shall return*]

10 *But his sons* [to wit, the sons of *Seleucus Callinicus*, king of the north. This mans sons were *Seleucus Ceraunus*, and *Antiochus the Great*] *shall mingle themselves (in battel)* [against *Ptolomæus Euergetes*. The word *battel* that is here inserted is taken from *ver.* 25.] *and they shall assemble a multitude of great armies: and (one of them)* [to wit, *Antiochus the Great*, after that his brother *Seleucus Ceraunus* should be made away by poison in the second year of his reign, as some write] *shall come swiftly*, [Heb. *shall coming come*, to wit, to war against *Ptolomæus Euergetes*, when he least suspected it. *Appian.*] *shall overflow like a flood and pass through*: [that is, break through, overflow, to wit, marching into the land of Egypt through Syria, and the land of Juda even to Raphiam, recovering those places that had been taken from his father by the king of Egypt] *and he shall return* [to wit, into Egypt, against *Ptolomæus Philopator*, the son of *Ptolomæus Euergetes*. He came again into the field with a mighty army, and after he had smitten the King of Egypt did that come to pass which followeth here in the end of this verse] *and joyn himself in battel even to his strong place*, [to wit, the King of Egypts fenced city, called *Rabbatamessana*, or *Raphiam*, lying on the borders of Egypt, which fenced city he shall take from *Ptolomey. Polyb. lib.* 5.]

11 *And*

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11 *And the King of the ſouth ſhall be moved with choler* [*Ptolomæus Philopator* the ſon of *Euergetes* ſhall be incenſed with bitter anger againſt *Antiochus the Great*] *and he ſhall march out and fight againſt him, againſt the King of the north, who ſhall (alſo) raiſe a great multitude,* [that is, who ſhall bring a great army into the field] *but that multitude ſhall be given into his hand.* [*Antiochus* his multitude or army ſhall be conquered by *Philopator.* Read *Polyb. lib. 5. Strabo lib. 16. Geograph.*]

12 *When the multitude ſhall be taken away,* [That is, when the army of *Antiochus the Great* ſhall be ſmitten. See third book of the Machabees, and *Joſeph.* in his twelfth book of the Jewiſh Antiquities, *ch.*3. This battel wherein *Antiochus* was overcome, was fought by *Raphiam*, *Polyb. lib.* 5.] *his heart* [to wit, the heart of *Ptolomæus Philopator*] *ſhall be lifted up: and he ſhall caſt down (ſome) ten thouſands* [that is, many thouſands both of the enemies army, and alſo of the Jews] *notwithſtanding he ſhall not be ſtrengthened.* [becauſe he ſhall through pride deſpiſe his enemy *Antiochus*, and not purſue the victory: yea alſo he ſhall die within a ſhort while after]

13 *For the King of the north* [*Antiochus the Great*] *ſhall return, and he ſhall raiſe a greater multitude then the firſt was: and at the end of the times of years,* [that is, after thoſe times, after certain years, to wit, when *Ptolomæus Philopator* ſhall be dead, and his ſon *Epiphanes* being yet a child ſhall be come in his room, into whoſe land he ſhall fall] *he ſhall ſpeedily come*] Others, *he ſhall come every time*, or *come now and then*, or *come often*, Heb. *coming he ſhall come*] *with a great army and with great wealth.*

14 *Alſo in thoſe times there ſhall many ſtand up* [To wit, many Jews, or other Kings and nations round about joyning with *Antiochus*] *againſt the King of the ſouth:* [againſt *Ptolomy, ſiding with Antiochus*] *and the ſchiſmaticks of thy people* [Heb. *the children of the breaker*, or *breaker through of thy people*, O Daniel, that is, of the Jews, that with their factions do as it were rent the common-wealth aſunder. Some underſtand this of the Prieſt *Onias* and his adherents, that went into Egypt, and there ſet up a Temple and an Altar, pretending that they did to confirm the viſion or propheſy of *Iſaia, chap.* 19. *ver.* 19, 21. *In that day ſhall the LORD have an altar in the midſt of the land of Egypt, &c.*] *ſhall be exalted,* [namely to honour; or ſhall *exalt themſelves*; that is, ſet up themſelves, plot to cauſe ſchiſm and diviſion] *to eſtabliſh* [Heb. *to cauſe to ſtand*] *the viſion,* [that is, that when God thus eſtabliſheth the prophecy of Daniel, the hearts of his elect may be the more aſſured of the remaining parts thereof. Others underſtand it of their purpoſe to fulfil the prophecy of *Iſaia, chap.* 19. 19, 21. according to their own interpretation] *but they ſhall fall.* [Heb. *ſtumble*; that is, they ſhall be confounded, come to nothing]

15 *And the king of the north ſhall come*, [*Antiochus the Great* ſhall come againſt *Ptolomæus Epiphanes.* And here is ſpoken of the ſecond expedition of *Antiochus* againſt *Ptolomæus Epiphanes*] *and caſt up a mount* [ſee the Annotat. 2 *Sam.* 2. on *ver.* 15. and *Jerem.* 32. 24. *chap.* 33. on *ver.* 4. The meaning is, he ſhall beſiege them and take them, as followeth] *and take the fenced cities:* [Heb. *a city of defences*; that is, any city how ſtrong or well fenced ſoever it be, he ſhall take it] *and the arms of the ſouth* [that is, the valiant commanders and captains of the king of the ſouth, that is, of Egypt. Of the word (*arms*) uſed for *commanders*, ſee *Ezek.* 31. 2, *&c.*] *ſhall not ſtand, nor his choſen people,* [Heb. *nor the people of his choſen ones*] *yea there ſhall be no ſtrength to ſtand.* [the meaning is, that neither the commanders nor the ſouldiers of the King of Egypt ſhall prevail at all againſt *Antiochus the Great*]

16 *But he* [To wit, *Antiochus* the king of the north] *that cometh againſt him,* [againſt *Ptolomæus Epiphanes*] *ſhall do according to his pleaſure, and none ſhall ſtand before his face: he ſhall alſo ſtand in the land of beauty,* [that is, in the land of Juda. See the Annotat. above *chap.* 8. on *ver.* 8. Others, *in the land Zebi.* Daniel intimateth by theſe words, that *Antiochus* ſhould not onely invade Egypt, but alſo Judea; which he telleth the Jewes beforehand, that they might know that all things come to paſs by Gods providence] *and the deſtruction ſhall be in his hand.* [that is, he ſhall be able to deſtroy all the land of Juda. Or the meaning is, he ſhall be able to do and accompliſh whatſoever he will. So the word is ſometimes taken for fulfilling and accompliſhing: but for the moſt part it ſignifieth utter deſtruction. See *Gen.* 18. on *ver.* 21. See the fulfilling of this propheſy in *Joſeph. lib.* 12. *Antiq. chap.* 3. and *Polyb. lib.* 11.]

17 *And he ſhall ſet his face to come with the ſtrength of his whole kingdom,* [To wit, againſt *Ptolomæus* the King of Egypt] *and he ſhall bring equal conditions with him,* [Heb. *and equities with him*; or, *and there ſhall be righteouſneſs with him.* See above *ver.* 6.] *and he ſhall do it,* [*he ſhall do it*, or *he ſhall do them*; that is, he ſhall perform them, to wit, the conditions promiſed, yet not uprightly, but craftily until he ſhould find opportunity to put his deceit in practiſe] *for he ſhall give him* [to wit, to *Ptolomæus Epiphanes* the King of Egypt] *a daughter of women,* [that is, a wife excelling in beauty among women, to wit, his own daughter *Cleopatra.* Others, *a daughter of* (his) *wives*; that is, a daughter of one of his wives, that is, one of his daughters] *to corrupt her,* [that was not properly his deſigne, but it would eaſily have riſen from thence, if ſhe had followed her fathers counſel, and had killed her husband with poyſon, or otherwaies. Others, *craftily corrupting her*, namely, commanding her to kill her husband, that he then as guardian over his daughter might take poſſeſſion of Egypt] *but ſhe ſhall not ſtand firm*, [ſhe ſhall not go on in that wicked intent which her father deſired of her, and which ſhe (as it ſeemeth) had promiſed him at firſt: So that *Antiochus* was deceived by his own daughter] *neither ſhall ſhe be for him.* [that is, ſhe ſhall not do the wicked will of her father *Antiochus the Great*, but ſhall continue faithful to her husband. That all this came thus to paſs, *Livie* witneſſeth in his third book *Decad.* 4.]

18 *After this ſhall he turn his face unto the Iſles*] Which were under the Roman command, as *Cyprus, Phocea, Samus, Rhodus, Colophen, Eubœa, &c.* or *Iſles* may here alſo ſignifie lands lying afar off beyond ſea] *and he ſhall take many, but a commander* [to wit, one of the Roman Generals, called *Marcus Acilius*, as alſo *Lucius Scipio Naſica.* Of the word *Commander*, ſee *Judg. chap.* 11. on *verſe* 6. Here it ſignifieth a Roman *Conſul*] *ſhall cauſe his reproch* [meaning that reproch which *Antiochus* offered to the Romans, falling into their countrey, and taking ſome places of it; alſo annoying ſome of their allies] *againſt him* [that is, againſt the people of Rome, whom this commander repreſented] *to ceaſe, beſide that he ſhall cauſe his reproch to return upon him.* [that is, the Roman commander ſhall not be content therewith that he

ſhall

ſhall cauſe the reproch to ceaſe which *Antiochus* offered to the people of Rome, and to all the Roman Empire, as alſo to their friends and allies; having recovered again from him thoſe countries which he had taken from the Romans and their allies: but he ſhall moreover bring that reproch upon *Antiochus*, that he depriving him of a great part of his kingdom, and laying a heavy tax upon him, ſhall compel him to keep within his own bounds, namely on the other ſide of mount *Taurus.* See hereof further *Liv.* lib. 8. *Decad.* 4. *Appian.* in *Syriacis*, and *Memnon* in his thirteenth and fourteenth book]

19 *And he ſhall turn his face toward the forts of his own land,* [To wit, toward Syria, whither he ſhall flee, and keep within his own forts, for fear of the Romans that followed him cloſe with their armies] *and he ſhall ſtumble and fall, and not be found.* [he ſhall be ſlain by his own ſubjects, yea (peaſants) when he was about to rob the Temple of the Idol *Bel* in *Elam*; or as others write, the Temple of Jupiter Dyndimeus, or *Dodonæus.* Theſe hiſtories are deſcribed at large by *Juſtin* in his thirty ſecond book, and by *Polyb.* in his fifth book; *Strabo* in his ſixteenth book *Geograph.* Compare the ſhameful ruine of *Antiochus the Great* with that which is written *Pſal.* 52. *ver.* 9. and *Iſa.* 14. *ver.* 16, *&c.*]

20 *And there ſhall ſtand up in his eſtate* [See above *ver.* 7.] *one* [to wit, *Seleucus Philopator*, otherwiſe called *Soter*, the ſon of the former *Antiochus the Great*] *cauſing a money-exactor* [or *money-exactor, diſtrainer, taxer*, Heb. *driver.* This was *Heliodorus*, who paſſing through the whole land of Juda, extorted from the ſubjects much money for his King, as followeth. See 2 *Macch. chap.* 3.] *to paſs through in the royal glory,* [or *for the royal glory*] *but in certain dayes* [or *within few dayes*] *he ſhall be broken,* [he was broken, that is, deſtroyed, within a little while after that he had endeavoured to rob the Temple of Jeruſalem, 2 *Machab.* 4.] *yet not by wraths, nor by war.* [not by open wrath, but by the ſecret plot of *Heliodorus*, that cunningly poiſoned him to do his brother *Antiochus Epiphanes* a pleaſure]

21 *After that there ſhall ſtand* (up) *in his eſtate a contemptible one* [*Antiochus Epiphanes*, who being an hoſtage at Rome made a ſecret eſcape. He was called by the flatterers *Antiochus Epiphanes*, that is, the *noble man*, but others called him upon a better ground *Epimanes*; that is, *the mad*, or *frantick man.* See his mad carriages in the hiſtory of *Polybius*] *to whom men ſhall not give the royal dignity*; [or *ſhould not give &c.* that is, ought not to have given, for the kingdom belonged not to him, but unto *Demetrius* his deceaſed brother *Seleucus* his ſon. Others, *to whom they* (to wit, the peers of the Realm) *gave not the honour of the kingdom*] *but he ſhall come in quietneſs*, [not by force of arms, as an enemy, but as a friend, to govern the kingdome as a guardian, till *Demetrius* his deceaſed brother *Seleucus Philopators* ſon ſhould be at age] *and moderate the kingdome by flatteries.* [or *with ſmooth words*, as below *ver.* 32. and 34. See *Pſal.* 35. the Annotations on *ver.* 6. and *Pſal.* 37. 28. and *Jerem.* 23. 12.]

22 *And the arms of the overflowing ſhall be overflowed* [That is, be overcome; or *the overflowing arms, &c.* That is, the Commanders and Captains of the King of Egypt, who were wont to fall into Syria like a flood, ſhall be foiled in the battel by *Antiochus Epiphanes.* Some underſtand the arms of the River *Nilus*] *from before his face, and they ſhall be broken, and alſo the Prince of the covenant.* [that is, the Prince with whom the covenant was made: to wit, *Tryphon* one of the chiefeſt Lords of Egypt, who made a covenant with *Antiochus Epiphanes*, and counſelled him to leave his arms behind, and enter into covenant with the crown of Egypt (ſith the King *Ptolomæus Philometor* was at that time but a child) and to take upon him the guardianſhip over *Philometor* his ſiſter *Cleopatras* ſons: but having effected this, did under that pretext take poſſeſſion of the kingdome himſelf, having firſt put the aforenamed *Tryphon* to death. Others render and expound theſe words thus; *Moreover he ſhall be an adverſary of the covenant*: *he*, to wit, *Antiochus.* The Hebrew word is (according to the opinion of ſome) ſometimes taken in this ſignification. See above *chap.* 10. 13.]

23 *And after the union with him,* [To wit, with the ſaid Tryphon. Or, as others take it, with *Ptolomæus Philometor* the King of Egypt] *he ſhall practiſe deceit,* [taking indeed with him but few ſouldiers, but valiant, faithful, expert champions, thereby making himſelf ſure of the chiefeſt forts of Egypt] *and he ſhall march up,* [to wit, deeper and further into Egypt] *and he ſhall be ſtrengthened with few people.* [or, *he ſhall ſtrengthen himſelf with few people. Antiochus* did this out of craftineſs, that he might the more cunningly and cloſely deceive the Egyptians, and ſo might eaſily without making any great noiſe, advance further and further, and ſo get the forts as well as the ſubjects on his ſide: he in his own perſon ſtaying at *Memphis* which was the royal city, from whence he could have his eye upon all places]

24 *He ſhall alſo enter with tranquillity into the fatteſt places of the countrey,* [To wit, of Egypt] *and he ſhall do that which his fathers have not done, nor his fathers fathers:* [to wit, in bringing the land of Egypt under his power] *he ſhall ſcatter among them,* [that is, cauſe them to enjoy in great plenty] *the prey, and ſpoil, and goods:* [to wit, among thoſe whom he ſhall put in the chiefeſt cities and forts of the land, thereby to draw them to himſelf, and to keep them on his ſide. Others, *he ſhall rob and plunder, and he ſhall ſcatter goods,* or riches, *among them*] *and he ſhall think his thoughts againſt the ſtrong holds,* [which he ſhall not yet ſufficiently poſſeſs, or have in his aſſurance in the land of Egypt. That which is here foretold of *Antiochus*, came to paſs in the hundred thirty ſeventh year of the reign of the *Seleucides*] *but unto a certain time.* [to wit, till *Philometor* the lawful king ſhall be come to age; for then the Egyptians drave out the ſouldiers and the garriſons of this *Antiochus* out of their land, and ſet themſelves at liberty]

25 *And he ſhall ſtir up his power and his heart againſt the king of the ſouth,* [To wit, againſt *Ptolomæus Philometor*, the king of Egypt. This is now the ſecond expedition that *Antiochus Epiphanes* ſhould make againſt Egypt, the managing and progreſs whereof the Angel here declareth] *with a great army: and the king of the ſouth ſhall joyn himſelf in battel with a great and very mighty army:* [that is, he ſhall wage war or fight with a very great army; to wit, againſt Antiochus. See *Livius lib.* 45.] *but he* [to wit, *Philometor*] *ſhall not ſtand, for they ſhall think thoughts againſt him.* [the meaning is, his counſellors and courtiers, *ver.* 26. (being by rea-

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on of gifts, promises of great things, much taken with *Antiochus*) shall deceive their young unexperienced King *Philometor* by their unfaithful counsel, and shall adhere unto *Antiochus*, for fear, that he getting the mastery, should put them to shame, or destroy them]

26 *And they that eat the pieces of his* [*Ptolomy Philometors*] *meat*, [See above *chap.* 1. 5. The Hebrew word rendred here *pieces, portions,* is onely found here and there above. See the Annotat. there. The meaning is, they that eat his bread, to wit, his courtiers and servants] *shall break him,* [that is, oppose him, to wit, by evil counsel] *and his army* [to wit, *Antiochus* his army against *Philometor*] shall *overstream,* [or, *shall overflow,* or *break in like a flood*] *and many slain shall fall.* [In the army of King *Philometor*, 1 *Mach.* 1. *vers.* 19.]

27 *And both these Kings heart shall be to do evil,* [To wit, after they shall have made peace together the second time] *and they shall speak lies at one table,* [they shall indeed outwardly shew much kindness one to another, and promise all service to one another, especially when they are at table, and are making good chear, but they shall not mean it, it shall come forth from an hypocritical heart] *and it shall not prosper,* [their promises shall be vain and of no value: Their promises and agreements of peace shall not be lasting. Or, It shall have no good success, that which they have craftily devised one against another, for God shall take another course] *for it shall yet have an end at the time appointed.* [At the time that God hath appointed and ordained, and cannot be hindered by the will of man. See *vers.* 29.]

28 *And he* [To wit, *Antiochus Epiphanes*] *shall return into his Land with great wealth,* [to wit, with great spoil, and plundered goods gotten both in Egypt and elsewhere] *and his heart shall be against the holy covenant,* [that is, against the Jews, with whom God hath made an holy covenant. Heb. *against the covenant of holiness*] *and he shall do it,* [to wit, that which he intended; that is, he shall plague the Jews. See 1 *Mach.* 1. *vers.* 22, 23, &c. and 2 *Mach.* 5. 11, &c.] *and return into his* (own) *Land.* [To wit, into Syria]

29 *At the time appointed he shall return,* [To wit, (as some conceive) after two years, when *Philometor* was reconciled with his brother *Physcon*, and had obtained help from the Romans] *and come against the South,* [to wit, against *Ptolomeus Philometor* King of Egypt, whom he shall besiege] *but it shall not be as at the first, or as at the last* (*time.*) [That is, *Antiochus* shall not prosper so well as he did before, both the first and the last time. See above *vers.* 22, 25. The reason followeth, *vers.* 30. The meaning is, *Antiochus* shall not get any more such victories in Egypt over *Ptolomy Philometor*, as he did in the former expeditions]

30 *For there shall come ships from Chittim* [That is from *Cilicia*, where the Romans did ordinarily keep a command to the midland sea. See of *Chittim*, *Genes. chap.* 10. on *vers.* 4. and *Numb.* 24. 24. *Ptolomy Philometor* being overpowred by *Antiochus*, fought unto the Romans for help, and obtained it] *against him,* to wit, against *Antiochus*] *therefore he shall be taken with grief.* [Because he shall be compelled by the Romans to depart out of Egypt with his army. *C. Popilius Lenas,* the Roman General, brought *Antiochus* so far, prescribed hard conditions unto him, and making a circle about him with his staff in the sand, charged him forthwith to resolve, and to give an absolute answer, whether he would leave Egypt or no, before ever he stirred out of the circle] *and he shall return,* [To wit, to Syria, his own land, when he shall be forced to leave Egypt] *and grow angry against the holy covenant,* [See above *vers.* 28.] *and he shall do it:* [To wit, that which he in his anger had purposed and determined to do, namely, he shall invade Jerusalem, rob and plunder the Temple and city, and abolish Religion and the worship of God. See hereof further *Joseph* in his first book *of the wars of the Jews, chap.* 1.] *for returning* [Not himself in person, but he shall send *Apollonius* thither. See 1 *Mach.* 1. 30. and 2 *Mach.* 5. 24.] *he shall give heed to the forsakers of the holy covenant.* [That is, he shall draw them to himself, strengthen them, and help them, that so he may break the power of the godly Jews by the unfaithful Jews, such as were *Jason*, *Menelaus*, and their adherents]

31 *And there shall arise* [That is, be set, or be sent into Jerusalem, and into the land of Juda] *arms* [That is, Commanders with their souldiers, as above *vers.* 22. to force and compel the Jews by them] *out of him,* [that is, by his command. Others, *and the arms shall assist him*] *and they shall profane the Sanctuary,* (*and*) *the strength,* [that is, the strong city of Jerusalem. Others, *they shall profane Jerusalem the strength;* that is, Jerusalem, which is the strength of the people of the Jews. See 1 *Mach.* 1 23. and 2 *Mach.* 5. 15, 16.] *and they shall take away the continual* (*offering,*) [that is, the daily offering. This is that also to be understood which the Apostle saith, *Continue in prayer,* which doth not signifie that a man should do nothing else but pray, but that a man should never omit the daily exercise of prayer. See above *chap.* 8. *vers.* 11.] *and they* [to wit, *Antiochus* his Commanders] *shall set* [Heb. *give*] *a wasting desolation.* [That is, souldiers, that shall make all waste and desolate, and shall force the Jews to commit idolatry. See hereof 2 *Mach. chap.* 1. *vers.* 23, &c. and *Joseph.* Others understand hereby an Idolatrous image which *Antiochus* caused to be set upon Gods altar, 1. *Mach.* 1. 57, 62.]

32 *And those that deal wickedly against the covenant,* [Or, *the transgressours of the covenant*, namely, the revolting Jews, that shall despise the covenant of God, whom the Angel, *ver.* 30. called *forsakers of the holy covenant*] *shall he cause to play the hypocrites* [or, *cause to dissemble,* that so by them the godly might be discovered, and brought into a snare. Others, *shall profane*; that is, he shall make them altogether profane and wicked, strengthening them daily more and more in their hypocrisie] *by flatteries: but the people that do know their God,* [that is, that do know and honour the true God; as there were many such in the time of Judas *Machabeus* and his brethren] *shall they apprehend,* [Understand withal, *and deliver* (them) *to the tyrants*] *and shal do it.* [That is, they shall do it according to their wil: or, they shall deal with them according to their word. See 1 *Mach.* 1. 55.]

33 *And the Teachers of the people* [Or, *the understanding ones among the people,* as below *chap.* 12. 3.] *shall*

shall instruct many, [To wit, in the true Religion out of the Book of the holy Scripture. The meaning is, Though many, yea even some of the Priests, do depart from the true Religion, yet there shall alwaies be some teachers, and godly persons, well versed in the word of God, that shall instruct and strengthen the weak, in the midst of sore persecutions] *and they shall fall by the sword, and by flame, by captivity, and by spoil,* [that is, as wel the teachers, as their disciples, that continue constant in the true Religion, shall be cruelly persecuted by *Antiochus*, and his accomplices. See 1 *Mach.* 1. 40, &c. and *chap.* 2. 3, 4. and 2 *Mach. chapters* 5, 6, 7, 8. *Joseph. lib.* 12. *Antiq. Judic. cap.* 6. and 7. Compare *Heb. chap.* 11. *vers.* 35, 36, 37, 38.] (*many*) *days.* [or, *certain days.* So above *chap.* 8. *vers.* 27. That is, for a certain time appointed by God]

34 *Now when they shall fall,* [That is, when the persecution shall be at the height] *they shall be holpen with a little help:* [To wit, by the *Machabees*. See 1 *Mach.* 2. *ver.* 39, &c. and *chapters* 3. 4. and 5. and 2 *Machab. chap.* 1. and *Joseph. lib.* 12. *Antiquit. Judaic. cap.* 7. 8. 9. 10. 11. 12. Those stout champions did with a small number of people deliver the Church of God from the hands of *Antiochus* and other tyrants] *but many shall join themselves to them* [To wit, when it shall begin to go well again with the Jews] *by flatteries.* [As above *vers.* 21. and *vers.* 32. See the Annotat. *vers.* 21. But here it signifieth hypocrisie, dissembling, and a fair shew]

35 *And* (*some*) *there shall fall of the teache rs,* [See above on *vers.* 33.] *to refine them, and to purge,* and to make (them) *white,* [This is the mark that God shall aim at. Others, *that* (God) *may melt them*; that is, try them, as gold and silver are tried in the furnace. So below *chap.* 12. 10.] *unto the time of the end,* [That is, till the time of her persecution appointed by God shall be fulfilled] *for it shall be yet for an appointed time.* [Others, *for yet at the time appointed* (shall the end be) Others, *for the appointed time shall yet come.* Compare *Matth. chap.* 24. *vers.* 6. and the verses following to *vers.* 15. And see above the Annotat. on *vers.* 27.]

36 *And that King shall do according to his pleasure,* [From this place unto the end of this chapter, some conceive that the Angel speaketh of *Antichrist of the New Testament*, or at least of *Antiochus Epiphanes*, considered as a type of Antichrist, in his riting, pride, devices, idolatry, and tyranny. For many things that are related hereafter, especially *vers.* 42, 43. do not (according to the opinion of some) agree with King *Antiochus*. For after that he was forced by the Roman Ambassadour *Popilius* to depart out of Egypt, above *vers.* 30. he durst not after that come any more into Egypt. Some apply it unto *the Turk*; others, to the Roman Empire, and conceive that the things that are said here, are to be understood, some of them of the Roman Emperours, some of the Popes of Rome, who being risen up in the Roman Empire, in time grew dreadful to the Emperours themselves] *and he shall exalt himself, and magnifie* (himself) *above every God,* [See 2 *Thess. chap.* 2. 4. where the Apostle expresseth these words thus, *above all that is called God, or divine Majesty*] *and he shall speak wonderful things against the God of Gods:* [Who alone is the onely true God. Others, *also above the God of Gods he shall speak wonderful things.* Compare above *chap.* 7. 25.] *and he shall be prosperous, till the indignation be accomplished,* [That is, till Gods anger against his people cease: Or, till he shall have done that which God in his anger will have done by him unto his people] *for it is firmly decreed it shall come to pass.* [Or, *that which is punctually decreed shall come to pass.* None can hinder or keep back the decree or purpose of God. Heb. *it is come to pass*: that is, it shall surely come to pass; the preter time past for the future, to shew the certainty of this prophecy. [Others, *when that which is punctually determined shall be come to pass*]

37 *And he shall give no heed to the Gods of his fathers,* [Despising the Religion of his forefathers, he shall enjoyn every man to receive his tradition. If this be meant of *Antiochus*, then see 1 *Mach.* 1. 43. If of the Pope then it is manifest] *nor to the desire of women;* [If this be understood of *Antiochus*, then this is the meaning, He shall not suffer his wives (one whereof served the God of Israel after her manner) to serve any other God but his *Jupiter Olympius*. Or, *the desire of women*; that is, the most desirable women. Or, he would indeed seem not to care for women, but in the mean while committed horrible uncleanness. But if this be understood of Antichrist, then this is the meaning, that he shall forbid his clergy to marry, and by no means to break their vows of single life, in the mean while committing all manner of abominable uncleanness. See 1 *Tim.* 4. 3.] *neither shall he give heed to any God, but he shall magnifie himself above all.* [As if the Angel should say; He shall be extreme wicked; he shall be so proud, that he shall exalt himself if above all men, yea even above all that is, or is called God, doing all that he doth for his own glory and profit. This doth also fitly agree with the Pope. Compare 2 *Thess.* 2. 3, 4.].

38 *And he shall in his station honour the God Mauzzim, namely the God whom his fathers knew not,* [*Antiochus* his ancestours honoured not *Jupiter Olympius*, but *Apollo*, *Diana*, *and Atargatis*, as *Strabo* testifieth in the 16. book of his *Geograph.* So hath likewise the Pope, in the place, that is, in the Church or Congregation of the true God, brought in the honour and worship of a false God, whom his fore-fathers honoured not, namely a feigned Christ, an hoast, or a piece of bread, whom he adoreth with gold, silver, and precious pearls, as followeth] *shall he honour with gold, and with silver, and with precious stones, and with desired things.* [That is, with all manner of Jewels. The meaning of the verse is, *Antiochus* shall certainly bring in every where a new Religion: And for *the God of forces,* (Compare *Isa.* 16. 19.) or, *the God of great power*, the God of Israel, he shall in his stead, to wit, in the Temple at Jerusalem, honour a God, to wit, that God whom his fathers knew not, namely *Jupiter Olympius*, him shall he honour with gold, &c. See 2 *Mach.* 6. 2. If we will apply this unto Antichrist (whose type *Antiochus* was) it may be also conveniently done. Others, *And as for the God of forces, he shall honour in his place, he shall honour, I say, a God whom his fathers,* &c. As concerning the God of forces, see above *vers.* 31. For the God of forces, some have retained the Hebrew word *Mauzzim*, or *Moizim*

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in the text]

39 *And he shall make the strong holds of forces with a strange God*; [Or, *he shall commit the strong forts to a strange God.* The meaning is, *Antiochus* his greatest fortresse and strength shall lie therein, to cause men to honour that strange God, to wit, *Jupiter Olympius*, as being a patron, or protectour of the city of Jerusalem, and of the land of Juda. This is opposed to the beginning of the 38. verse, where the true God is called *The God of forces.* Both here and there is the word *Mauzzim* in the text] *those whom he shall know*, [that is, those whom he shall know to be addicted to him and his idol; whom he shall take to be his friends: he meaneth the Apostates, that shall fall off to Paganism, if this be applied to *Antiochus*: of the Romish Antichrist the case is plain. Others, *those that know him*, (to wit, that idol,) that is, receive and honour him] (to them) *shall be multiply honour, and he shall cause them to rule over many.* [Or, *over excellent ones, over honourable ones.* The meaning is, he shall advance them to high estates, and give them command over many others] *and he shall divide the land for price.* [Or, *for gain*, or *for reward*: That is, to those that give him gifts and presents. All the former may be fitly applied unto the Pope, as also the following verses]

40 *And at the time of the end*, [That is, when the time appointed by God shall be come. Compare above *vers.* 35. Some understand here by *the time of the end*, the time of *Antiochus* his reign, or of the persecution of the people of God. But see above *chap.* 8. on *vers.* 27.] *shall the King of the South* [The Saracens, who first offered violence to the Roman Empire. Others apply it to *Ptolomeus Philometor* King of Egypt] *push at him with horns*: [As bulls, goats, and other horned beasts do. Compare above *chap.* 8. *vers.* 6, 7. The meaning is, he shall wage a grievous war against him] *and the King of the North shall push against him*, [that is, come upon him, or come over him, or run against him like a whirlwind] *with chariots, and with horsmen, and with many ships*:]Some understand here by *the King of the North*, the Turk, who having subdued the kingdom of the Saracens unto his dominion, fell upon the kingdom of the Romans with far greater power. Others apply it to *Antiochus Epiphanes*] *and he shall come into the countreys, and he shall overflow them*, [that is, suddenly wash them away as with a flood of water] *and go thorow.* [Or, *pass over*, as *vers.* 10. and elsewhere]

41 *And he shall come into the land of beauty*, [Or, *into the beautiful land*; that is, into the land of Juda; that is, into the Church of God represented by it. See above *chap.* 8. the Annotat. on *ver.* 9. This the Angel foretelleth the Jews for their good, that being mindful of it, that all this came upon them by the wise government and providence of Almighty God, they might the better know how to behave themselves in it: and so likewise the Church of the New Testament in the persecution of Antichrist] and many (countreyes) *shall be overthrown*: [See what which followeth, *ver.* 42, 43.] *but these shall escape out of his hand*, [That is, shall not be destroyed by *Antiochus*, (as some take it) but shall be kindly entertained by him, namely because they were enemies of the Jews, and made continually war against them. Some understand this of some Churches of the New Testament, that should escape from the power of Antichrist, or not be subject unto him] *Edom, and Moab, and the principals of the children of Ammon.* [Others, *the chiefest*, &c, Heb. *the beginning of the children of Ammon.*

42 *And he shall lay his hand upon the countreys*: [To subdue them violently unto him] *also the land of Egypt shall not escape.* [Heb. *it shall not be for escaping.* The meaning is, it shall be likewise subject to his will and cruelty, as followeth more largely, *vers.* 43.]

43 *And he shall rule over the secret treasures of gold and of silver, and over all the desired things of Egypt: and those of Lybia, and the Ethiopians* [Heb. *Lubbim and Cushim*] *shall be in his goings.* [Or, *shall accompany his goings*: but according to the letter it is, *shall be in his goings*; that is, they shall be at his service, and yield all obedience unto him. The phrase is borrowed from servants and bondmen, that go and stand behind or about their masters to wait upon their commands on all occasions. Those nations did on every side with *Antiochus* (to whom some apply this) fall upon Egypt, being thereto corrupted with great gifts, for before that they had holpen *Ptolomeus Philometor*, Or, *In his goings*, that is, he shall pass thorow their land, he shall proceed, or his proceedings shall be in his lands; whereby some understand the East and West-Indies, because it is well known, that the Moors did formerly reign far and near in the East-Indies, and could easily pass over from Africa into America that lieth over against it]

44 *But the tidings from the East and from the North shall frighten him: therefore he shall march forth with great wrath, to destroy, and to ban many.* [The accomplishment of this will in due time be revealed by God. Some apply it to *Antiochus Epiphanes* as a type of Antichrist. But many understand it properly of Antichrist himself. See of the word *banning*, the Annotat. on *Deut. chap.* 2. on *vers.* 34.]

45 *And he shall plant the tents of his palace* [That is, of his court. But some apply this to the idolatrous mass-garments and furniture of Antichrist. Compare *Judg.* 17. 5, &c. and *Hos.* 3. 4. with the Annotat. Understanding his idolatrous clergy, and impure idolatry, whereof *Antiochus* with his heathenish idolatry was a type] *between the seas at the mountain of holy beauty*: [Or, *upon the mountain, or against the mountain*, &c. to wit, mount Zion; that is, the Church of God] *and he shall come to his end*, [to wit, to the end of his estate appointed unto him by God] *and shall have no helper.* [The meaning is, when he shall be busie in destroying and cutting off the people of God, then shall his ruine come, and none shall be able to deliver him, but he shall have a miserable end]

CHAP. XII.

The deliverance of Gods people, vers. 1, &c. *How long the troubles should yet last*, 4. *Daniel desireth to know this*, 5. *The Angel declareth it to him*, 7 *but he understood it not*, 8. *He is commanded to rest contented*, 13.

AND *at that time* [To wit, when *Antiochus* shall exceedingly vex and torment, afflict the Jews, and Antichrist the Church of the New Testament] *shall*

shall Michael [See above *chap.* 10. on *vv.* 13.] *stand up*, [or get *him up*, to deliver his Church, fight from the persecutions of *Antiochus*, and lastly also from the persecutions of Antichrist] *that great prince, which standeth for the children of thy people*: [that is, which standeth for the Church of God, defending and protecting it against all her enemies] *when it shall be (such) a time of trouble as hath not been since there was a nation unto that same time: and at that time thy people shall be delivered*, [that is, begin to be delivered, & the salvation of God shall come: and at last be more and more accomplished by the Lord Christ until the resurrection of the dead] *every one that is found to be written in the book.* [that is, that is ordained in the immutable counsel of God to be partaker of this deliverance. It is a phrase taken from men, among whom it is usual, that those that are admitted to be free-men of any city, their names are registred or recorded in a book. See *Exod.* 32. on *ver.* 32. and *Psal.* 69. on *ver.* 29. and *Ezek.* 13. on *ver.* 9.]

2 *And many* [That is, the multitude, or *all*, divided into two heaps, there being *many* in both heaps, as is declared in the sequel] *of them that sleep* [to wit, the sleep of death. See 1 *Thess.* 4. 16.] *in the dust of the earth*, [Heb. *in the earth of dust*] *shall awake*; [this must be understood of the general resurrection of the dead at the last day] *these to everlasting life, and those to reproaches and to everlasting horror.* [See *Matth.* 25. 45. *Jud.* 5. 29. or *loathing*, or *detestation.* See *Isa. chap.* 66. the Annotat. on *ver.* 24.]

3 *Now the teachers* [or *the instructors*, *the understanding ones*, *they that make* (others) *wise.* See above *chap.* 11. *ver.* 33.] *shall shine* [or *glister*] *as the brightness of the firmament*, [that is, of heaven, of the stars of heaven. See *Gen. chap.* 1. on *ver.* 6. Compare *Matth.* 13. 43.] *and they that justify many*, [or *make many righteous*, to wit, by their doctrine and instruction. See the Annotat. *Ezek.* 3. on *ver.* 18.] *as the stars for ever and ever.* [The Angel addeth this for the comfort of the godly, that are subject to many afflictions and persecutions here on earth]

4 *And thou Daniel shut up these words*, [See above *chap.* 8. on *ver.* 26.] *and seal this book unto the time of the end*: [So *ver.* 9. that is, till the time come when it shall please God to reveal this more perfectly] *many shall search for it*, [the Hebrew word signifieth properly *to run about, to go about, to run to and fro*, to search for a thing diligently and to find it out. See *Job chap.* 1. on *ver.* 7.] *and knowledge shall be multiplied.* [As if the Angel had said, though there be few now that are desirous to know the future estate of the Church, yet the time will come that many shall endeavour to get knowledge of these holy things, and shall likewise increase in knowledge]

5 *And I Daniel looked, and behold, there stood other two* [To wit, two other angels that were desirous to look into such things as these are, 1. Pet. 1. 12. These two Angels were other then that Angel that hitherto had talked with Daniel; also other then that Angel of whom is spoken above *chap.* 10. *ver.* 4.] *the one of this side of the bank*, [Heb. *lip.*] *of the river and the other on that side of the bank*, [Heb. *lip*] *of the river* [to wit, of the River *Hiddekel.* See above *chap.* 10. *ver.* 4.]

6 *And he* [To wit, one of them, or both of them one after another] *said to the man clothed with linen*, [See above *chap.* 10. 5.] *which was above upon the water of the river*, [that is, which hath power over all the heathen; for by *waters* nations are often signified in Scripture] *how long shall it be till these shall be an end of these wonders?* [when shall those things which are wonderful in apprehension have an end?]

7 *And I heard that man clothed with linen, which was above upon the water of the river, and he lifted up his right hand and his left* (hand) *unto heaven, and swore by him that liveth for ever*, [Compare *Rev.* 10. *ver.* 5, 6.] *that after an appointed time, appointed times, and an half* [or a part, to wit, *of the appointed time.* See above *chap.* 7. the Annotat. on *ver.* 25.] *and when he* [to wit God] *shall have accomplished to scatter the hand of the holy people*, [that is, shall have so humbled and weakened his people and Church, that it shall seem to be almost utterly subdued and destroyed] *all these things shall be finished.* [*the hand &c.* that is, all the power and strength of the people. Compare *Deut.* 32. 36. Others understand here by *the hand*, that hand whereby the holy people was oppressed, namely the power of *Antiochus Epiphanes*, of his souldiers and of his posterity, that then those great persecutions should be come to the highest, (Compare above *chap.* 7. 26) and that then God would arise to deliver his people. See above *ver.* 1. Compare above *chap.* 7. 26.]

8 *I heard this, but I understood it not*; [To wit, what is meant *by an appointed time, appointed times and an half &c.*] *and I said*, my Lord, [thus he called Christ with whom he talked] *what shall be the end* [Heb. *the last*] *of these (things)?* [Daniel desireth to know in plain terms when the Church of God should be delivered from that grievous persecution, and the true worship of God should be restored]

9 *And he said, Go thy way Daniel, for these words are closed up and sealed* [Compare above *chap.* 8. on *ver.* 26.] *till the time of the end.* [then shall this whole prophecy be open and clear, but before that time the right meaning thereof cannot be fully and certainly known in all the particulars thereof]

10 *Many shall be purified*, [Or, *be cleansed and made white and refined*: [A repetition of the prediction of the miseries that shall befal the Church of God: see above *chap.* 11. 35. Our Saviour Christ useth here three words by way of comparison. The first is taken from the cleansing of corn; as the corn is by the fan cleansed from the chaff, so are believers cleansed by the fan of persecution. The second word is taken from Fullers, that by fulling make the cloth clean and white. The third similitude is taken from Gold-smiths that refine the gold and the silver in their furnaces, purging out the dross. See above *chap.* 11. *ver.* 35.] *but the wicked shall deal wickedly, and none of the wicked shall understand it*, [the meaning is, the wicked shall revolt and go on in their wickedness, and shall not understand these mysteries, though they be never so frequently and never so plainly laid open unto them. Compare *Revel. chap.* 22. *ver.* 11.] *but the prudent shall understand it.*

11 *And from that time that the continual (offering) shall be taken away*, [See above *chap.* 11. on *verse* 31.] *and the wasting abomination shall be set*, See hereof above *chapter* 11. *on ver.* 31.] (there) *shall be a thousand two hundred and ninety daies.* [which make three years seven months and thirteen daies, if this be understood of the perfections

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persecution of *Antiochus Epiphanes*, and if natural or common daies be here meant. But some among the learned take these daies to be meant of year-daies]

12 *Blessed is he that waiteth and attaineth to the thousand three hundred & five & thirty daies,* [or *reacheth, cometh to the thousand three hundred and five & thirty daies* [here are five and thirty daies more then *ver.* 11. And this is the meaning (as some conceive) that the estate of the people of the Jews shall be far better when there shall be yet expired five and fourty daies more then the three years seven months and thirteen daies; for then should they be altogether, freed and discharged from that cruel tyrant *Antiochus Epiphanes*: he died in the beginning of the hundred fourty ninth year of the reign of *Seleucus* his posterity, 1 *Macbab. chap. 6. ver. 8, and 16.*]

13 *But thou, go thy waies until the end,* [to wit, till the end of thy life: order all thy affairs for it, set thy house in order for thou shalt die ere it be long] *for thou shalt rest* [to wit, in the earth, after thy death thou shalt be freed and discharged from all trouble, and shalt rest from thy labour; thy soul shall be taken up into Abrahams bosom] *and shalt rise up* [to wit, at the resurrection of the dead at the last day] *in thy lot,* [that is, in thy portion, to wit, in the portion of the heavenly inheritance which is prepared and ordained for thee with all the elect children of God according to the good will and pleasure of God,] *in the end of the daies,* [that is, at the end of the world, when thy soul being united with thy body, shall be taken up into the joy of eternal life, for and through the merits of Jesus Christ, the true Messiah, who is to be praised for ever, Amen. *Rom. 9.5.*]

THE

THE PROPHET HOSEA.

The Argument of this Book.

THE Prophet Hosea, (as Amos and others also) was especially sent by God unto the kingdom of Israel or the ten tribes, (though in the mean time Judah is also frequently checkt by him) amongst whom, in testimony of Gods great long-suffering and faithfulness, he prophesied a long time, as appears by chap. 1. verse 1. Whereof the holy ghost was pleased, to cause the sum or substance to be comprehended and, set down in this book, for the use of his Church; containing first, certain prophetical Types or representations, and sharp reproofs of the sinful and ruinous state and condition of the whole kingdom, but especially of the hainous idolatry with the golden calves set up among them in the time of Rehabeam the son of Salomon, by their first usurping king Jerobeam the son of Nebat, when Israel first revolted from Juda, and the true worship of God, 1 Kings 12. 27, 28, &c. Which soon after was followed with an abominable heathenish licentiousnesse, and an overwhelming flood as it were, of all manner of sins and exorbitances, against both the first and second table, of Gods law, and that among all sorts and conditions of people, whom the prophet therefore most sharply reproveth, interweaving many, and those very pathetical exhortations and invitations unto timely and serious repentance. Nevertheless, in regard their wickedness and obstinacy, even from the kings, down to the meanest of the people, increased daily more and more, and prevailed against all remedies, they are threatened in the second place with the total devastation and destruction of their state and kingdom, and that they should be carried away captives into Assyria, and remain a very long time in a most desolate and forlorn condition, among the heathen Nations. In the third place the repenting and believing party are comforted with excellent promises of the grace and favour of God, in their heavenly King the Lord JESUS CHRIST, unto whom all the Elect, not onely of Israel, but of the heathens also, should be converted, and in him be blessed and saved for ever.

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HOSEA

CHAP. I.

The Time when Hoſea prophecied verſ. 1. *at Gods command he typifieth or repreſenteth Iſraels ſpiritual whordom, and Gods judgements, by his marrying of Gomer,* 2. *and on her he begetteth Jezreel,* 4. *Lo-ruchama* 6. *and Lo ammi* 8. *neverthelesſ God promiſeth a glorious reſtauration of his Church by the Meſſiah, out of Jews and Gentiles.*

T*He word of the LORD, which happened unto Hoſea,* [In the new Greek Teſtament he is called *Oſee. Rom.* 9. 25. and t'is the ſame Name which *Joſua* had once, *Num.* 13. 16. and the laſt King of Iſrael, 2. *Kings.* 17. 1, 6.] *the ſon of Beeri; in the days of Uzzija, Jotham, Achaz Hizkia, kings of Juda:* [hence it appeareth, that this prophet prophecied a very long time, namely, at the leaſt, according to the opinion of ſome, about. 43. years:] *and in the days of Jerobeam, Joas ſon, king of Iſrael.* [though he propheſied likewiſe under ſome other kings of Iſrael the ſucceſſors of this Jerobeam (the ſon, not of Nebat, but of Joas, and the grand-child of Jehu) yet this king alone is here mentioned, as having reigned longeſt, *viz.* 41. years together, whence alſo the divine Character of this prophecie appeareth, that it happened in ſuch a time, whiles the Kingdom of the ten Tribes, was yet flouriſhing. See 2 *Kings.* 14. and 15. and withall the hiſtories of the reign of the fore mentioned kings of Juda. 2. *Kings* from chap. 15. to 21. and 2. *Chron.* from chap. 26. to 33. and compare *Amos* 1.1.]

2 *The begining of the word* [Or, *of the ſpeaking,* or, *ſpeech*] *of the LORD by Hoſea:* [*i. e.* when the LORD, firſt began to ſpeak, *with, by,* and *to* Hoſea, he ſpake this to him, and by him to the people. Oth. in Hoſea (and ſo elſewhere alſo) the better to ſhew, that the thing ſpoken of in the ſequel, did not happen actually, but was revealed by God unto the Prophet in a Viſion only, inwardly in the ſpirit, by way of a parable or ſimilitude, and afterward made out unto the people, as a Propheticall viſion; ſee of the like, *Gen.* 15. 1. and compare bel. chap. 3. 1. alſo Ezech. 4. 3. and 8, 8. and 11. 24, 25, &c.] *The LORD then ſaid unto Hoſea; Goe to, take thee a wife of whoredoms,* [*i. e.* wholly given up to whoredome. Compare this phraſe with *Pſal.* 5. on verſ. 6] *& children of whoredoms;* [the prophet being bid here to take a whore with her children, and it being ſaid of him by and by, that he begat them on that whore, thence it appears yet plainer, that this happened not ſo in very deed] *for the land altogether goeth a whoring.* [Hebr. *whoring whoreth, i. e.* doth practiſe nothing elſe. See of ſpiritual whoredom, *Levit.* 17. on verſ. 7.] *from after the LORD.* [*i. e.* ſo that the inbitants of the land do follow the Lord no more, but turn away from him, and run madly after idols. Compare bel. Chap. 4. 12.]

3 *So he went* [All this was ſhewed to the prophet in a viſion, and afterward by him repreſented to the people, (as was noted before. v. 2.) ſetting this a plain looking glaſs, or lively pourtraict of their wickedneſs, mentioned in the former verſe, before their eyes] *and took Gomer* [as *Gomer* in the Hebrew tongue ſometimes ſignifieth *fullneſs* or *perfection*, and ſometimes *conſumption*; ſo God had ſhewed abundance of good unto this people, but they waſted and conſumed it all, and themſelves too, by Idolatry and other exceſſes of ſin wherefore they were likewiſe at laſt to be conſumed by Gods judgements] *a daughter of Diblaim:* [this ſome take to be a mans name, others, the place of the womans nativity. The word doth ſignifie *two lumps of figs*, whereby may be implyed the wantonneſs, luſtfulneſs, and laſciviouſneſs of the people. Some conceive that this name hath reſpect to the wilderneſs of *Dibla*, mentioned *Ezek.* 6. 14. (ſee the note there) to hold forth the mercie, which God had ſhewed to his people, leading them through the wilderneſs unto Canaan, (compare *Ezek.* 16. 5, 7. *Cant.* 3. 6.) *Numb.* 33. 46. we read of a *Diblathaim*. See further, *Jere.* 2. 2, 6.] *and ſhe conceived, and bare him a ſon.*

4 *And the LORD ſaid to him;* [*viz.* Hoſea] *call his name Jezreel:* [this name muſt be diſtinguiſhed from *Iſrael*: and it hath regard to the place Jezreel. See the ſequel, and further chap. 2. 21, 22. with the annot.] *for yet a little (time) I ſhall viſit* [*viz.* by puniſhments, ſee *Gen.* 21. on verſ. 1.] *the blood guiltineſs of Jezreel?* [*Heb. bloods* in the plural, *i. e.* bloodguiltineſs, killings, murtherings; (ſee *Gen.* 37, on verſ. 26.) which are layd up and practiſed there] *upon the houſe of Jehu,* [who had ſhed much blood in the valley of Jezreel, at the command of the LORD, but not out of an upright heart, to root out *Achabs* Idolatrie, as God had commanded him, but for the kingdoms ſake, it being expreſly ſaid of him, 2. *Kings.* 10. 28, 29, 31. that he clave to the Idolatry of *Jerobeam*, and walked not in the law of the LORD, with all his heart. Therefore doth God look no otherwiſe upon him then upon a murtherer. Compare the example of *Baeſa* 1. *King.* 15, 29. and 16. 7. who deſtroyed likewiſe the houſe of *Jerobeam*, according to the word of God, but not with an honeſt heart] *and ſhall make the kingdom of the houſe of Iſrael to ceaſe,*

5 *And it ſhall come to paſs in that day, that I ſhall break the bowe of Iſrael,* [*i. e.* diſcomfit the power of their ordinary or their militarie forces. Compare *Pſal.* 78. 9. and conſequently Iſrael ſhall become a prey unto their enemies. See 2. *Sam.* 1. 18. *Jer.* 49. 35. with the annot.] *in the valley of Jezreel.* [of this valley ſee *Judg.* 6. on verſ. 33. it ſhould ſeem that Iſrael had a great overthrow there given them by Salmanaſſer. See 2. *Kings.* 17. 4, &c. Other. *for the valley of Jezreel i. e.* for, or, by reaſon of the murthers therein committed.]

6 *And ſhe conceived again, and bare a daughter, and he ſaid unto him,* [*viz.* the LORD to Hoſea] *call her name Lo-Ruchama:* [*i.e. not pittied,* or, *un-pittied*] *for I ſhall have no more pity henceforth upon the houſe of Iſrael, but I will ſurely carry them away.* [Heb. *carrying away,* (or, *taking up*) *carry them away i. e.* take them up, and carry them away. Compare bel. chap. 5. 14. theſe words are variouſly rendred by interpreters, in regard of the different ſignifications of the Hebrew verb her, taken not onely for *taking up*, taking, or, carrying away; but alſo for *forgiving*, pardoning. See *Pſal.* 25. on verſ. 18. *Iſa.* 2. 9. This was fulfilled, firſt, by *Tiglath-Pileſer*, and afterwards by *Salmanaſſer*, kings of Aſſyria.]

7 *But upon the houſe of Juda I will have mercy* [*i. e.* upon my own church or people eſpecially typified here by *Judah*, as having the true worſhip of God, and not by *Iſrael*, who had forſaken the true worſhip of God: wherefore alſo it is ſaid in the ſequel, *the LORD their God*; compare bel. v. 9. and ch. 12. 1. otherwiſe Juda and Iſrael (together repreſenting the cathelick church of Jews and Gentiles) are joyned together. See bel. verſ. 11, &c. alſo chap. 3. 5.] *and will deliver them through the LORD their God,* [*i, e.* through mine eternal onely begotten ſon *Jeſus Chriſt*, whom I have ordained a Saviour, Redeemer, Deliverer, Head and King of his people. Compare *Gen.* 19. on verſ. 24. and *Iſa.* 10. 27. *Jer.* 23. 4, 5, &c. Oth. *through the LORD their God i. e.* through my own ſelf, I ſhall doe and accompliſh it my ſelf, to wit, bodily, by delivering them out of Babel, and ſpiritually by the Meſſiah, out of the captivity of Satan, &c.] *and I will deliver them, not by the bowe, nor by the ſword, nor by warre, nor by horſes, nor by horſe-men.* [like as the deliverance of Juda, out of the Babylonian Captivity, ſhall be ordered and brought about through my ſpecial grace and providence, and not by any humane power; ſo ſhall the deliverance through Chriſt, be altogether a heavenly and ſpiritual ſalvation; for which they ſhall have cauſe to thank none but my ſelf. Compare *Mich.* 5. 10. with the annot. Some do likewiſe interpret it of the wonderful Providence of God whereby he delivered Juda from the two Kings, *Pekah*, of Iſrael, and *Razin* of Syria. See *Iſa.* 7. 1. &c. 2. *King.* 15. 29, 30. & 16. 9.]

8 *Now when ſhe had weaned Lo-ruchama, ſhe conceived and bare a ſon.*

9 *And he* [*viz.* the LORD] *ſaid, call his name Lo-ammi; for ye are not my people, ſo (alſo) ſhall I not be yours.* [*i. e.* I ſhall not be your God, as ſome fill up this *viz.* according to the expreſſion uſed elſewhere. Compare. ab. verſ. 7. with the annot. and ſee *Gen.* 17. on verſ. 7. and *Deut.* 7. on verſ. 6. By the birth of theſe 3. children here ſome conceive there is held out a threefold ſtate and condition of the people of Iſrael, ſtill deeper and deeper plunged in ſin, and viſited accordingly with heavier Judgements.]

10 *Nevertheles the number of the children of Iſrael,* [To whome namely I ſhall ſhew mercie] *ſhall be as the ſand of the ſea that cannot be meaſured nor numbred: and it ſhall come to paſs, that where it ſhall have been ſaid unto them, ye are not my people, it ſhall be ſaid unto them, ye are the children of the living God.* [here God ſpeaketh of the work of Grace, which he intended to ſhew unto his people in the time of the new-teſtament, to wit, to Jews and Gentiles, the *Iſrael of God.* See *Rom.* 9 24, 26. *Gal.* 3. 28, 29. and 6. 16. for the carnal Iſrael, as well as the heathen, were now no more the people of God, and therefore could not be received otherwiſe, then by meer and free grace, which God here doth promiſe to them both.]

11 *And the children of Juda and the children of Iſrael ſhall be gathered together, and appoint themſelves one onely head, and march up out of the land:* [*viz.* of their bodily captivity firſt, but principally out of the ſpiritual betaking themſelves to the Church of God. Though ſome doe partly underſtand this of the deliverance out of the Babylonian captivity, when as the ſcattered and remaining godly Iſraelites, being almoſt reduced to nothing, all the miſeries they had endured, would doubtleſs be very glad to joyn themſelves to the Jews returning out of their captivity; neverthelesſ it principally regardeth the congregation or communion of the church of the new Teſtament of the Jews and gentiles, under one head *Jeſus Chriſt*, through faith and true converſion. Compare *Jer.* 23, 6; &c 31. 5, 6, 9. & 50. 4, &c.] *for the day of Jezreel ſhall be great.* [or, *becauſe the day of Jezreel ſhall have been great.* Underſtand the overthrow and deſtruction of Iſrael there, whereof above verſ. 5. the meaning is, that this judgement of God, and all the ſucceeding puniſhments, ſhould be a great means and motive to them thereunto. Some doe underſtand by the day of *Jezreel*, the day of *Iſraels* deliverance, which ſhould be glorious, in oppoſition to the day of their overthrow there, and therefore likewiſe called *Jezreels* day *i. e.* Iſraels, compare bel. chap. 2, 21. This expoſition agrees well with the matter fore-going. Thus *ones days* in ſcripture is called that time wherein by Gods appointment ſome ſpecial good or evil betides him.]

12. *Say to your brethren,* [*i. e.* ye faithfull remnant of Iſrael ſay unto the Jews, and both of you together, make it further known to the heathen, through one faith, joyned together into one body, under one head, *Jeſus Chriſt*; ſee *Jer,* 19. 23, 24. *Rom.* 9, 24, 26. This verſe ſome do joyn to the next chapter.] *Ammi;* [*i. e.* (o) *my people.* Compare above verſe. 7, 9. &c. 1. *Pet.* 2. 10.] *and to your ſiſters,* [the faithfull women in Juda, and among the heathen] *Ruchama.* [*i.e,* (o) *pittied*, compare above, verſ. 6.]

CHAP. II.

God chargeth the faithfull remnant in Iſrael, to ſtrive and contend with all the Rebellious company of their fellow-brethren, and to ſet the judgement of God before their eyes, by reaſon of their abominable Idolatrie and unthankfulneſs, verſ. 1. &c. *after that, he promiſeth to reſtore his church, and abundantly to bleſs the ſame in the time of the Meſſiah,* 14, &c.

C*Ontend* [Or *plead ſtrive, debate*] *with your mother,* [*i. e.* the people of Iſrael, the common wealth of the ten tribes, or the ſynagogue of Iſrael, ſo bel. verſe 4, and chap. 4. 5. Compare *Iſa.* 1. 50. &c. The ſenſe is, ye the godly prophets and faithful Iſraelites, which yet remain among the people, be admoniſhed ſeriouſly and ſharply to reprove the exceſſive wickedneſſe of the people,

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ſetting before their eyes, my fierce wrath and heavy judgements at hand] *becauſe ſhe is not my wife, and I am not her husband:* [*i. e.* ſhe is not true and faithful to me, ſhe doth not acknowledge me for her husband; therefore I will not own her neither any more, without ſhe repent, as followeth; otherwiſe I ſhall proceed with her, as is ſet down verſe 2.] *and let her put away her whoredoms from her face, and her adulteries from between her breaſts,* [*i. e.* all thoſe outward marks and tokens of her whoriſh and adulterous heart, ſuch as are your painting of the face, and ſetting out or adorning of the breſt; whereby is ſignified their notorious, ſhameleſſe and uncontrolled idolatry. Compare *Jer.* 4. 30. *Ezek.* 16. 11, 17, 18. and 23. 40, &c. and *Prov.* 7. 16.]

2 *Leſt I do ſtrip her naked,* [Or *cauſe her to be ſtripped, unarayed, diſpoiled of her garments, i. e.* diſpoſſeſſe and bereave her of all bodily and ſpiritual ornaments, wherewith I had ſo glorioully adorn'd her. See *Ezek.* 16. 10, 11, 12, 13. and 23. 26.] *and put her as in the day ſhe was born:* [*i. e.* when I firſt took them to be my people, in the land of Egypt, from under that grievous bondage they were in] *yea, make them like a deſert,* [*i. e.* far worſe in condition then they were in Egypt,] *and ſet* [or *place*] *them as a dry land,* [Heb. *land of drought*, or *thirſtineſſe*] *and put them to death, through thirſt;* [*viz.* by my righteous judgements. Compare *Ezek.* 16. 4. &c. *Amos* 8. 11, 13.]

3 *And have no pity on their children:* [*i. e.* on the people of Iſrael] *becauſe they are children of whoredom,* [*i. e.* unregenerate, polluted, unholy, (compare *Joh.* 8. 44.) as begotten illegitimate, and in an idolatrous wedlock, the mother being become an adultreſſe, and unfaithful to me, as followeth.]

4 *For their mother playeth the whore, ſhe that conceived them, dealeth ſhamefully: for ſhe ſaith, I will go after my lovers,* [*i. e.* idols, and conſequently idolatrous nations with whom I thrive and proſper as followeth. See *Deut.* 8. 12, 14, 19. *Jer.* 44. 17.] *that give me (my) bread and my water, my wooll and my flax, mine oil and my drink.* [Heb. *my drinks*, or, *drinkings.*]

5 *Therefore behold, I will fence thy way with thornes: and I will make a cloſe wall,* [Heb. as if one ſhould ſay, *wall up walls*] *that they ſhall not finde their paths.* [*i. e.* I ſhall ſo trouble and diſtreſſe them on all ſides, that they ſhall begin to loath and be glad to leave their whoring, compare *Job* 3. 23. and 10. 8. *Lam.* 3. 7, 9. alſo *Ezek.* 16. 41. and 23. 22, 23, 24.]

6 *And ſhe ſhall run after her lovers,* [Obſtinately attempting to break through all the foreſaid impediments.] *but not meet them: and ſhe ſhall ſeek, but not finde them: then ſhe will ſay; I will go now and turn again to my former husband;* [*i. e. to the* LORD] *for then it was better with me than now.*

7 *Yet ſhe confeſſeth not* [Or *knoweth, acknowledgeth not, i. e.* ſhe will not know nor acknowledge it; it is a willful ignorance of hers; or ſhe takes it not to heart] *that I gave her the corn, and the new wine, and the oil,* [*i. e.* all manner of bleſſings] *and multiplied her ſilver and gold (which) they uſed for Baal.* [or *whereof they made a Baal*, Heb. *done, made, prepared.* God implying here, that they had ſhamefully abuſed the good gifts of God unto idolatry. Of *Baal*, ſee *Jud.* 2. on verſe 11, &c. compare *Ezek.* 7. 20. and 16. 16, 17, 18, 19. and below chap. 8. 4. and 12. 2.]

8 *Therefore I will return and take away my corn,* [Compare *Ezek* 16. verſe 17, 18, 19. with the annot.] *in its time, and my new wine in its ſet time,* [*i. e.* when I promiſed and uſed to give it: or in the time of harveſt and vintage when it is ripe, and you are ready to gather it] *and I will pluck away my wooll and my flax,* [*i. e.* I will deprive them of it; as if the LORD ſhould ſay, it is very ill beſtowed on them; they are not worthy of it, therefore I will reſcue it out of the hand of ſuch abuſers that poſſeſſe it wrongfully] *(ſerving) to cover their nakedneſſe.*

9 *And now will I diſcover her folly* [or, *baſeneſſe*, See *Gen.* 34. on verſe 7. and *Jer.* 13. on verſe 22. *Ezek.* 16. on verſe 36, 37.] *before the eyes of her lovers: and none ſhall deliver them out of mine hand.*

10 *And I will cauſe to ceaſe all her mirth, her feaſts, her new moons and her ſabbaths; yea all her ſet high-times.* [Heb. *feaſt, new moon, ſabbath, ſet high-time, i. e.* they ſhall have no outward form more left them of divine worſhip, as bel. chap. 3. 4. and conſequently, no joy nor comfort in the keeping of their feaſts or feſtivals.]

11 *And I will lay waſte her vineyard and her figtree, whereof ſhe ſaith; theſe are to me a harlots-wages,* [*i. e.* the reward of my idolatry, compare bel. 9. 1. with the annotat.] *which my lovers* [*i. e.* the idols, Baals, &c.] *have given me: but I ſhall ſet them for a wood, and the wilde beaſts of the field ſhall devour them.* [*Pſal.* 80. 13. *Iſa.* 5. 5.]

12 *And I will viſit upon her the dayes of Baal,* [*i. e.* I will puniſh her for her manifold and ſo long continued idolatry] *wherein ſhe burnt incenſe to the ſame,* [or *to whom ſhe burnt incenſe, i. e.* uſed to burn incenſe; or *for having burnt incenſe to him.*] *and adorned her ſelf with her frontlets,* [or ear-rings. ſee *Gen.* 24. on verſe 22.] *and her neck-lace,* [or *jewels, ornaments, precious neckchains, &c.* See *Prov.* 25. 12. *Cant.* 7. 1. The meaning here is, that as whores do trim and adorn themſelves before their lovers, ſo did Iſrael brave it in her idolatry. Compare above verſe 1.] *and went after her lovers, but forgot me, ſpeaketh the LORD.*

13 *Therefore,* [*viz.* leaſt ſhe ſhould utterly periſh, and be undone for ever, which would happen, if I did not prevent it with my mercy, humbling her firſt by my judgements, and afterward, by the preaching of the holy Goſpel, raiſing her up again, and by mine holy ſpirit, powerfully inſtructing and comforting her. compare *Jer.* 16. 14. *Mich.* 2. 12, 13, &c.] *behold I will allure her* [or *perſwade her*; this hath regard to the acceptable preaching of the Goſpel, and the perſwading of the elect to faith and repentance: ſee of the Hebrew word, *Judg.* 14. on verſe 15. and *Jer.* 20. on verſe 7. and compare *Mat.* 3. 3, 5, 6, 11, &c. and chap. 11. 28. and *Iſa.* 50. 4, &c.] *and will lead her into the wilderneſſe; and I will ſpeak to her according to her heart.* [*i. e.* friendly, kindely, comfortably. See *Gen.* 34. on verſe 3. The ſence of this latter part of the verſe, ſeemeth to be this; I will firſt puniſh, and afterwards comfort them again; wherefore alſo ſome read the text thus, *when I ſhall have made her walk in the wilderneſſe*: according as God alſo in former times, firſt led them into the wilderneſſe, and afterwards into the land of Canaan.]

14 *And I will give her her vineyards* [Theſe are ſpiritual promiſes of the covenant of grace, grounded upon the onely Redeemer, Mediatour and Meſſia, our Lord and Saviour *Jeſus Chriſt*, in whom through faith, of meer grace, we have peace with God, a quiet conſcience, and a ſure refuge, a ſaving protection, abundance of all ſpiritual gifts, together with an abiding comfort, and ſummarily, the aſſured grace of this life, and the eternal glory of that to come; this is the ſubſtance of the following verſes of this chapter, ſet forth under the notions of temporal promiſes, according to the ſtile of the Old Teſtament, appertaining to the univerſal Church of Jews and Gentiles, compare *Iſa.* 65. 9. and bel. chap. 12. 10.] *from thence* [*viz.* from that wilderneſſe having paſt it through, *i. e.* when her former afflictions ſhall be ended; as formerly alſo, they came not to the borders of Canaan, untill they were quite paſt through the wilderneſs &c.] *and the*

the valley of Achor: [of this valley ſee *Jos.* 7. 24, 26. it lay right before in the land of promiſe, by the city of Jericho; and this was a *door of hope*, or *expectation*, that, God having, by *Joſua*, brought his people thus far, he would doubtleſſe go on to accompliſh his promiſes, and bring them to the full poſſeſſion of Canaan: as alſo the faithfull in this valley of miſery and tribulation here, have through the grace of Chriſt, a beginning of everlaſting life in them, and a door of hope, yea a living hope, of the faithfull poſſeſſion of everlaſting glory to come. See Heb. 6. 18, 19, 20. &c. and compare *Iſa.* 65. 10.] *and there ſhe ſhall ſing, as in the dayes of her youth, and as at the day of her marching forth out of the land of Egypt.*

15 *And it ſhall come to paſs in that day, ſpeaketh the LORD, that thou ſhalt call me, my husband, and ſhall no more call me, my Baal.* [As meaning any further to honor God through Baal. Compare Exod. 3. 4, 5. and *Judg.* 2. on verſ. 11. The word Baal indeed doth ſignifie *Lord* and *maſter*; but in regard they were wont to give that appellation to the appellation to the Idols, after the manner of the heathen, therefore God abhors that title.]

16 *And I will put away the names of the Baals from her mouth: and they* [*viz.* the Baals] *ſhall no more be remembred by their names.* [*i. e.* my church ſhall be cleanſed from all pollution of Idolatry and ſuperſtition.]

17 *And I will in that day make a covenant for them,* [*i. e.* in their behalf] *with the wilde beaſts of the field, and with the fowl of heaven, and with the creeping creatures of the earth: and I will break the bow, and the ſword, and the war;* [*i. e.* all manner of arms and inſtruments of war and hoſtility. Compare *Iſa.* 11. 9. *Mich.* 5. 10, &c.] *and will cauſe them to lie down* [*i. e.* take reſt, and ſleep. See *Pſalm.* 3. on verſe. 6.] *in ſafety.*

18 *And I will betroth my ſelf unto thee for ever:* [Compare *Eph.* 5. 25, &c. where the Apoſtle ſheweth forth the myſtery of this ſpiritual marriage, ſo often recorded in the ſcriptures. See moreover the ſong of Salomon.] *yea, I will betroth my ſelf unto thee in* [or, *with, through*, and ſo on.] *righteouſneſs, and in judgement, and in kindneſs, and in compaſſions.* [*i. e*, righteouſneſs and mercy ſhall kindely meet and kiſs each other in this work of Grace; let the devout reader compare theſe termes with *Pſal.* 85. 10, to 15. *Iſa.* 1. 27. and 45. 8, 23, 24, 25. *Jer.* 23. 6. and 33. 14, 15, 16. *Rom.* 3. 22, 23, 24, &c.]

19 *And I will betroth my ſelf unto thee* [Obſerve, that this gracious promiſe is repeated three times in this and the former verſe, for our further comfort and aſſurance] *in faith:* [or. *faithfullneſs*] *and thou ſhalt know the LORD.*

20 *And it ſhall come to paſs in that day I ſhall hear, ſpeaketh the LORD: I will hear the heaven: and the ſame ſhall hear the earth.* [figurative expreſſions, whereby God would make it known, that all creatures would ſerve his church unto ſalvation, when he is reconciled and at peace with her Compare *Rom.* 8. 20, 21, 22, 28.]

21 *And the earth ſhall hear the corn, together with the new wine, and the oyl: and they ſhall hear Jezreel.* [*i. e.* Gods people is ſo called, not onely for having lived and ſuffered there (as above chap. 1. 5.) but eſpecially in regard of this name *Jezreel*, ſignifying *the ſowed ones* or *the ſeed of God*, which the next verſe hints, *i. e.* the church of God, eſpecially that of the new Teſtament; See *Rom.* 9. 24, 25, &c.]

22 *And I will ſow me them on the earth* [See *Math.* 13. 1. 1. *Pet.* 1. 23. and *Pſal.* 22. on verſ. 31, &c. *Jer.* 31. 27.] *and will have mercy upon Lo-ruchama* [*i. e.* the *un-pitied* as above chap. 1, verſ. 6.] *and I will ſay to Lo-ammi,* [*i. e. no people of mine.* above chap 1. 9.] *thou art my people.* [*Hebr Ammi atta* that is, *my people thou* or, thou art my people.] *and the ſame* [viz people] *ſhall ſay, O my God:* [Or (or thou art) my God. Compare *Zach.* 13. 9.]

CHAP. III.

By the marrying and long tarrying of an Adultereſſe, God commands the Prophet to ſet before the eyes of the Iſraelites, their long-laſting deſolate condition to come, whereupon ſhould follow at length their converſion unto Chriſt.

AND *the LORD ſaid to me,* [*viz.* in a viſion, compare ab. chap. 1. on verſe 2, 3.] *Go again now, love a woman, which being beloved of (her) friend,* [*i. e.* by her own husband] *neverthleſſe committeth adultery; according as the LORD doth love the children of Iſrael,* [Heb. *according to the love of the LORD*, wherewith he loveth, &c. as elſewhere] *but they do look about after other Gods, and love the bottles of the grapes.* [*i. e.* the winebottles, whereby God checks them for the drunkenneſs that was ſo common among them in the feaſts which they made for the honour of their idols, according to the cuſtoms of the heathens with all manner of exceſs, drunkenneſſe and jollity. See bel. chap. 4. 18. By this viſion God did repreſent unto the ten tribes, the great love which he bare and ſhewed them ſtill, and on the contrary their unfaithfulneſs and ingratitude, which they ſhewed forth by their ſhameleſs ſpiritual adultery of idolatry here deſcribed.]

2 *And I bought (her) for me for fifteen ſilverings;* [See *Gen.* 20. on verſe 16. Juſt half the ſum which Judas got for betraying of Chriſt; alſo half the price of a man-ſervant, or maid-ſervant hurt by an ox. *Exod.* 21. 23. and of the redemtion of a female, *Levit.* 27. 4. and conſequently but a mean and low price.] *and an homer,* [otherwiſe alſo called a Cor, See 1 *Kings* 4. on verſe 22.] *of barley* [which may be a token that ſhe was to live by barley bread, *i. e.* to change her pleaſant and luxurious eſtate into a very ſober one; as alſo ſhe was bought but at a mean rate, which may have implied the unworthineſs and deſpicableneſs of Iſrael, when God firſt bought and redeemed them for himſelf.] *and half an homer of barley.*

3 *And I ſaid unto her, Thou ſhalt tarry for me;* [Waiting till I marry thee, (compare *Deut.* 21. 11. and the phraſe *Ex.* 24. 14. alſo *Ruth.* 3. 18.) in the mean time, I ſhall make trial of thy repentance in lowly condition.] *many dayes,* [*i. e.* for a long time.] *thou ſhalt not play the whore, nor become (another) mans; and I alſo for thee.* [*i. e.* I do likewiſe promiſe my troth to thee, and will ſtay for thee as long; ſee the explaining hereof in the ſequel. Theſe abrupt ſpeeches, are by reaſon of their obſcurity, variouſly compleated and interpreted: the plaineſt ſence is in the text it ſelf. Compare *Iſa.* 30. 18.]

4 *For the children of Iſrael ſhall tarry many dayes* [To wit, after that *Salmanaſſer* ſhould carry away the ten tribes (repreſented by this adulterous woman) out of their land into Aſſyria, and ſcatter them thence into various countries; until the time of their converſion, as is explained in the following verſe. This time of converſion, ſome determine with the coming of Chriſt and the preaching of the goſpel by the Apoſtles: others applie it to the ſucceeding and preſent eſtate and condition, of all the people of the Jews, until the time of their laſt and finall converſion, out of *Rom.* 11. 25. The one doth not exclude the other,] *without King, and without Prince* [viz. from among other brethren.] *and without offring & without (a) reared image,* [ſuch as were the golden *Calves* at *Dan* and *Bethel*, and the *Baals.*] *and without Ephod.* [ſee of the Eph, *Exo.* 28. on verſ. 6. *Jerobeam* doubtleſs ordained together with

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with his new Prieſts, new Prieſtly garments alſo, for to keep the people from going up to Jeruſalem. See of Idolatrous Ephods made without Gods order and inſtitution, *Jud.*17 5, &c.] *and Teraphim.* [which they had, according to the manner of the heathen, for to inquire of God by them. See *Gen.*31.on verſ.29. *Ezec.*31.21.*Zach.*10.2. The meaning of all is, that they ſhould be for a long without any form of either civil government and Common-wealth or publike ſolemn worſhip true or falſe, as alſo it is, and continueth with them to this day, whereſoever they remain ſcattered thorowout the world.]

5. *After that the children of Iſrael ſhall convert themſelves, and ſeek the LORD their God, and David their king:* [*viz.* the LORD *Jeſus Chriſt* their *Meſſia*, called *David*, as whoſe ſon he was to be according to the fleſh, and whom David typified. See *Jer.*30.9.*Ezec.*34.23. and 37.24.] *and they ſhall come to the LORD, fearing,* [Heb. *they ſhall fear to God i.e.* come or draw with fear, in acknowledgement of their own unworthineſs] *and to his goodneſs.* [being amazed at the marvellous great goodneſs of God to be exhibited to them in the Goſpel; and full of care and circumſpection, how to take timely notice of this time of grace, and to make a right uſe of it. Compare below Chap.11.10,11. *Mich.*7.17. alſo *Iſa.*13.8.] *in the laſt days.* [*i.e.* after a very long time, in the New Teſtament, after the coming of *Jeſus Chriſt*: for this phraſe doth not look juſtly upon the very laſt time of all, before the conſummation of the world. See *Gen.*49.1. *Iſa.*2.2. *Mich.*4.1. *Heb.*1.1.&c. with the annotat. there.]

CHAP. IV.

God doth vehemently rebuke and threaten Iſrael, by reaſon of the general wickedneſs and ſtiffneckedneſs of the people Prieſts and Prophets, verſ.1. &c. eſpecially their abominable uncontrolled ſpiritual and bodily Whoredoms, 11. Warning Juda, not to follow the example of Iſrael, and foretelling the deſtruction that hung over their head, 15.

HEar *the word of the LORD, ye children of Iſrael: for the LORD hath a controverſie* [Or, *Plea, proceſs*, not onely verbal but real; *i.e.* Judgements and puniſhments, readie to be executed, as appears *ver.*2.3. ſee above cha.2.2. and 1 *Sam.*ch.25.v.38,39.*Amos* 7.4] *with the inhabitants of the Land; becauſe there is no faithfulneſs* [Or, *truth*] *nor any kindneſs, nor any knowledge of God in the Land.* [God implieth that they are ſtark nought in words and works, making it out plain enough thereby, that they knew him not aright, *viz.* by a ſaving knowledge, grounded on his word, and accompanied with Faith and the Love of God and their neighbour. Compare *Jer.*9 24. and 22.16. and 31.34. 1 *John* 2.4, &c.]

2 *(But) curſing, and lying, and killing, and ſtealing, and committing adulterie: they break through* [Oth. *curſing, and lying, and killing, and ſtealing, &c. break through*; they do prevail like land floods, violently breaking in; or like fierce enemies forcing the walls and entring the breaches pelmell; for thus did they with all manner of ſins and abominations, daringly break through without any fear or awe of Gods Laws and ordinances: of an other uſe of the Hebrew word, ſee below verſ. 10.] *and blood-guiltineſſes touch blood guiltineſſes.* [Heb. *bloods touch bloods i.e.* one murther or blood-ſhed followes in the neck of another. See above chap 1.on ver.4.]

3 *Therefore the land ſhall mourn,* [For the ſinful abominations of the inhabitants; to ſet their own deſerts the more ſenſibly before their eyes, the whole land, and all that is in it muſt ſuffer; and ſo occurres frequently in the Prophets] *every one that is in it fainteth,* [or, *languiſheth, droopeth, pineth away*] *with the beaſts of the field, and with the fowls of the heaven; yea the fiſhes of the ſea alſo ſhall be raked away.* [Hebr. properly, *gathered, i.e.* they ſhall die, periſh, be conſumed, and raked together to be caſt away like carrion. See of the Heb. word *Pſal.*26.on verſ.9.]

4 *Yet let none contend, nor reprove any:* [As if the people ſaid; let any one dare to controul and find fault with our practiſe: God brings in the very word here, which the people would make uſe of, foretelling the Prophet, what he and other faithful men of God were to expect at the hands of godleſs governours, falſe Prophets and Idolatrous Prieſts, with their adherents Generalities; thus namely; Their preaching of repentance, and reproving of ſin, would be forbidden and ſilenced; and thoſe that ſhould offer to find fault with their actions, ſhould be ſure to be called in queſtion, and be puniſhed, as troubleſom companions and raiſers of ſeditions] *for thy people* [*viz.* the people O *Hoſea*, with whom thou haſt to do.] *is as thoſe, that contend with the Prieſts:* [*i.e.* like unto thoſe, which, without any reſpect and with a great deal of inſolence grow troubleſom and harſh to ſuch, as on Gods behalf and by vertue of their charge and office are bound to reprove ſin, and whoſe reprehenſions aud admonitions the people ought reverently to accept of. Compare *Deut.*17.12.]

5. *Therefore ſhalt thou* [*i.e.* every one of you, that are thus backſliding and refractorie] *fall* [*i.e.* miſcarry, come to ruin and periſh. Compare below chap.5.5. and chap.14.2.] *by day, yea the Prophet himſelf* [underſtand the falſe ſeducing Prophets, who by promiſes of peace, animated and hardned the people in their wicked courſes] *ſhall fall with thee by night:* [by the words in this verſe, *by day, by night*, one may underſtand the continual and ſtill ſucceſſive evils to come, which ſhould follow and take hold one of another; as *day* and *night* without any ceaſing, or intermiſſion. Oth. *to day* or *this day. i. e.* within a ſhort time, very ſoon, or ſuddenly. Compare *Prov.* 12.16. Or, *thou ſhalt fall while it is day yet i.e.* when thou ſhalt conceive thy ſelf in a flouriſhing eſtate, void of fear, and free of danger. Compare *Jer.*15.9. *Amos* 8.9. with the annot. and the falſe Prophets that ſeduce thee ſhall fall *by night*. Or, *in the night. i. e.* being in darkneſs, ignorance, without viſion, or knowledge of the evil that ſhall ſurprize both you and them, when they leaſt think of it, promiſing themſelves and you nothing but peace and welfare. Compare *Mich.*3.5,6,7. ſome are of opinion, that this hath regard to the viſions, which the Prophets were wont to receive of God in the *night* time *Gen.*46.2. *Zach.*2.8. and that the falſe Prophets, falſly boaſting of the like, are ſaid to fall *in the night*] *and I will root out thy mother.* [*i.e.* the kingdom of the ten Tribes, the people of Iſrael, or their Church, Synagogue, as above chap.2.1.]

6 *My people is deſtroyed*, [*i.e.* it ſhall ſurely be deſtroyed, Heb. *my people are deſtroyed* or, *deſtroying,*] *being without knowledge* [as above ver.1. Compare. *Iſa.*5.13.] *becauſe thou haſt rejected knowledge I have rejected thee alſo, that thou ſhalt not adminiſter the Prieſts office unto me.* [the ſpeech is addreſſed here, to the Idolatrous Prieſts and other Eccleſiaſtical perſons, who ought to have inſtructed the people in the true and pure doctrine. See *Deut.*33.10. *Malach.*2.7.] *becauſe thou haſt forgotten the Law of thy God, therefore will I alſo forget thy children.* [as Gods *remembring for good*, doth ſignifie his favour and bleſſing, ſo here his *forgetting*, implieth his diſpleaſure and deſertion whereby he lets men go without his bleſſing, and giveth them up to all manner of miſerie and miſchief.]

7. *According as they waxed greater,* [Heb. *according, or, after their increaſe,* or, *greatneſs*] *ſo have they ſinned againſt me.* [*i.e.* the more they advanced and increaſed in number, multitude, honour and greatneſs (eſpecially, being become a peculiar kingdom, and having ſet up a new ſelf deviſed prieſthood) which the following words ſeem to have an eye to, principally the Prieſthood (whereof in the next verſe) the more unthankful they grew to me, and the more abominations they committed againſt me. Compare the phraſe with below cha.11.2.] *I will change their* [*viz.* both Kingly and Prieſtly] *honour into ſhame.*

8 *They* [*viz.* the Prieſts] *eat the ſin of my people,* [*i.e.* the ſin offering, ſee *Levit.*4. on verſ.3. The ſence is, their aim is not, that the people might be inſtructed concerning *ſin-offering* and conſequently ſins, and their demerits, concerning the Meſſiah and true juſtification, and how their offering may become pleaſing and acceptable to God; but onely how they may get enough to live and ſpend, glut and feaſt on] *and long every one with his ſoul, after their unrighteouſneſs.* [Hebr. *they lift up his ſoul* &c. *i.e.* every one lifteth his ſoul, that is deſireth and longeth for it with all his heart, that the people ſhould ſin much, and conſequently bring in abundance of ſin-offering, that he may the better cram and fatten himſelf with it; the more the people ſin, the more, the Prieſts think, it makes for them; as the Prophet implieth. See of the Heb. phraſe *Pſal.*24 4.]

9 *Therefore, according as the people, ſo ſhall the Prieſt be,* [Or, the *Governour*, or both together, theſe *viz.* that are the chiefeſt in the Church and State. See of the Hebr. word *Gen.*41. on v.45. The meaning is; ſince the one is not better then the other, therefore the one ſhall fare no better then the other; they ſhall all ſhare alike, and be involved in one and the ſame puniſhment. See *Iſa.*24.2. *Mat.*15.14.] *and I will viſit his ways upon him, and recompenſe him his dealings.* [*i. e.* puniſh the Prieſts courſe and practiſe. See *Gen.* 6. on verſ. 12. and 21. on verſ.1. Or, *his*, that is, every ones of them.]

10 *And they ſhall eat, but not be ſatisfied, commit whoredom, but not break forth (in multitude)* [*i.e.* they ſhall not be multiplied. See of the Heb. word *Gen.*26. on verſ.14. and 30.30. alſo *Job* 1.10. with the annotat.] *for they have forborn to take notice of the LORD.* [*viz.* neglecting and not obſerving the wayes of the *LORD*, and having him no more before their eyes.]

11. *Whoredom and wine, and new wine take away the heart,* [Heb. *ſhall*, or *will take*, in the ſingular, *i. e.* each or either of theſe (*viz.* whoredom or drunkenneſs) doth bereave a man of his underſtanding and judgement, and make him conſequently ſo mad and fooliſh, that he doth, as followeth. See *Iſa.*28.7. *Pro.*17.2. and *Prov.*9. on v.4.]

12. *My people ask their wood,* [*i. e.* wooden Idol, for councell, and how it ſhall go with them in after-times, thinking the ſame ſhall be able to foretell it them.] *and their ſtick* [or ſtaff; *i. e.* the Idol whereon they relie and repoſe themſelves, as a man leanes upon and ſupports himſelf with a ſtaff. Some underſtand here that wood, whereof the Idol Baal was made, (See *Deut.*28. ver.36.) ſome are of opinion it hath reſpect, to the manner of divining or ſooth ſaying, by a *ſtaff* or rod, or, of thoſe which take heed to the noiſe or flights of fowls, uſing to carry a ſtick or wand in their hand] *ſhall make it known unto them: for the ſpirit of whoredoms* [*i.e.* the Devil, called the unclean ſpirit, *Zach.*13.2. *Mat.*12.43. or their perverſe minde, their corrupt inclination and diſpoſedneſs to both ſpiritual and bodily fornication, whereunto the evil ſpirit or Devil doth incite and inſtigate them. See below chap.5 4. Compare *Rom.*1.24,28, &c.] *doth ſeduce them, that they go a whoring away from under their God.* [Or, *from inſtead of their God i. e.* So, that refuſing to ſubmit themſelves unto God, as to their Lord and husband, or, to be ſubject to him, they run after the Idols, without any remorce or controul; or, ſo, that inſtead of the true God they chuſe and cleave unto ſtrange gods. Compare above chap. 1. 2, 7. and *Ezek.*23.5. with the annotat. Theſe phraſes are very remarkable, expreſſing and ſetting forth the nature and condition of Idolatry moſt lively.]

13 *They offer upon the high places of the mountains,* [According to the maner of the heathen; See *Deut.*12.2. with the annotat. there] *and upon the hills they burn incenſe, under an oak, and poplar and Ivy-tree* [or, *elm-tree* oth. *lime-tree*] *their ſhadow being good:* [*i.e.* very pleaſing, delightful, or alſo, cauſing ſome obſcuritie by their thickneſs, which ſerved their idolatries and uncleanneſſes. Compare *Iſa.*57.5,7. *Jer.*36. *Ezek.*6,13. it being uſual, that the ſpiritual whoredom draweth the bodily after it, by the juſt judgement of God. See *Num.*25. 1.2, &c. *Rom.*1.24. to this relateth the following inference in the Text] *therefore do your daughters play the harlots, and your brides* [or, *daughters in law*] *commit adulterie.*

14 *I will make no viſitation on your daughters, for their whoring, and on your brides, for their committing adulterie;* [*i.e.* I will not go about now by puniſhments to reſtrain them, but even let them go on in theſe abominations to their and your confuſion and deſtruction, as ſome do take this, a ſign of Gods higheſt diſpleaſure. See *Pſ.*89.32,33,34. and *Pſ.*94. 12, 13. Or elſe, *I ſhall not* ſo much and heavily puniſh the young daughters and brides, or the ſons, yong married wives, (compare below chap. 6.6. *Jer.*7. 22. and 1 *Sam.*15.22) by reaſon that the parents and husbands themſelves, by their own wicked example do teach and lead their yong daughters and wives no better. [Oth. *ſhould I not make viſitation &c.* as if God ſaid, I cannot let ſuch go unpuniſhed; your ſelves muſt acknowledge it, which likewiſe doth well agree with the concluſion of this verſe. Compare *Jer.* 5.91, 29. and chap. 9. verſ. 9, &c.] *for they themſelves ſeparate themſelves with the whores, and offer with the vileſt whores;* [*i.e.* the parents and husbands, ſeparate themſelves by troops, and go under pretence of their Idol-worſhip, to joyn themſelves with the vileſt whores, as if they went offering ſacrifices with them, when as they go but to practiſe abominable vileneſſe, which was all their intent] *the people then (that) have no underſtanding, ſhall be turned upſide down.* [Or, *confounded, enthralled, impoveriſhed, ſcourged, puniſhed, overthrown.* The Hebrew word here uſed, occurres only in this place, and *Prov.* 10. verſ.8, 10 ſignifying, (as by the circumſtance of theſe three places appears) a ſpecial ſort of puniſhment, or deſtructions and confuſion in general.]

15 *If thou, O Iſrael, wilt go a whoring, let Juda (however) not become guiltie:* [As if God, loathing and deteſting Iſrael, (compare below verſ.17.) ſaid; if Iſrael will needs go to wrack and ruin, and take no warning at all, yet look thou to it, O *Juda*, and follow not their ill example: it is a complaint taken up over the ſtiffneckedneſs of Iſrael, together with a ſerious exhortation or warning, for *Juda*] *do not ye (I pray) come to Gilgal,* [See *Joſ.*5.9. It ſhould ſeem that in this place there was very abominable Idolatrie practiſed; and this having been the famous place, where the firſt Circumciſion, and the firſt Paſſeover were celebrated in *Canaan*, therefore God was ſo much the more offended with the profanation and pollution of ſuch a place. See below chap. 9.15. and cha.12.12. *Amos* 4 4. & 5 5.] *and go not up to Beth-aven,* [*i.e.* the *houſe of nullity, vanity, evil, iniquity*, or *of the idol.* There was a place indeed neer *Bethel*, called *Bethaven, Joſ.* 18.12.13. But here (after the common opinion) is underſtood the place properly called *Bethel*; *i. e.* the Houſe of God, called *Beth-Aven* here, by reaſon of the golden calf ſet up there by *Jeroboam*, and the idolatry there practiſed. See 1. *Kings.* 12. 29 and above chap. 5.8. and 10. This place was formerly likewiſe very famous becauſe of Gods ſpecial apparition there to the Patriarch *Jacob Gen.*28, 19. and

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19. and chap 35. 6, 7, &c. both these places *Gilgal* and *Bethel* lay neer Juda, so that it was not without danger for the people of Juda to be seduced thither into the communion of Idolatry, there being no small appearance of their own inclination that way, wherefore God doth here to earnestly warn them.] *and swear not* (*as true as*) *the LORD liveth.* [*viz.* in an hypocritical idolatrous manner, so namely as the idolatrous Israelites, intermixing my Name with their idols, thereby to cloak their idolatry, and to hold forth a colour of religiousnes, which was an abomination before God, who will be honored and served singly and uprightly as God, according to his own prescript. Compare above chap. 2. 15. with the annotat. and concerning the particle, *not*, compare the annotat on the foregoing verse, and *Zeph.* 1. 5.]

16 *For Israel is unruly,* [Or, *obstinate, gain striving,* running wilde and loose, refusing to be lead into the right wayes,] *like an unruly heifer,* [remaining in fat pasture but altogether without restraint or tie, without any yoke, bounds, government, running headlong, neither caring nor knowing whither; therefore shall the Lord deal with her as followeth.] *now* [*i. e.* shortly, ere long. See bel. chap. 10. vers. 3.] *the LORD shall feed them,* [*i. e.* the Israelites] *as a lamb at large* [Even as young silly lamb, that goeth at large, doth easily stray and run great hazzard of falling into ditches pits or pools, or becoming a prey to the wilde beasts: so this people being given so much to licentiousness and libertinism, and loving to rove and range at large, past all bounds and restraints; I will give them scope enough to range, that is to say, I will carry them away out of their own land and pasture, and scatter them toward all the four windes among the heathen. Some take it thus, that God would first feed and fatten Israel like a lamb, *i. e.* make them to grow wealthy and powerfull by all manner of prosperity, and then fetch them up, as out of a fat pasture, for to be led unto the slaughter.]

17 *Ephraim* [*i. e.* the ten tribes, whereof Ephraim was the principal, and had the kingdome, see *Psal.* 78. on vers. 9. and so below. chap. 5. 3, 5, 9, 11, 13, 14, &c. and these are likewise understood by *Israel,* in this prophecie.] *is companied with the idols,* [*i. e.* so firmly joyned and allied with them, as one companion is with another. See of the *Heb.* word 2. *Sam* 5. on. 21.] *let him alone.* [compare ab. verse. 15. with the annot. and *Mat.* 15. 15.]

18 *Their swilling* [*i. e.* the drunkennes which they use at their idolatries and uncleannesses] *is revolting:* [*i. e.* by their excesse of drink and compotations, they grow but so much the more rebellious and exorbitant, in both spiritual and bodily whoredom; the one doth but intice and instigate unto the other. Oth. *their wine* (or, drunkennes) *is washing,* or *stinking. i. e.* their idol-feasts and drunken meetings, are full of loathsum filth and pollution, wherein they lie weltring like beasts. Compare the manner of speaking with *Prov.* 20. 1.] *they doe nothing but whore;* [Heb. *whoring they whore*] *her* [reflecting it should seem upon the unruly heifer above v. 16. or the adulterous woman, or harlot above ch. 3. 1. and 1. 2. and so also in the following verse: it may likewise fitly be applyed to Ephraim or Israel it self, according to the custom of the Hebrew tongue; and so also vers. 19.] *shields* [*i. e.* their defenders and protector, their governors, as *Psal.* 47. 10. See the annotat there.] (*it is a shame*) [*i. e.* a very shamefull thing for the Governors and rulers of Gods people; it is spoken with detestation] *do love* (*the word*) *Give.* [God implieth here, that the governours make such a common and daily use of the word impudently to minde people of (when as it is base enough to accept offred) gifts and presents. Give, give, bring, bring is all they say and sing; meaning either bribes and presents or, as some would have it understood here, wine, to swill. Compare *Mich.* 7. 3. See the like expression, in matter of unsatiablenes *Prov.* 30. 15. or thus, *Their wine withdraweth: they commit whoredom; give, they love, their Protectors are a shame.*]

19 *A winde hath bound her* [*viz* this heifer, or harlot, or adulterous woman, or, Israel or Ephraim.] *in his wings;* [*i. e.* he shall surely finde and easily carry and hurrie her away, spoke, in a prophetical manner. And by this winde he understands the Assyrians, who should most suddenly and unresistably, like a violent winde, carry away captive the ten tribes out of their land, which happened first by *Tiglath-Pileser,* and afterwards compleatly by Salmanasser. See 2. *Kings.* 15. 29. and 18. 9, 10, 11, &c. and compare below chap 13. vers. 15. *Psal.* 55. 9. *Jer.* 4. 11, 12, and 51. 1, &c, God is also said to ride upon the wings of the winde. 2 *Sam.* 22. 11. *Psal.* 104. 3.] *and they shall be ashamed because of their sacrifices.* [understand those idolatrous and whorish sacrifices mentioned above.]

CHAP. V.

The prophet goeth on, in setting forth the judgements of God, by the enemies, upon all the estates of Israel, and upon Juda also, because of their Tyanny, all manner of oppression and idolatry, cutting them off from all divine and humane help in their distresses, verse 1, *&c. untill they should be brought to conversion at last,* 15.

HEar this ye Priests, and attend ye house of Israel, and give ear (O) house of the king;* [It should seem that the prophet doth make his addresse here to the three estates of the kingdom of Israel, in several respects: the ecclesiastical men, the eldest of the people, and the King. Yet some conceive, that by the *house of Israel* here are understood the ten tribes, and by the King, the king of Juda.] *for this judgement concerneth you.* [*Heb. for you* (*is*) *this judgement. viz.* of God. *i. e.* you are the men, or, people, to whom this belongeth; see *Jer.* 48. on verse. 21. oth, the *judgements* or *Right would become you, i. e.* ye ought indeed to doe and administer right and judgment, and then the following words are read, *but ye are a snare* &c. compare *Mich.* 3. 1. and *Mal.* 2. 1. 4.] *because ye are become a snare* [*i. e.* like one] *at Mizpa,* [there were divers heights and places of this name on both sides of the river Jordan: of *Mizpa* in *Gilead*, see *Judg.* 10. 17. with the annot. This may be taken thus, that the idolatrous governors and priests of the ten tribes, appointed guards on both sides of Jordan upon eminent places for to wach and apprehend all such, as would go up to Jerusalem, thero to perform the worship of God, and so to murther them; which also the beginning of the next verse seems to have respect unto. Compare below chap. 6. 9. with the annot, and chap. 7. 1. also 1. *Kings.* 15. 17. with the annotat. there. Others understand it so, as if by all kinde of subtil wayes and devices they sought to allure the inhabitants unto their new-broached idolatry, for to get the same approved by them, as a service well-pleasing to God; dealing with men no otherwise, then fowlers and huntsmen, were wont to do upon both these high mountains.] *and a net* [*i. e.* like a net] *spread abroad upon Thabor.* [of this mount see *Judg.* 8. on v. 18.]

2 *And those that turn aside, go deep for to slay:* [When the backsliding Israelites, such as were sent forth on purpose, did spie any honest godly passengers from the tops of those mountains, then they presently got them down toward the bottom, for to lay hold on and slay them: some read it thus: *They go deep to murther,* (or, *kill*) *the with-drawing,* or *retiring ones,* viz. from among the idolatrous Israel, to Juda and Jerusalem; the sence being one and the same: others understand it of deep and profound sinning, in murdering the godly, and render it, *make deep,* or, *multiply the slaying* which likewise differs but little from the other reading. Or of the deep and profound practices and subtile device, to beget a good opinion in the people of their idolatrous sacrifices, (as you had it in the former note) which God accounts an unprofitable killing and slaying of beasts. The *Hebr.* word is used both ways, for to *go down,* lurk or hide ones self in *deep* places, as *Jer.* 49. 8 30. and for *singing deeply,* as *Isa* 31. 6. below chap. 9 9. and of both together (as it seemeth) *Isa.* 29. 15. where with both these verses the second and the third may also fitly be compared.] *but I will be a rebuker to them all.* [Heb. *a correction,* or correctour, correcting-master, implying one that doth use to correct both with words and stripes. See *Prov.* 7. on vers. 22. Oth. *though I was an instructer to them all, i. e.* taught and instructed them otherwise by my prophets.]

3 *I know Ephraim, and Israel is not hid before me; that thou O Ephraim, art a whoring now, and Israel is polluted.* [As if God said, ye shall not be able to obscure your whoredomes before me, by disavowing or cloaking the same, I have too plainly and frequently taken you in the fact.]

4 *They doe not dispose their actions,* [Or, *their actions give it not,* or, *they do not give up themselves* (*with*) *their actions,* to &c. Oth. *their works,* (or, *practises*) *will not give way,* or, *permit, that,* &c. Compare *Psa.* 36. 3. 5. and 55. 20. and 64. 6.] *for to convert themselves unto their God: for the spirit of whoredomes* [See above chap. 4. on vers. 12] *is in the midst of them: and the LORD they know not.* [however they seek to cover and cloak their idolatry with his name See above chap. 4 on verse. 1. and 15.]

5 *Therefore shall the pride of Israel witness to his face:* [Or *doth witness,* or, *answer,* and so below chap. 7. 10. the sence is: their insolent and stifnecked contempt of all the faithfull warnings and exhortations of my prophets, is so palpable and manifest, that it cannot be denyed; and it shall stand to confront them, or to the shame and confusion of their faces, witnesing against them in my Judgement, to their conviction, and in testimony, that they are justly punished by me. Compare *Isa.* 59. 12. *Jer.* 14. 7. *Amos* 6. 8. *Zech.* 2. 10. and the like phrase of the contrary, *Gen.* 30. 33. Oth. *the glory, exaltation, excellency,* &c. *of Israel. i. e.* the blessing whereby I have so much exalted them, shall convince them of their unthankfulness.] *and Israel and Ephraim shall fall, through their iniquity;* [See above. chap. 4, 5. and 14. 9.] *Juda also shall fall* [Heb *is fallen*] *with them.*

6 *With their sheep and with their oxen shall they go* (*then*) *for to seek the LORD, but not finde him:* [*i. e.* they shall think and go about to satisfie, or appease God with their sacrifices, thereby to obtain help and succour from him, but in vain. Compare 2 *Kings* 23. 21, 22, 26.] *he hath withdrawn himself from them.* [Or, *made himself loose* (*or free*) *from them,* as one that would have nothing more to do with them, by reason of their offending him so much with their abominations.]

7. *They have dealt unfaithfully against the LORD; for they have gotten strange children:* [By matching themselves with heathenish women, against the expresse command of God. Compare *Ezek.* 9. 1, 2. *Nehem.* 13. 23. *Mal.* 2. 21. it being one consequence of such matches that the children came thereby to be nursed up in idolatry] *now* [*i. e.* shortly, or therefore] *the new moon shall consume them,* [by the new moon is understood the idolatry, which they committed in the new moons. Some take it as a similitude of usury, or moneth-money, which returns very hastily, and consumes the debtor before he is aware of it. Oth. take a moneth for a short time, as *Zach.* 11. 8. or for a set appointed time] *with their parts.* [Or *portions shares, i. e.* with all their goods, lands and possessions. Compare *Psal.* 16. 5. with the annot. Some do understand the sacrifices which were divided into many parts.]

8 *Blow the trumpet* [Here God very lively sets before their eyes the terrour of the approaching enemie; when as it is usual to sound alarum in the places next adjacent] *at Gibea, the Trumpet at Rama;* [Gibea and Rama lay both in Benjamin, on the borders of Ephraim. See *Jud.* 19. on verse 13. These frontier-places were doubtless strong and well garison'd, and consequently they reposed much confidence in them; at *Gibea, Saul* dwelt, and at *Ramah Samuel* was born; 1 *Sam.* 10. 26 and chap. 1. See likewise 1 *Kings* 15. 17, 21, 22.] *cry aloud* (*at*) *Beth-Aven;* [See above chap. 4. on verse 15.] *after thee Benjamin.* [Hereupon may be understood, *is the Enemy,* or *there is the work,* to wit, The Enemy is busie in Ephraim, and there he begins to lay waste, whereof in the next verse. Benjamin lay between Juda and Ephraim; in which regard some do take these words, as a description of the situation of Juda, lying south behind Benjamin; and that thus Juda also should be alarmed like unto the foresaid places. Or it may plainly be taken thus, *after,* or *behinde thee Benjamin, i. e.* let Benjamin likewise blow the alarm, backwards, to shew that the alarms should spread all about on the neck of one another, from one place to the other].

9 *Ephraim shall become a desolation, in the day of punishment;* [Or *Correction, i. e.* at that time, when I shall pronounce and execute the judgement spoken of before, verse 1.] *among the tribes of Israel, I have made known,* [Or *I do make known*] *that which is certain.* [*i. e.* I foretel that openly, which is most certain and assured, and shall come to passe without all peradventure, that they may know, when it doth come to passe, that I am the LORD. Oth. *I have made known the faithfulness, i. e.* have shewed forth my faithfulnesse to Israel, by manifold warnings of their desolation to come, if they prevented it not by timely repentance. Oth. *that it is certain. It, viz.* the foretold and threatned judgement.]

10 *The Princes of Juda are become like unto those that remove the borders;* [A thing which God had severely forbidden and accursed, *Deut.* 19. 14. and 27. 17. *Job.* 24. 2. *Prov.* 22. 28. This was likewise practised by the Governours of Juda in the time of Achaz, when they tresspassed and inchroached upon the limits of Gods true worship and service, instituted by God himself, and carefully maintained by the good kings; and went beyond the bounds of their office and administration, bringing all things into confusion, the usual consequence, by Gods judgement, of confounding true Religion. See 2 *Kings* 16. and that draweth along with it a Deluge of Gods indignation and vengeance, overflowing and destroying all] *I will pour out mine indignation over them like water.* [See *Psal.* 79. on verse 6.]

11 *Ephraim is oppressed, he is bruised with right* (or, *judgement:*) [Or *he is battered,* broken, or beaten in pieces. Heb. *a bruising of judgement.* The plainest sense of these words seems to be, that all this should come very justly upon them, according to their own demerits; which agreeth well with the following text. Some take it, that Ephraim, as he was accustomed formerly to judge others, should be reduced to that condition, to suffer others to passe judgement upon them, and in judgement to bruise and undo them] *for so he would* (*have*) *it; he hath walked according to the commandment.* [*viz.* of their king *Jerobeam,* the Founder of their abominable idolatry, and all the ensuing licentiousnesse, in whose paths his successors still insisted; it sufficed them, that they could pretend their kings command and authority, and thereupon they went on still without the least remorse, having no regard to any warnings of God and his Prophets. Oth. thus, *He hath walked of good will,* voluntarily; or *he would walk after the command,* or *precept.* Heb. *he would, he walked, &c.* See *Psal.* 45. on verse 5.]

12. *Therefore shall I be to Ephraim, as a moth:* [See

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Job 13. 28. *Pſal.* 30. 12. *Prov.* 12. 4. *and* 14. 30. *Iſa.* 50. 9. and 51. 8.] *and to the houſe of Juda as a corruption.* [Or *putrifaction, worm-breeding, i. e.* Even as clothes by moths, and other things by corruption or wormes come inſenſibly as it were to be conſumed; ſo ſhall I by my judgments conſume and deſtroy the people of both theſe Nations by degrees, as alſo came to paſſe afterwards, firſt to Iſrael, and after to Juda.]

13 *When Ephraim beheld his ſickneſſe,* [*i. e.* was ſenſible of all this evil now foretold, and ſaw, or obſerved it drawing on in good earneſt] *and Juda is built*; [Compare *Obad.* verſe 7.] *then Ephraim went to Aſſur,* [*i. e.* to *Pul* the king of Aſſyria, by gifts and preſents to make him become of an enemy, their friend and helper: this ſeeming to have regard to the hiſtory of king *Manahem,* 2 *Kings* 15. 19, *&c.* See further below chap. 7. verſe 11. *&c.*] *and he ſent* [this ſome apply to Juda, by comparing the foregoing and following verſes. (See 2 *Kings* 16. 7. to king Jareb. Compare bel. chap. 10. 6. by which place in appeareth, that this was the Name of a certain king of Aſſyria (as likewiſe ſome Chronologers have it) or ſuch a general name as the Jews and Iſraelites were wont to give unto thoſe foreign kings, whoſe help and protection they ſought unto, diſtruſting Gods, *Jareb* ſignifying in Hebrew, *he ſhall contend, plead, right*; *i. e.* he is the man that ſhall take our cauſe upon him, and maintain it. Compare *Judg.* 6. 31. 32. with the annotat.] *but he ſhall not be able to cure you, nor ſhall (he) heal the bile from you.* [*i. e.* ſo as to take it quite away from you, and free you of it. Oth. *he ſhall heal the wound of (none) out of,* or *from (among) you.*]

14 *For I will be to Ephraim as a fierce Lion, and to the houſe of Juda as a young Lion: I, I will tear* [or *prey*; Compare below chap. 6. 1.] *and be gone; I will carry away and there ſhall be none to reſcue.*

15 *I will go away, and turn again to my place* [Spoken after the manner of men, God is ſaid to *come down,* when he hath ſome great work to do, or executeth his judgements upon the earth; and to *return to his place,* and to be *ſilent,* when he ſuffers men to abide in miſery, or doth not deliver them until they repent, and his time be come. Compare *Gen.* 11. 7. *Iſa.* 26. 21. and 16. 4. *&c.*] *until they acknowledge themſelves guilty, and ſeek my face.* [See 2 *Chron* 7. on verſe 14. and chap. 11. on verſe 16.] *When they ſhall be in ſtreight, they will ſeek me early.* [*i. e.* timely, diligently and fervently. See *Job.* 7. 21. and 8. 5. *Prov.* 7. 15. *Pſal.* 5. 4. with the annotat. and compare *Jer.* 29. 12, 13, 14. *Dan.* 9. and the books of *Ezra* and *Nehemia,* and beſides the time of the New-Teſtament, eſpecially, *Mat.* 11. 12, *&c.*]

CHAP. VII.

The penitent Iſraelites, are brought in here, exhorting one another to repentance and confidence in Gods mercie ve. 1, &c. *Gods complaint of Iſraels unſtedfaſtneſs in good; and ſtiff-neckedneſſe in evil,* 4.

COme and let us return to the LORD; [Some joyn theſe words with the latter end of the foregoing chapter, as a mutual exhortation to repentance, which the faithfull then ſhould uſe one to another] *for he hath torn, and he ſhall heal us*; [which neither *Aſſur* nor *Jareb* were able to perform, above chap. 5. 13. See further *Pſal.* 30. on verſ. 3.] *he hath ſmitten,* [compare. *Ezek.* 7. 9. with the annot.] *and he ſhall binde us.* [See Job. 5. 18. *Pſal.* 147. 3.]

2 *He ſhall make us alive, after two dayes: on the third day he ſhall raiſe us up.* [For they (viz, Ephraim and Juda, above chap 5. 14.) were as dead and buried when they were carried away captives into Aſſyria and Babel, (as we likewiſe were all of us ſpiritually dead through ſin) ſo that their deliverance was like riſing from the dead. See *Ezek.* 37. *Iſa.* 27. 19. with the annotat. Now, as the deliverance out of *Babel* was a type of our ſpiritual deliverance by *Chriſt*; ſo theſe excellent Evangelical expreſſions in this and the next verſe, may very fitly be alſo applied to the riſing of our head and Saviour *Jeſus Chriſt,* upon the third day, and to the glorious fruits, which the whole body of Chriſt, that is, his church, enjoyes thereby. See *Rom,* 6. 8. 11. *Col.* 2. 13. and 3. 1, 2, 3, *&c.*] *and we ſhall live before his face.* [as new born children, a new man, the new creature, ſhall we lead a bleſſed life in his houſe, under his fatherly favour, and chearfully walk before him in newneſs of life, holineſs and righteouſneſs, both here in time, and hereafter for evermore; See *Gen.* 17. 1. *Pſal.* 4. 7. *Ezek.* 16. 6. with the annotat. alſo *Rom.* 6. 8. 11. 1 *Pet.* 2. 2. *Ephes.* 2. 1. and 4. 24. 2 *Corin.* 5. 17. *Gal.* 6. 15. *Rom.* 6. 4. *Luk.* 1. 75. 2. *Cor.* 5. 15. 1 *Theſ.* 4. 17. and 5. 10.]

3 *Then ſhall we know; we ſhall purſue, to know the LORD*; [See of the like connexion of two verbes, *Pſal,* 45. on verſ. 5. The ſence is, we ſhall by the grace of God, know his *Meſſiah* then, be fervently zealous, and make it our care, to grow up and encreaſe in his knowledge, untill at laſt, hereafter, we may attain unto perfection: See above chap. 2. 20. 1. *Cor.* 13. 9. 10. and compare with this their former condition; above chap. 1. 1, 6. and 5. 4.] *his going forth* [*i. e.* riſing up, compared with the riſing of the ſun, coming forth like a bridegroom out of his chamber; (*Pſal.* 19. 6.) underſtand Gods approaching for the deliverance of his people, out of the Babylonian captivity, and the coming of Chriſt, for our ſpirituall redemption.] *is ready,* [or, *fitted, diſpoſed*] *as the day break*: [*i. e.* altogether as acceptable and delightfull, and as firm and ſure withall, as the breaking forth of the day, and the riſing of the ſun, after the nights obſcurity and darkneſs.] *and he ſhall come unto us* [or, *for us*; in our behalf and for our good and comfort] *as a rain*: [viz. after a long drought, when a rain hath been a great while longed for. Compare *Job.* 29. 23. alſo *Deut.* 32. 2. *Pſal.* 72. 6. and *Ezek.* 34. 26.] *as the late rain, (and) early rain of the land.* [or *earth.* See *Deut.* 11. on verſe. 13. the meaning is, that God, ſhall not fail to ſhew and continue his kindneſs to his Church, in the moſt ſeaſonable time, and eſpecially in and by the work of grace through Chriſt]

4 *What ſhall I do unto thee O Ephraim, what ſhall I do unto thee O Juda?* [As if the *LORD* ſaid; how can I deal otherwiſe with thee, then I am daily threatning? how ſhould I be able to ſpare you? here God returns again to his ſermon of reproof, as the ſequel of the text ſheweth] *becauſe your well-doing is as a morning-cloud, and as an early-coming dew, that paſſeth away.* [ſuddenly coming, and as ſoon gone and evaporated; Compare bel. ch. 13. 3. God implying, that ſometimes indeed they preſented themſelves and made a ſhew, as if they meant to convert themſelves in good earneſt; but even that very ſhew did ſoon vaniſh and come to nothing; ſo far they were yet from any true and real converſion.]

5 *Therefore I hewed them by the Prophets*: [Sharply and earneſtly reproving and rebuking them, uſing, as the ſaying is, a harde wedge, or cleaver to a hard and knotty piece of timber] *I have ſlain them by the ſpeeches of my mouth*; [*i. e.* declared them uncapable of all helpe and comfort, and on the contrary denounced judgment of death, or deadly deſtruction, againſt them; See *Jer.* 1. on verſ. 10, *&c.*] *and your judgements,* [underſtand the judgements, ſentences and decrees or puniſhments, which I ſhall cauſe to paſs upon you, O Ephraim and Juda, Heb, *your judgements ſhall*

ſhall &c. the verb in the ſingular, *i. e.* every one of thoſe judgements, which by your manifold and long-continued courſe of ſinning ye have from time to time deſerved] *ſhall come forth (to) light* [*i. e.* ſhall break out at laſt, and be brought to light, and made manifeſt before all the world, by the publique execution, to be paſt upon your publique and notorious ſins, and thereby they will be acknowledged *righteous judgements*; Compare the phraſe with *Job* 12. 22. and 28. 11. *Mich.* 7. 9. *Zeph.* 3. 5. This ſeems to be the plaineſt tranſlation of theſe words. Oth. *and* (or *that*) *the light of your judgements may come forth.*]

6 *For I take pleaſure in doing good,* [As if God ſaid, Ye will ſay, peradventure, ye are not behind-hand in offering according to my precept, but ye know well enough what I commanded and taught you concerning this, as followeth. Compare *Mich.* 6. 6, 7, 8.] *and not in ſuffering*: [*i. e.* more then in offering, or not in offering alone, as is expreſſed in the following text (Compare *Gen.* 32. 24. *Sam.* 15. 22. *Prov.* 10. 8. *Jer.* 7. 22. and 16. 14. with the annotat.) or ſimply, *not in offering, viz.* an hypocritical one; the outward bare offering conſidered in it ſelf, without faith and repentance, (Compare *Pſ.* 50. 12, 13, 14, 15. *Iſa.* 1. 11. *&c.*] *and in the knowledge of God, more then in burnt-offerings.* [*i. e.* likewiſe not in them as before (Compare *Luk.* 18. 14.) the latter phraſe being explained by the former; both expreſſions are uſual in the ſcriptures concerning this matter: for ſometimes the external part (being alſo in its kinde of Gods inſtitution) is compared with the internal, otherwhiles it is conſidered in it ſelf and without the inward, and ſimply rejected, nay highly reproved, as a diſloyal breach of covenant as here alſo in the ſequel.]

7 *But they have tranſgreſſed the Covenant,* [Which I had made with them; and they with me, the ſacrifices comming between; See *Pſal.* 50. on verſe 8.] *like Adam:* [following] the footſteps of their firſt fore-father, who, notwithſtanding he was ſo abundantly endowed and bleſſed by me, yet tranſgreſſed my Command, and revolted from me. Compare *Job.* 31. 33. and *Iſa.* 43. 27. with the annotat. Oth. *as men, i. e.* as vain men uſe to do, or *as a mans, viz.* covenant, *i. e.* as if they had to do with a meer man, not with me the Almighty and righteous God] *there they dealt unfaithfully with me,* [*i. e.* therein, in the ſubſtance of the Covenant and divine worſhip, mocking me with their hypocritical offerings, which they came to obtrude upon me, as if thereby the Covenant were performed. Oth. *there, i. e.* in my holy land, which I had given them, for to ſerve and obey me in it.]

8 *Gilead is a city of workers of iniquity*: [This place is held by ſome to be the *Ramoth of Gilead,* in the tribe of Gad, being a city of the Levites, and appointed for a free city on the Eaſt-ſide of Jordan; but under that pretext become a den of wilful murtherers. See *Deut.* 4. 43. *Joſ.* 20. 8. and 21. 38. Neverthelefs there is a city of this name *Gilead,* placed in ſome maps by mount *Gilead,* where Laban overtook Jacob; whereof the underſtanding reader may judge. Some read it thus: *each city of Gilead is a city of &c.* Or *Gilead is* (as) *a city. i. e.* all the land of Gilead is combined as one city in evil; and therefore juſtly puniſhed: See 1 *Kings* 15. 25, 29. 1 *Chro.* 5. 25, 26.] *ſhe is trampled with blood.* [*i. e.* full of murther and bloodſhed, ſo that footſteps of blood, as it were, are every where obvious, this ſeems to be the plaineſt meaning of theſe words. Compare bel. chap. 12. 12. 2 *Kings* 21. 16.]

9 *Like as the troops of highway-robbers* [Or *roving bands, lurking theeves, &c.* ſuch, as by reaſon of the many mountains and deſerts in thoſe parts uſed to haunt there, eſpecially in times of troubles and commotions in the countrey] *wait for a man* [*viz.* the travelling man, for to ſet upon, rob and murther him.] (*ſo*) *is the company of the Prieſts*; [Or Rulers, officers in Church and ſtate. See ab, ch. 4. on verſe 9.] *they murther (on) the way to Sichem*: [likewiſe a city of the Levites, and a free city of Refuge, on the Weſt-ſide of Jordan in Canaan, *Joſ.* 21. 22. See further of Sichems ſituation, *Jud.* 8. 31. and 9. 25. with the annotat. Whence it appears that on the top of the mountains there the robbers uſed to lurk and watch for ſuch as came travelling along the publique road. Now thus the prieſts did, being animated thereunto by the wicked governours. An horrible but uſual conſequence of idolatry. Compare ab. chap. 5. 1, 2. with the annot. Oth. *(after) the manner of Sichem: alſo with (one) ſhoulder, i. e.* unanimouſly, with one accord. See *Zeph.* 3. 9.] *verily they commit vile deeds.* [*i. e.* they tranſgreſs thus, not out of any inconſiderateneſs, haſte, provocation, but they commit ſuch abominable baſe practiſes, with a deliberate minde and purpoſe; and that is it the Hebrew word aimes at.]

10 *I do ſee an abominable thing in the houſe of Iſrael,* [Compare *Jer.* 5. 30. and 18. 13. and 23. 14.] *there is Ephraims whordom, Iſrael is polluted.*

11 *Alſo he* [*viz.* Ephraim] *hath ſet thee an harveſt, O Juda*; [God ſeems to imply here, that the ten Tribes, (of whoſe wickedneſſe mention was made in the former verſe) had ſowed an evil ſeed of idolatry among thoſe of Juda; or had imparted a *plant, branch, ſprig, graff,* from which Juda had reaped nothing but vexation and miſery; as fell out in the time, of Ahaz, when God, being angry with Juda, cauſed them to fall before *Pekah* the ſon of Remalia king of Iſrael, ſo that there were ſlain of them upon the place an hundred and twenty thouſand men; and two hundred thouſand women, ſons and daughters were carried away captive to *Samaria,* with a vaſt booty. So God puniſhed Juda, by Iſrael it ſelf, whoſe example they had begun to follow in idolatry. See 2 *Chron,* 28. 5, 6. *&c.* and compare the phraſes with *Jer.* 51. 33. *Joel* 3. 13. *Rev.* 14. 15.] *when I brought again the captives of my people,* [Hebr. *the captivity of my people. viz.* of Juda, which was brought to paſſe by the exhortation of the Prophet *Oded,* who adviſed the Iſraelites, near *Samaria,* to uſe their priſoners kindely, and to ſet them free again, for to return unto their habitation. For though God was incenſed againſt Juda, for having begun to follow the Iſraelites in their idolatrous courſes, yet he was more wroth with the Iſraelites, notwithſtanding the victory he had given them this time for to chaſtize Juda. See 2 *Chron.* 28. 9. &c. Some conceive, in regard that the *turning of the captivity,* or *the bringing back of the captives of Gods people* is oft times uſed, for the deliverance out of the Babylonian captivity, and conſequently, for the ſpiritual Deliverance by the Meſſia, and the time of Grace by him, that God doth here alſo propheſie thereof, and read the text thus. *Neverthleſſe,* or *however, (O Iſrael,* for all thy preſent apoſtaſie and corruption) *Juda ſhall ſet thee an harveſt, or plant, viz.* of faith and converſion, *when I ſhall bring again,* or *cauſe to return the captivity of my people,* by the preaching of the Goſpel, which is to go forth out of Juda and Zion by Chriſt and his Apoſtles. See *Iſaiah* 2. 3. *&c.* and compare *Joh.* 4. 4, 5. 20, 29, 30, 39, 41. 42, *&c.*]

CHAP. VII.

God complaineth further of their common heat and eagerneſs in all manner of groſſe ſins, bearing ſway aſwell among the great ones at Court, as among the Vulgar; ſuch as were, falſhood, ſtealing, robbing, malice, lies, wicked alliances, drunkenneſs, mockeries, entrance into leagues with heathens, verſ. 1, *&c. accompanied with a ſtupid pride, obſtinacie and ſenceleſneſs,* 8. *foretelleth them his righteous judgements,* 12. *and goeth on*

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complaining of their hypocrisie and incorrigibleneſſe, 13,14 *&c.*

WHiles I am curing Iſrael, [*i.e.* ſtir up and imploy my Prophets, for to exhort the ten Tribes to repentance, and to reduce them to all ſpiritual and temporal welfare. See *Pſal.* 30. on verſ. 3. and below chap. 11. 3.] *the iniquitie of Ephraim is diſcovered,* [*i.e.* then it appears, that the root and ſource of all their wickednes and iniquitie, againſt both firſt and ſecond Table, is in the Tribe of Ephraim, and eſpecially in the Kings Court at Samaria. Or it is plainly found, that through their obſtinacie againſt all my exhortations, their wickednes and perverſnes is come to that height that they are paſt all cure and recovery] *together with the wickedneſs of Samaria;* [See 1 *Kings* 16. on verſ. 24.] *for they work falſhood,* [*i.e.* all kinde of Idolatrie, and hypocriſie, which are meer deceit and falſhood, whereby they break Covenant with me, *Pſal.* 44.18,21. dealing likewiſe falſly with their neighbour, ſee *Lev.* 19. 11.] *and the thief goeth in, the troop of robbers* [ſee above chap. 5. on verſ. 1,2.] *roaveth abroad.* [implying, that ſtealing, plundering, murthering was now left free and went unpuniſhed both within and without their cities: ſo much they had prevailed, and thereby both the Tables of Gods law were broken.]

2 *And they ſay not in their heart, (that) I do minde all their wickednes:* [*i.e.* they never think once, that I do ſee, and ſhall viſit all this] *now their dealings ſurround them,* [as cords or ropes, intangling and diſtreſſing them, ſo that they ſhall not be able to eſcape; or, as the officers of Juſtice do apprehend and bring them as malefactors before the judgement, whereof they ſhall finde the truth now *i.e.* very ſhortly] *they are before my face.* [*viz.* bare and naked, they are all known to me, and I ſhall take them in hand, to look to their actions, and to proceed with them accordingly.]

3 *They chear up the King with their wickednes, and the Princes with their lies.* [The wickedneſs of the King and of his Princes was ſo great, that they took pleaſure and delight in the abominations both of Prieſts and people, as ſerving mainly to ſtiffen them in Idolatrie, the myſtery and baſis of their State and Government, and the people knowing the Courts pleaſure, they acted accordingly, to pleaſe the Prince beſt doing worſt.]

4 *They do all of them commit adulterie; they are like the oven that is heated by the baker:* [*i.e.* they are ſo hot and fervent in their Idolatrie and ſins depending thereupon, as a fiery flaming oven throughly heated, and nevertheleſſe as fenceleſſe and ſecure about the danger thereof, as is the ſleeping Baker. See verſ. 6.] *ceaſing to be vigilant,* [*Or, to rowze i.e.* he ſleepeth both himſelf, and lets all ſleep and be at reſt, till it be time to put the bread into the oven, after that the dough is ſufficiently riſen and throughly leavened; even ſo do they let the leaven of corruption have its full operation, and the oven of Idolatry, to be throughly heated, till all be to their minde, that is to ſay, come to the higheſt pitch of iniquitie. Compare *Mat.* 16. 12. *Luke* 12. 17. Oth. thus, *which is beated of the baker, when he ceaſeth to rouſe up,* (*viz.* thoſe that are to knead and work the dough) *after that the dough ſhall be kneaded, until it be throughly leavened*] *after that he ſhall have kneaded the dough, till it be throughly leavened.*

5 *It is the day of our King;* [This may be taken, as ſpoken by the Princes and Courtiers. Oth. (*on*) *the day of our King, the Princes make him ſick.* By the *Kings* day may be underſtood his birth-day, as *Gen.* 40. 20. or his Coronation day, as a certain feſtival day inſtituted by the King, in honour of the Calves. See 1 *Kings* 12. 32. 33. and comp. *Job* 1. 4 with the annotat. *Mat.* 14. 6.] *the Princes make* (him) [*viz.* the King, from what goes before and followeth, oth. make themſelves] *ſick, through inflammation of the wine:* [*i.e.* through *hot draughts of wine,* or by *drinking of hot wine:* Oth. *with bottles of wine*] *he ſtretcheth forth his hand with the mockers.* [*i.e.* when he is ſick of wine, then he riſeth up with the mockers and jeſters, which are at hand to make him ſome paſtime, while he is wine-ſick, to eaſe him or when he is drunk, then he doth ſo, inſomuch that the Court is full of vanity and wickedneſs. *Of mockers* ſee *Pſal.* 1. on verſ. 1. *Prov.* 1. 22. and 9. 7. &c.]

6 *For* [Or, *ſurely, certainly*] *they inure their heart as an oven* [Heb. properly, *they make their heart draw near &c. i.e.* they give themſelves to it, they entice and inſtigate, ſet and encourage themſelves] *to their plots:* [*i.e.* ſecretly to plot againſt thoſe, that diſwade or oppoſe them, and by all manner of practiſes to bring them into trouble and diſtreſs, even to death, becauſe they will not allow of their impieties, or bearing them grudge and hatred in other reſpects] *their baker ſleepeth not all night, in the morning he burneth like a flaming fire.* [Hereby ſome underſtand their King, who having charged his Princes and Counſellours with the conduct and execution of all his wicked devices, and ſeeing it take, and be in full force and vigour, he takes great pleaſure and delight in it: or, whiles he is aſleep, his Princes and their complices are up and practiſing, for to conſpire againſt him (whereof ſee the next verſe) and before the King dreames of it, the plot is ready, and breaketh forth, letting all a fire and in combuſtion.]

7 *They are altogether inflamed* [*viz.* in impietie and wickednes] *as an oven, and they conſume their Judges:* [*i.e.* their Kings, Princes, and Governours, as the following words declare, and below verſ. 16. Compare *Judg.* 2. on verſ. 16.] *all their Kings fall;* [*i.e.* they are made away the one conſpiring againſt, and ſlaying the other. See *Gen.* 14. on ver. 10. &c. and the hiſtory hereof 2 *Kings* 15. 8. &c. to verſ. 32. and below here verſ. 16.] *there is none among them, that calleth on me.* [*i.e.* that knoweth me, and ſeeketh for favour and help at my hands; compare below verſe 10, 11, 14.]

8 *Ephraim, he entangleth himſelf with the nations:* [By heatheniſh matches, communion of idolatrie & other ſins; beſides unwarrantable leagues and alliances. See above chap. 5. 7, 13. and below here verſ. 11.] *Ephraim is* [*i.e.* is like] *a cake* [ſee of the Heb. word *Gen.* 18. on verſ. 6.] *that is not turned:* [and conſequently half raw yet, whom the greedie Aſſyrians will ſwallow up nevertheleſs: or burnt on the one ſide, and raw, or unready on the other, and in that regard very unſavorie and corrupt, and good for nothing more (as they ſay) neither for to keep nor for to caſt away, as it is with a cake, when there is no care had of it, on the fire, or coals. This ſimulitude is variouſly declared, and applied to Ephraim: by what goes before and followes. It ſhould ſeem, God implies Ephraim had been careleſs and negligent of both their ſpiritual and temporal welfare, and running abroad to the Idolatrous Heathens, to ſeek for help and ſafetie, were grown ſo corrupt by their communion with them, that they had ſcarce any ſhape, taſte or ſavour left, to make themſelves deſirable; even as a cake, half raw, and half burnt, or quite burnt and ſpoiled: Some apply is to the impentencie of Ephraim, notwithſtanding Gods puniſhing of them; whereof verſ. 10.]

9 *Strangers conſume his* [*viz.* Ephraims] *vigour:* [See examples hereof 2 *Kings* 15. 19. 28. and verſ. 29. there] *and he perceives it not: alſo grayneſs is ſpread abroad upon him, and he perceives it not.* [*i.e.* he growes weak and feeble, and is not ſenſible of it; even as old people, getting gray-hairs all over; and yet he remains as obſtinate and ſtiff-necked as ever he was before.]

10 *Therefore the pride of Iſrael* [*viz.* that in this their miſerable condition they ſtill continue ſo fenceleſs, inſolent, and refractorie againſt me. See above chap. 5. 5. with the annotat.] *ſhall teſtifie to his face: becauſe they do not convert themſelves to the LORD their God, nor ſeek him in all this.*

11 *For Ephraim is as a blunt Dove* [*i.e.* a dull, ſilly, ſimple creature, eaſily apt to be miſled and ſeduced, proſtituting themſelves to be abuſed by any; this is further declared in the ſequel] *without heart;* [*i.e.* underſtanding. See *Job* 9. on verſe. 4.] *they call upon Egypt,* [See 2. *King.* 17. 3, 4. and above chap. 5. 13. and below chap. 8. 9. and 12. 1,] *they go away to Aſſur.* [*i.e.* to *Aſſyria*, or the king of Aſſyria.]

12 *When they ſhall be going thither, I will ſpread forth my net over them* [*i.e.* I will catch, entangle and ruin them by their Treaties or Negotiations with Egypt and Aſſur, even as ſilly birds are entrapt and caught by the net. Compare *Job.* 19. 6. *Ezech.* 12. 13. and 17. 20. and 19. 8. and 32. 3. with the annotat.] *I ſhall make them come down,* [where they thought to mount and ſoar on high] *as the fowls of heaven: I ſhall chaſtiſe them,* [*viz.* with plagues and puniſhments. See *Prov.* 7. on verſ. 22.] *as was heard in their congregation.* [Heb. *according to the hearing of* (or, *at*, or, *in*) *their congregation;* that is, according as I foretold and threatned them, in my law, and by my Prophets, in their own aſſemblies before all the congregation. See 2. *Kings.* 17. 13.]

13 *Wo unto them for they ſwarved away from me:* [Seeking for idolatrous and carnall help here and there, and ſwarving or wandring about, like a frighted bird, that knoweth not where to reſt] *deſtruction (be) upon her, for they have tranſgreſſed againſt me:* [Or, *revolted from me* See 1. *Kings.* 8. 50. and 12. on verſ. 19, again, *Jer.* 2. 8, 29. and compare below, chap. 8. 1. and 14. 10.] *I might indeed deliver them,* [Or, *I delivered them indeed* or, *I deliver them indeed*, or, *when I deliver them &c.* See 2. *King.* 14. 25, 26, 27, 28.] *but they ſpeak lies againſt me.* [*i.e.* of the favours and mercies they receive at my hands, they return the honour to their idols, or, they do indeed promiſe amendment and thankfullneſs, but they intend it not.]

14 *Neither do they call to me with their heart, when they howl upon their couches:* [*i.e.* their praying, to, and lamenting before me, is meer hypocriſie, it is but a howling, for their being vexed and diſappointed; a murmuring of impatience, without faith and repentance. Some think that the word, *couches*, or *beds*, hath reſpect to the *high places* or *Temples* of their idolatry, which is ſpiritual whoredom. See *Iſa.* 57. 7, 8. with the annot. which the following word, *gather*, doth not unfitly allude unto. Compare alſo. *Ezech.* 23. 41.] *they gather themſelves* [ſeemingly for to ſue for and obtain bleſſings, at my hand] *for corn and new wine,* [Oth. (*when*) *they gather themſelves for corn and new wine* (*and*) *turn to me*] (*but*) *they ſtrive againſt me.* [*i.e.* for all their ſemblance, they ſhew indeed that they are revolted from, and in rebellion againſt me. Oth. *they turn away from*, or, *turn aſide againſt me*, to wit rebelling, in regard they notwithſtanding cleave ſo cloſe to their idolatry, even whiles in ſhew, they come ſuing for corn and new wine at my hand. Oth. *they make themſelves inciſions,* *viz.* into their fleſh, after the manner of the heathen and groſs idolaters. See 1. *Kings.* 18. 28. with the annotat.]

15 *I have indeed chaſtiſed them,* [Both by word and blowes.] *and ſtrengthened their arms* [implying he had chaſtiſed them moderately yet, affording them ſtrength and power to endure the chaſtiſement; or, ſo, that I did not conſume them; or, when I undertook to cure them by my wholeſom corrections, I condeſcended to their ability, ſupporting them with neceſſary means of ſtrength and bearing with their infirmities. Or, I chaſtiſed them indeed, but I maintained their ſtate, that they were not deſtroyed. Others *I binde and ſtrengthen their arms*, *viz.* as a good Chirurgion or Phyſician would do. Compare verſe 1.] *but they deviſe evil againſt me.* [for my well-doing, they requite me in lieu of thankfulneſs, with evil and wicked practiſes: diviſing and going about ſtill to maintain and ſecure their tottering and ruinous ſtate without me, and againſt all my warnings and threatnings, as it were in ſpight and defiance of me; and that by means of idolatrous, carnal and heathenish aſſiſtance, when as they ſtand ingaged to thank me alone, for the ſubſiſtence and preſervation, of whatſoever weal and proſperity is left them yet, which alſo the ſequel aims at.]

16 *They turn themſelves* (*but*) *not* (*to*) *the moſt High,* [*i.e.* they run this way and that way, and whither not? but to me, where their ſalvation is to be fought, they come not. Compare bel. chap. 11. 7. or ſomewhiles indeed they make ſhew of turning, but do not really act it. Compare ab. chap. 6. 4. with the annotat. Oth. plainly thus, *They do not turn themſelves to the moſt High, they are like a deceitful bowe;* [Hebr. *bowe of deceit.* See *Pſal.* 78. 57. with the annotat. The ſence is; whereas they ought to turn themſelves to me wards, they go clean contrary wayes, and therefore they ſpeed alſo, as followeth] *their princes fall by the ſword* [See ab. on verſe 7.] *by reaſon of the wrathfulneſſe of their tongue.* [*i.e.* becauſe they entertain my prophets and. conſequently my ſelf with much wrath and bitterneſſe. Compare *Pſal.* 73. 9. or becauſe they revile one another with bitter and ſmart taunts and invectives, which makes them combine and conſpire one againſt the other, even unto death and deſtruction, as ab. verſe 7.] *This is their ſcornfulneſſe* [*i.e.* the cauſe of their being ſcorned] *in Egypt.* [where they ſeek for help and think to be in no ſmall credit and eſteem.]

CHAP. VIII.

God gives notice unto Iſrael of the enemies approach, ready to purſue, deſtroy and carry away the people, and to conſume the fruits of the land, becauſe of their forgetting, forſaking, and deſpiſing of God, his Covenant, Law, and all wholſom inſtructions, in a word, all that is good; and ſetting up a kingdom of their own without God, having therewithal inſtituted and purſued all manner of idolatry, hypocritical worſhip, and eſpecially that abominable one of the Calves, together with heathenish leagues and alliances verſe 1 &c. *God threateneth Juda alſo,* 14.

THe Trumpet to thy mouth; [Heb. *palate.* This is a haſty and abrupt kinde of expreſſion, ſuch as is uſual in unexpected ſudden ſurpriſals; it may be taken here, as Gods ſpeech to the prophet, charging him to lift up his voice as a Trumpet, by reaſon of the peoples obſtinacy, and fenceleſneſs, as *Iſa.* 58, verſe 1, *&c.* or as a lively repreſentation of the inſtant danger and approach of the Enemy, which is ſignified by ſounding alarms. See ab. chap. 5. verſe 8.] (*He cometh*) [*viz.* the Enemy, the king of Aſſyria] *like an eagle,* [Compare *Jer.* 48 40. with the annotat.] *againſt the houſe of the LORD:* [to wit, Iſrael, or the ten Tribes (as the ſequel ſheweth) which bore the Name likewiſe, and would be ſtill accounted Gods people. Some think that God ſpeaks here againſt Juda, and underſtand the *Temple of Jeruſalem*, and by the Enemy *Nebucadnezar*] *becauſe they have tranſgreſſed my Covenant, and are revolted* [See above, chap. 7. on verſ. 13.] *againſt my Law.*

2 (*Then*) *ſhall they* [*viz.* they of Iſrael, as is plain by the next verſe] *crie unto me;* [not out of faith and repentance, but onely through the ſence of their foretold, and threatened miſeries] *My God, we Iſrael know thee.* [ſure we bear the Name of thy people Iſrael, and have heard thy word, and profeſſe thy worſhip. Compare

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*Mat.*7 21,22. *Luke* 13.26,27. oth. thus, *We know thee* (we are) *Iſrael,* the ſenſe being one and the ſame.]

3 *Iſrael hath rejected the good:* [*i.e.* all my wholſom inſtructions and admonitions, the heeding and keeping whereof would have proved their ſpiritual and temporal preſervation] *the enemie ſhall purſue him.* [ſpoken of above verſ.1.]

4 *They have made Kings, but not of me:* [Without asking my advice, or ſtaying for my command, for the chuſing and ſetting up of their Kings: although in another ſence, the ſeparating of the ten Tribes happened not without Gods righteous diſpoſing and government; See 1 *Kings* 11.31,&c. and 13.11. and compare *Iſa.* 30. 1.and chap. 54.14.] *they have ſet up Princes,* [the words *Kings* and *Princes* are taken here enterchangeably, as above chap.7.7,16.] *but I knew them not:* [not as if the all knowing God had been ignorant of the ſame in any kinde; the ſenſe being only, to expreſſe by this phraſe, that God approved not of it. Compare *Pſal.*1.v.6.with the annotat.] *of their ſilver and their gold they have made themſelves idols,* [ſee of the Heb. word, 2 *Sam.*5.on v.21. and underſtand here the golden *Calves* at *Dan* and *Bethel*, together with other idolatrous images and reſemblances, as below chap.13.2. and 14. verſe 9.] *for to be deſtroyed.* [Heb. *that he may be deſtroyed. i.e.* every one of them; or, *Iſrael.* The meaning is, that by this idolatrie they cauſed their own deſtruction, compare *Jer.*18.16.*Mich.*6.16.with the annot.]

5 *Thy Calf, O Samaria,* [*i.e.* your idolatrous Calf-worſhip, which the Kings reſiding in Samaria had inſtituted and kept up] *hath rejected (thee)* [to wit, you the Iſraelites; the ſenſe being even as they had rejected the *good,* above verſ.3. from themſelves, ſo ſhould the *evil* which they choſe, that is, their idolatrie, reject and thruſt them forth out of the land; as being the cauſe thereof. Oth. *Thy Calf hath forſaken (thee;)* being it ſelf to be carried away, as into captivity. See below ch.10. 6. Or, thus, (*the LORD*) *hath rejected thy Calf, O Samaria* even as ye rejected his *good* things, ſo he rejecteth your *evil.*] *mine anger is kindled againſt them: how long will they not endure* (or, let avail) *puritie!* [Compare *Jer.*13.27. it may alſo be an abrupt kinde of ſpeech, out of anger and vexation; thus: *how ſhall they not puritie be able, viz.* to get or practice.]

6 *For, that alſo is out of Iſrael;* [*viz.* the golden Calf, (mentioned in the former verſe, and in the end of this) came forth in Iſrael, for, in or of themſelves; they were not taught it of me; it is a device and workmanſhip of their own wickedneſs, as formerly the Calf in the wilderneſs was a device of their forefathers] *a work-maſter made it, and it is no god, but it ſhall be rent in pieces, the Calf of Samaria.* [Or, *it ſhall become ſharings, ſhivers, grindings:* this ſeems to have reſpect to the grinding of the golden Calf, *Exod.*32.20. as if God ſaid; what a pure god is this, that knowes no better how to preſerve himſelf?]

7 *For they have ſowed wind, and they ſhall reap a whirlwind.* [*i.e.* Gods terrible and unavoidable judgements. See *Job* 9.17. *Pſal.* 82.16. *Prov.*1.27. *Jer.*4. 13. *Amos* 1.14.with the annotat. The meaning is, they had run after idolatry and heatheniſh alliances and confederacies, and therefore they ſhould enjoy the fruit of their own works; ſuch as their practiſe was, ſuch ſhould be their reward and puniſhment. Compare *Job* 4.8.with the annotat.and below chap.12.1.] *it* [*viz.*the ſeed, or, *he viz. Iſrael*] *ſhall have no ſtanding corn; the ſprouting forth* [or, *growth*; if any thing come forth of it] *ſhall make* [or, *yeeld, give*] *no meal;* [*i.e.* there ſhall no meal be made of what it ſhall produce; and ſo in the ſequel, and below cha. 9.16. See *Pſal.*1.on v.3.] *and if haply it ſhould make, ſtrangers ſhall ſwallow it.* [or foreigners, *i.e.* heatheniſh enemies the ſenſe of the whole is, That as they had buſied themſelves with vanitie, ſo all their labour ſhould be in vain, or, bring forth nothing; or, if it produced ought, the enemies ſhould have the benefit thereof.

8 *Iſrael is ſwallowed up:* [*i.e.* ſhall aſſuredly be deſtroyed by the enemies, whereof the beginnings are apparent] *now they are become among the heathen like a veſſel which one hath no pleaſure in.* [*i.e.* they are alreadie a ſcorn to the neighbouring heathen nations, and ſhall be more contemptible yet. Compare verſe 10. and ſee *Jere.* 22.28. and *Pſalm* 31.13. and compare *Iſa.* 30.14.]

9 *For they marched up (to) Aſſur,* [*viz.* for to ſecure their ſtate, by the favour and help of the King of Aſſyria. See 1 *Kings* 15.19,20.] *a wilde aſſe, that is only for himſelf:* [*i.e.* a very ſavage, fierce and undiſcreet Prince, preying onely for himſelf, and ſeeking nothing but his own advantage, not caring how it fared with others; See *Job* 24.5. and 39.8. ſome applie it to Iſrael, running every where about for help and allies, like an unruly wilde aſſe, that roaves at random, and ſeekes for food without foreſight, finding oft-times none, and rather becoming a prey himſelf to others: Compare *Jer.*2.24.] *thoſe of Ephraim have hired lovers for harlots wages.* [*i.e.* have ſought and bought themſelves helpers and confederates, forſaking their own husband, Lord and confederate, *viz.* God himſelf. The Hebr. for *lovers* hath, *loves, woings, i.e.* lovers ſee *Job* 35. on verſ.13. and *Jer.*27.on verſ.9.]

10 *Becauſe (then) for harlots wages they have hired (lovers) among the heathen,* [Or, *although, however, but though* &c. *(yet) will I gather them* &c as the Hebr. particles are taken below ch.9.16. as if the *LORD* ſhould ſay; let them chuſe as many helpers as they liſt, it ſhall avail them nothing] *I ſhall alſo gather them now:* [to wit, thoſe heatheniſh helpers, whom they hired, and ſhall bring them againſt themſelves, inſtead of help, to deſtroy them. Compare *Eze.* 16.37. Oth. *I will gather them, (the Iſraelites) viz.* for to deliver them up unto their enemies, and to drive them out of the Land, as this word *is* likewiſe taken ſometimes for to *gather* unto puniſhment. See *Pſal.*26.on ver.9.] *Yea, they have even begun a little,* [*i.e.* Thoſe lovers, whom they ſought and hired to help them, have already begun to plague them, yet that is but little in compariſon of the reſt, which is to follow. Oth. *that they ſhall have ſmall pain of &c. i.e.* the ſucceeding troubles ſhall be ſo great, that they ſhall not value this burthen] *becauſe of the burthen of the King of Princes.* [*i.e.* by reaſon of the Tribute or tax, which the King of Aſſyria had laid upon Iſrael. See 2 *Kings* 25.19,20. and 17.3. being called the King of Princes, for having many Princes under him. Compare 2 *Kings* 18.19,24. *Iſa.*10.8. *Ezek.*31.]

11 *Therefore becauſe Ephraim multiplied the altars to ſinning, the altars are become ſinning unto him.* [In regard they would needs give up themſelves ſingle to that abominable ſin of idolatrie, without end and meaſure; I ſhall likewiſe ſuffer them to go on therein, and by that means, to heap ſin upon ſin, until the time of their righteous puniſhment: or I ſhall carry them away among the heathen, where they ſhall have idolatrous altars to the fill, nay even be compelled to all manner of idolatrie. 1 *Kings* 15.16. and chap. 15.30, 34. and above 16.1 again chap.12. 30. and 13.35. with the annotat.]

12 *I preſcribe him the excellencie of my law:* [Or, *doctrine,* ſee *Pſal.*1.on verſ.2. The ſenſe is; I have cauſed thoſe excellent and glorious inſtructions of my ſaving word, to be ſet before them, not only by word of mouth, but in writing alſo, very abundantly: by the keeping whereof they were ſure to grow great and mightie: Compare *Iſa.*4.2.21.] *but thoſe* [*viz.* excellent inſtructions of my word] *are counted as a ſtrange thing* [*i.e.* they do reject the ſame, as if all my inſtructions concerned them not at all, and they had nothing to do with them:

they

they take delight in nothing, but their own humor, their own fancies and devices, and what they take up from the heathen.]

13 *As to the ſacrifices of my gifts,* [*i.e.* the free will-thankoffering, which they pretend to offer me, (of thoſe guifts which I truly gave them) and whereby they would ſeem indeed to be mindefull of, and not to deſpiſe me.] *they offer the fleſh and eat it,* [turning my ſacrifices into profane gurmandizing, having no regard to my ſervice, but onely to their panch and palate. Compare *Jer.* 7.21.] *but the LORD hath no pleaſure in them:* [*i.e.* in thoſe ſacrificers whoſe iniquity he will remember as followeth. Oth. *therein,* or, *in the ſame, viz.* offerings. Compare *Ezek.* 20.40. and 43.27. *Am.*5.22. The reaſon of this diſpleaſure is, that they offered not at the place which God had appointed, *viz* in the temple at Jeruſalem, but againſt the expreſs command of God, even where it pleaſed them to the great contempt of God, and conſequently without faith and repentance] *now he ſhall remember their iniquity,* [ſhewing it by puniſhing: ſo *Jer.* 14.10. and below. 9.9. See *Gen.* 8. on verſ. 1. and ſee the contrary *Pſal.* 79.8. *Jer.* 31.34. *Ezek.* 18.22, &c.] *and viſit their ſins;* [by puniſhments, See *Gen.* 21. on verſ. 1.] *they ſhall turn again into Egypt.* [*i.e.* into Aſſyria, where they ſhall be entertained, as in former times they were in Egypt; they ſhou'd be carried into a new Egypt. Compare below. chap. 9.3. and chap. 11. 5.11. or, *they ſhall return to Egypt,* to treat with Egypt, (forſaking the King of Aſſyria, who growing troubled thereat ſhould deſtroy them. See 2. *Kings.* 17.3,4,5. (thus by their iniquity ſhould be underſtood, their perfidiouſneſs and diſloyalty againſt the Aſſyrian. Compare *Ezek.* 21.23. and 29.16.) then there ſhould ſome of them go down into Egypt, to eſchew the deſtruction of the Aſſyrian. See below chap. 9.6]

14 *For Iſrael hath forgotten his maker,* [To wit God who not onely created them, but alſo made them his people, formed and raiſed them thus. See *Job.* 4. on verſ. 17. and *Pſal.* 100.3. *Iſa.* 51.13. and 54.5.] *and buildeth temples* [*viz.* idolatrous ones for the worſhip of the calves at Dan and Bethel and elſewhere; and thereby for the eſtabliſhing of their ſtate, to withdraw and keep back the people from Gods temple at Jeruſalem, and to allure them to the friendſhip and communion with the idolatrous heathen. Compare. *Ezek.* 20.32. Oth. *palaces.* See *Iſa.* 9.9.] *and Juda hath multiplied fenced cities:* [thereby to ſecure themſelves againſt the enemies approach and ſurpriſal, whereof the Prophets ſpake ſo much. See *Iſa.* 22.8, 9, &c.] *but I will ſend a fire into his cities,* [*i.e.* engage them in open war, and cauſe all the conſequences of the ſame, all manner of plagues and miſeries, to ſurround and conſume them. See *Job.*15. on ver.34. and *Amos* 1.34, &c.] *the ſame ſhall conſume their palaces.* [*viz.* in each cities of the land of Juda: in the Heb. we have *her palaces,* having reſpect to the land, or, each citie.]

CHAP. IX.

God checks Iſrael for their idolatrous rejoycing in the harveſt time, verſ. 1. *which he ſhall cauſe to take a ſpeedy end, by the famine to come, the carrying of them away captive, the want of the publick worſhip, the mourning and deſolation of their land,* 2. *falſe and true prophets, are oppoſed one to the other* 7. *further complaint of Iſraels deep corruption, after the example of their unthankful idolatrous fore-fathers,* 9 *God threatens them with barrenneſs and ſlaughter of their children,* 11. *The prophets prayer for mitigation of puniſhment* 14. *a further recitall of their idolatry, with a denouncing of Gods wrath and judgement,* 15.

R*Ejoyce not, O Iſrael, unto exulting,* [Or, unto chearfulneſs, or jollity; See the ſame phraſe *Job.* 3. 22. The Hebr. word hath reſpect to the outward geſtures, and teſtimonies of rejoycing] *like unto the nations;* [who upon a good harveſt were wont to frollique it, and ſhew much cheerfulneſs in honour of their idols, whom they held to be the authours thereof. Compare *Pſal.* 4.8. and here in the ſequel; alſo *Joel* 1 on verſe 12.] *for ye go a whoring from your God; ye love harlots wages, on all threſhing-floors of corn.* [*i.e.* ye rejoyce in your harveſt as in the reward which ye ſuppoſe your Lovers, the idols, have given you for your ſpiritual whoredom, that is idolatry: and in all places where you threſh and ſtore up your corn, and where ye preſſe and cellar wine, ye give thanks unto your idols, for the things which I gave you. Compare above chapter 2.7.]

2 *The (threſhing-)floor; and the wine-preſſe ſhall not feed them;* [However they are perſwaded otherwiſe] *and the new-wine ſhall lie to her.* [Or *againſt,* or *under her,* to wit, this whore or adultereſſe, or Ephraim, Iſrael. *i.e.* the hope they have conceived thereof ſhall fail and deceive them; they ſhall not enjoy it, it ſhall be laid up for the enemy, and they themſelves muſt void the Countrey, as followeth. Compare above 8.7. and the phraſe with *Hab.* 3.17. *Iſa.* 58.11. and *Job* 40.28. and ſee the annot. there.]

3 *They ſhall not remain in the LORDS land:* [*viz.* in *Canaan,* which is frequently called *Gods land and inheritance.* See *Pſal.* 68 on verſe 10. and *Joel* 1.6. and 3.2. &c.] *but Ephraim ſhall return (into) Egypt,* [See above chap. 8. on verſe 13.] *and* [or *but,* if the word going before be underſtood of ſeeking help in *Egypt* againſt the *Aſſyrian,* as if God ſhould ſay, let them run to *Egypt* never ſo much, they muſt away to *Aſſyria*] *they ſhall eat the unclean (thing)* [which God had forbidden to eat in his law, and whereby, eating thereof, they became ceremonially unclean. Compare *Ezek.* 4.12,13. *Dan.* 1.8. and here in the next verſe] *in Aſſyria:* [whither they ſhould be carried away captive.]

4 *They ſhall* [To wit, when they ſhall be carried away captive, and eat unclean things, of which ſad condition of the Iſraelites the former verſe ſpake] *make no drink-offering of wine,* [Heb. *ſhedding, pouring forth,* or *ſpreading abroad of wine, i.e.* drink-offerings. Of wine-offerings ſee *Pſalm.* 16. on verſe 4.] *unto the LORD;* [as being forth out of the land and place, &c. which God had appointed for ſacrifices; and having conſequently no opportunity or means to offer any clean thing to the Lord, as appeareth by what goeth before and followeth] *alſo they would not be ſweet unto Him* [*i.e.* not acceptable or pleaſing, as *Jer.*6.20. *Mal.*3.4.] *their ſacrifices would be to them as mourning-bread;* [Hebr. *bread of the ſad,* or *mourning* (ones) *i.e.* ſuch meat as is eaten in mourning-houſes over the dead, all which by the ceremonial Law was unclean. See *Levit.* 21.1, &c. and 22.4, &c. *Num.* 19.14. *Deut.* 26.14. alſo they were enjoined to offer with joy, *Deut.* 12.6,7. Wherefore ſome by the *bread* or *meat,* do underſtand the ſacrifices. See *Lev.* 3.11. and 21.6. *Num.*28.2. *Ezek* 44. 7.] *all that ſhould eat thereof would become unclean, for their bread ſhall be for their Soul,* [*i.e.* their ſuſtenance, meat, drink, and meals ſhall then, during their Exile, be over their dead, whom they loſt thus, or *as* over their dead, (Compare *Ezek.* 24.17.) for whom, or which thing, they ſhall mourn continually, and therefore be unclean ſtill. Thus the word *Soul* is taken for a *dead* body, or *dead* perſon, *Pſal.* 16.10. and *Levit.* 19.28. See the annot. there. Oth. *for their own perſons,* or *for themſelves,* (as the Heb. word is likewiſe taken) that is they eat and drink for themſelves, and not to honour God thereby (as ab. ch. 8.13.) becauſe ſome do underſtand, that this verſe doth not ſpeak of the condition of their exile, but what the Iſraelites were a doing now, and would

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do,until that time. Compare *Zach.* 7. 5, 6.] *it shall not come into the LORDS house.* [i.e. the same being unclean may not be brought into the house of God, nor ought to be offered at all.]

5 *What would ye do (then) upon a High-times-day, or upon a Feast-day of the LORD?* [To wit, when according to my precept ye should offer before me with cheerfulness, when as ye shall sit mourning then, and may not offer, and are without your land, and cannot. See *Num.* 10. 10. and *Deut.* 12. 12, &c. and comp. ab. chap. 3. verse 4. and the annotat. on the former verse.]

6 *For lo, they passe away* [i.e. they shall surely be outed out of their land; Or *they pass away, i.e.* they perish, vanish away] *because of the destruction:* [to be made by the *Assyrian*] *Egypt shall assemble them;* [from these words it may be conjectured, that some of the Israelites flying before the *Assyrians* should betake themselves for shelter to *Egypt*, conceiving they should finde good entertainment and assistance there, forasmuch as they had forsaken the *Assyrian*, and adhered to the king of *Egypt*. See ab. ch. 8. on v. 13. But how they should speed there, is foretold them here in the following words. Some are of opinion, that first they retired among those of Juda, and afterwards together with them into *Egypt*] *Moph* [the city of *Memphis* in *Egypt*, otherwise (as some think) also called *Noph*, *Isa.* 19. 13. See the annot. there.] *shall bury them;* [and consequently they shall not return into their own land, but die and perish in exile] *their silver shall be desired after,* [i.e. their money shall be greedily sought for, and preyed upon] *nettles shall hereditarily possesse them;* [Heb. *nettle, &c. i. e,* their land and habitation shall lie waste for a long time, and remain without inhabitant. Compare *Isa.* 32. 13. and 34. 13. and bel. chap. 10. verse 8. By *them, viz. men,* understand their land places of abode. See *Judg.* 11. 23. *Jer.* 49. 1. with the annotat. Others read, *The pleasant (places) or desired (shadows) of their silver, the nettle shall possesse hereditarily. Desires,* for desirable things made of silver, or set forth, adorned with silver dressing or furniture] *thorns shall be in their tents.* [in stead of the stately dwellings they had there. Hebr. *thorn* or *thistle.* Compare *Job* 31. 40. *Isa.* 5. 6. and 7. 14.]

7 *The dayes of visitation are come, the dayes of recompense are come; they of Israel shall perceive it:* [Or, *know, acknowledge it, i. e.* remember and finde then, that the truth was told them, and that they were deceived by their false prophets, whereof in the sequel] *the prophet is a fool* [meaning the false prophets prophecying nothing but peace and prosperity] *the man of the spirit* [i. e the prophet which falsely boasteth to be inspired by the holy spirit, or to have spiritual visions or revelations from God. Compare *Ezek.* 13. 3.] *is mad;* [Here God himself averreth that of the false prophets, that the seducers, and wordly men use to say abusively of Gods true prophets. See 2 *Kings* 9. 11. and *Jer.* 29. 26, &c. Oth. *the man of the winde, i. e.* he that practiseth vanity and lies. Compare *Mich.* 2. 11.] *because of the greatness of your iniquity, the hatred also is great.* [This may be understood of *Ephraims* great *hatred,* or *obstinacy, violence, contrariousnesse,* against God and his word; or of Gods hatred, which was great against *Ephraim,* and which he would shew forth in the foresaid dayes of visitation and recompence, and whence also it came, that God punished them with false prophets.]

8 *The watchman of Ephraim is with my God:* [i. e. the true Prophets whom God raised among the ten tribes cleave steadfastly and firmly to my God, and his pure worship, as *Elias, Elisa* and others did, and I also do my self: See of this title of the Prophets, *Ezek.* 3. on vers. 17. and Compare further *Jer.* 12. 3. and below chap 12. 1. also the phrase *to walk with God, Gen.* 5. 22. See the annotat there. Oth. *is there a watchman of Ephraim with my God? the Prophet* &c. Oth. *Ephraims watchmen* (ought to be) *with my God* (but) &c. Oth. *He* (viz the false Prophet, mentioned in the former verse) *keeps watch against Ephraim,* (that is) *with my God: i. e.* he watcheth to mischief those Israelites, which still keep close to God and his pure worship. See 1. *Kings,* 19. 18. wherewith the sequel also pritty well agrees. Compare ab. chap. 5. 1, 2. and the annotat. there.] (*but*) *the Prophet* [understand the false Prophet before spoken of] *is a snare of the fowler:* [this may be applied to the spiritual taking & ensnaring of souls, and the bodily watching for, entrapping, imprisoning and murdering of the godly, mentioned in the former note] *upon all his wayes;* [upon all the streets and wayes in Israel: or in all his doings and dealings is the false prophet no better then a snare &c. *an hatred in the house of his God.* [*his* viz. *Ephraims,* or the faithful watchmans, spoken of in the begining of this vers. the false Prophet is justly hated of God and all good men, provoking and causing also nothing but Gods hatred against Israel, (called ab. chap. 8. 1. *the house of the LORD.*) by all his seduction and wicked practises.]

9 *They have corrupted themselves very deep,* [Heb. *they have deepened, they have corrupted.* See of the joyning of two such verbs, *Psal.* 45. on vers. 5. and of the Heb. word above, chap. 5. on vers. 2.] *as in the dayes of Gibea:* [even as those of Benjamin at Gibea, were fallen away to abominable idolatry, and every one did then in Israel, what he pleased. See the History. *Jud.* 19. and compare below chap. 10. 9.] *he shall remember their iniquity,* [as above chap 18. 13. See the note there] *he shall visit their sins.*

10 *I found Israel as grapes in the wildernesse, I saw your fathers, as the first fruit on the fig tree in their beginning:* [i. e. when I first took Israel for my people, they were as acceptable to me, as grapes are to the wafaring men, finding them in a wildernesse, and so sweet and pleasing, as the first ripe figs on a fig-tree. Compare *Mich.* 7. on vers. 1.] (*but*) *they went in* (*to*) *Baal-Peor,* [the idol of the Moabites, to commit spiritual adultery or whoredom with him, whereupon followed their carnal pollution. See *Numb.* 25. 1, 2, 3, and the imitation of this example of their forefathers. 1. *Kings.* 16. 31, 32, &c.] *and separated themselves* [with an extraordinary idolatrous preparation for the Religious Worship of this Idol. The Hebrew word is the same from which the *Nazirites, i. e.* the *separated ones* had their name. See *Num.* 6. 2.] *for that shame* [i. e. that vile and base idol Baal. See *Jer.* 3. 24, 25.] *and grew altogether abominable* [Heb. *abominations, abominablenesses*] *after their lovers.* [Oth. *there were abominablenesses after their desires. i. e.* all manner of abominations had their full sway and swing there, according to their own will and desire, even as their vile hearts could wish it. Some take it, as if God did set in opposition here, that now they were grown as odious and abominable to him, as formerly they had been pleasing & acceptable.]

11 *As for Ephraim their glory* [i. e. their kingdom happy estate and outward prosperity, and especially the multitude of their children, wherewith they were adorned, and glorious, as followeth, See *Psal.* 127. 5. *Prov.* 17. 6.] *shall fly away as a bird,* [i.e. they shall be bereft of them on a sudden, and be as little able to recover them, as the bird that is flown] (*even*) *from the birth* [i.e. as soon as they should be born] *and from (the mothers)* [of the parenthesis here inserted. See *Jud.* 13. on v. 5. and *Job.* 3. on v. 10.] *womb, and from the conception.* [i. e. whiles they are in the womb yet, or, as soon as their mother shall have conceived them]

12 *Though they should make their children great, yet will I bereave them thereof, that they shall not be among men:* [Or, *that they shall be no men,* or, *that no man shall be left them.* Compare *Prov.* 30. vers. 14.] *for likewise wo unto them when I shall be removed from them.*

13 *Ephraim is like as I looked upon Tyrus,* [Heb. *Tsor.* See

See of this city, *Jos.* 19. on vers. 29, and 1. *Kings.* 5. on vers. 1. *Isa.* 23. *Ezek.* 27.] *which is planted in a pleasant habitation:* [this seems to have regard to the strength, pleasantness and prosperity of both these compared places] *but Ephraim shall be made to bring forth* [Heb. as if one should say, (is ready disposed, set) *to bring forth.* Compare *Isa.* 38. 20. with the notes. *i. e.* shall be forced to bring them forth, out of their pleasant habitations, &c.] *unto the murderer.* [i. e. to the Assyrians, their enemies. Compare *Job.* 27. 14. and *Deut.* 28. 41.]

14 *Give unto them, LORD, what shalt thou give them? give them a miscarrying* [Heb. child-bereaving] *womb, and brests drying up* [the prophet being much troubled and grieved over these dreadful approaching miseries of the people, knoweth not what to crave first of the *LORD* in their behalf, but that they may rather have no children, at all, then to suffer them, being grown up, to be thus murdered by the enemie. Compare *Luk.* 23. 29. Oth. *Give them what thou shalt give them. i. e.* give them what their sins deserve, and thy justice requireth.]

15 *All their wickednesse is at Gilgal,* [i. e. the principal idolatry is committed there, or what ever idolatry there is in the land, there they bring it together, whereas the remembrance of the mercies which God once shewed them there, ought rather to deterre them from idolatry. See above chap 4. on vers. 15. and below chap. 12. 11.] *for* [or, *certainly, surely*] *there I hated them for the wickednesse of their dealings; I will expel them out of mine house:* [i. e. out of my land, or family, that they shall be my children and servants no more] *I will love them no more henceforth;* [Heb *I will not adde or continue to love* &c. *i. e.* I will do them no more good] *all their Princes are revolting.* [or, *rebellious, unruly, refractory.*]

16 *Ephraim is smitten, their root is withered,* [As a green herb smitten by the heat of the sun, or otherwise hurt, that it can never grow nor blossom (Compare *Psal* 102. 11.) so Ephraim is smitten (by God) from above, that his root is spoiled underneath. Compare. *Job.* 18. 16. *Amos* 2. 9. *Jon.* 4. 7. and see the contrary *Job.* 29. 19.] *they shall bring forth* [Heb. *make* as above chap. 8. 7. see there] *no fruits: yea though they engender, yet will I slay the desired (fruit) of their womb.* [Heb. *the desires of their womb, i. e.* the desired and expected fruits of their bodies]

17 *My God* [Whom I serve and adhere to, as above verse. 8.] *shall cast them away, because they do not hearken to him: and they shall be wandring about among the heathen.* [Compare. *Gen.* 4. 12, 14. *Prov.* 27. 8. 1 *Kings* 14. 15. and above chap. 7. 13.]

CHAP. X.

Gods complains of Israels unthankfulness, idolatry, (especially that of the golden calves) perjurie, wickedness, perversness and vain confidence in their own subtilties and champions; and all this, notwithstanding his faithfull warnings; and therefore he foretels them the destruction of all their Idolatrous trumperies, and the carrying away of their golden calves, to their shame and disgrace, together with the ruin of their king, and prosperous estate, and their extremity and disconsolate condition, in all these approaching evils, which, through his just judgement, should by their enemies, be inflicted upon them.

ISrael *is an emptied vine;* [Or, *was* &c. viz. by the tax of King *Menahem* who took a thousand talents of silver from his subjects, for the king of Assyria, *Pul.* See 2 *Kings* 15. 19, 20. which some apply this unto. Compare ab. chap. 7. 9. Others understand it of their mad profusenesse in spending upon all manner of idolatry, (whereof in the sequel) reading the words thus, (as seeming to come somewhat neerer the Original) *Israel is a vine emptying the fruit* (which) *he bringeth,* or *layeth up for himself i.e.* that by his idolatry doth bereave himself of what he receiveth through my blessing; or closer yet, *Israel emptieth the vine, he layes up the fruit for himself, viz* for idolatrous uses] *he bringeth (again) fruit for himself,* [i.e. he begins to bear again, through my blessing; which yet he grossely abuseth. Oth. *he makes the fruit like to himself,* the fruit is like the tree, as he is preyed upon and exhausted by others, so he exhausts and spoils himself no less of his own means] (*but*) *according to the multitude of his fruit he hath multiplied the altars, according to the goodnesse of his land,* [i.e. the fertility and good revenues thereof, which I have graciously bestowed upon them] *they made good the erected images.* [i.e. made, or set them out very stately and richly, implying, the more I blessed them, the more wanton and vain they grew in their idolatry, spending all upon the same. Compare ab. ch. 2. 8. and chap 4. 7.]

2 *He* [viz. God, expresly spoken of in the sequel; this seems to be the plainest meaning] *hath divided their heart;* [by the spirit of discord and division, whereby they undo each other. See above chap. 7. 7. and compare *Jud.* 9. 23. and the annot.] *now they shall be laid waste;* [This is explained in the sequel. Oth. *be found guilty*] *he shall cut-thorow all their idols;* [as the neck is cut-thorow to a malefactour, *i. e.* as it were behead them] *he shall destroy their standing Images.*

3 *For now they shall say,* [i.e. ere long, shortly, (as in the former verse, and ab. chap. 2. 10 and 4. 16. and 8. 10, 13. *Isa.* 40. 29. *Jer.* 14. 10. *Amos* 6. 7. *Mich.* 4. 10. and 7. 10.) when their land, king and kingdom shall be destroyed; then experimentally finding the truth of Gods threatnings, and being convinced of their selfwilled wickedness, they shall be brought to condemn themselves. Compare bel. chap. 13. 10.] *we have no king;* [Compare bel, vers. 7. 15.] *for we have not feared the LORD; what then should a king do unto us?* [though we had a king, what help or advantage can we have by him, if God be become our adversarie? implying, none at all sure.]

4 *They spake words,* [This may be understood of haughty, bitter and spightful words which they uttered one against the other in their mutual conspiracies; or, against God and his Prophets. Compare ab. chap. 7. 16. with the note, also *Mal.* 3. 13. or of their manifold conferences and deliberations, (as *words* are likewise taken thus. See 1 *Kings* 1. 7. *Ezek.* 38. 10. with the annot.) for the maintenance of their idolatry and state against God, by Treaties with heathen kings, and confederacies with them, which they lightly sware to, *in high words,* and as lightly brake again; which the following words seem to confirm] *falsely swearing in making Covenant:* [as doubtless they did, when they engaged themselves with the king of *Assyria,* and soon after fell off again from him unto the king of *Egypt,* 2 *Kings* 17. 34. Oth. *vainly,* or *in vain cursing, forswearing themselves,* as wicked people use to do; See above ch. 4. 2.] *therefore shall the judgement* [i.e. their punishment, my judgement upon them. See *Jer.* 48. on verse 21. and above chap. 6. 5.] *spring forth as a poysonous herb* [See *Psal.* 60. on verse 22. *i. c.* their punishments shall come and increase abundantly, as the worst weed in the field] *upon the furrows of the field.*

5 *The inhabitants of Samaria shall be dismayed,* [Heb. *The Inhabitants shall be affrighted over,* or, *bee afraid before, &c. i. e.* every one of the *Samaritane* inhabitants shall bee terrified] *over the Calfe* [understand the golden Calfe of *Bethel.* Heb. *Calves,* or, *Heifers, i. e.* great Calfe; even as *Behemoth, Beasts, i. e.* a great beast, such as an Elephant, &c. For in the sequel this calfe is spoken of in the singular number, which must needs have been set out very sumptuously and gorgeously, they having stood in such a frightfull awe of it, and it having been carried away afterwards to the King of Assyria, as a great present. Otherwise this Calfe may in contempt be called *heifers,*

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Or, because they had made themselves more then one, and from time to time, the one still more stately and glorious then the other, see verse 1.] *of Beth-Aven :* [*i.e. Bethel*, as below verse 15. See above chap. 4. on vers. 15.] *for his people* [the calf his people, *i.e.* which adored and adhered to the calf as God. Compare *Jer*.48.7. and 49, 3.] *shall mourn over the same*, [Heb. *hath mourned*, or, *doth mourn i.e.* shall mourn, from what goeth before and followeth] *together with his Chemarim*, [understand, the idolatrous Priests of this calf, of whom see further, 2 *Kings* 23. on vers.5.] (*who*) *rejoyced over it, over its glory, it being departed from it.* [*i.e.* because the glory of this calf is gone and past. Or, *they mourn over the glory* of this *calf*, the same calf being carried away into captivity, as followeth, compare *Jer*.48.7.]

6. *Yea, the same* [*viz*, calf] *shall be carried to Assur, for a present to King Jareb:* [See above cha. 5.on v.13.] *Ephraim shall get shame, and Israel shall be made ashamed because of his counsell :* [in that he thought to have strengthned himself against the Assyrian with Egypt, or in general, because of all his wicked Idolatrous devices, and carnal policies, whereby he conceived he should maintain himself well enough, no thanks to God, (as the saying is) yea against him; and especially that counsel of *Jeroboam* of setting up the two Calves, which idolatrie he had devised for the establishment of his state and Kingdom. 1 *Kin*.12.27,28,29. and 2 *Kin*.17. 21.]

7 *The King of Samaria is cut off*, [Or, *concerning Samaria, her King is cut off, chopt off, destroyed* or, *perished. i.e.* he shall assuredly be destroyed. See 2 *Kin*.17. 4. and below vers.15.] *as scum upon the water.* [which in boiling and bubbling water doth swell and raise it self as if it were something, though it soon abates and comes to nothing: thus shall the King with all his pomp and state decay suddenly, and vilely and contemptibly be made captive, as if he were vanished away in the sight of all his people, like a scum, together with the confidence they had put in him.]

8 *And the high places of Aven* [*i.e. Beth-aven*, as above vers.5. meaning *Bethel*] *Israels sin*, [which *high places* were the chiefest matter and motive, or enticement to Israel for the committing of their abominable idolatrie, and all manner of other sins, which there in their Temples, by their Altars, and under every green Tree, and in the groves they constantly commited. Compare *Deut*.9.21.*Isa*.27.9.and see above chap.4.13.*Lev*.26.30. *Eze*.6,13: and 20. 29. with the annotat.] *shall be destroyed : thorns and thistles shall come up* [compare above chap.9.6.] *upon their Altars : and they shall say unto the Mountains, cover us, and unto the Hills, fall upon us.* [words of despairing people, who by reason of the apprehensions and terrour of the present and approaching Judgements of God, together with the Verdict of their own conscience, are so dismaid and disconsolate, that they wish themselves dead and dispatched they care not how, so they may be out of the reach thereof, though all in vain. Compare *Luke* 23. 30. *Rev*.6. 16. and *Isa*.2. 19.]

9 *Since the dayes of Gibea*, [Or, *more then in the days* &c. See above cha.9.9. with the annotat.] *hast thou sinned O Israel : there they stood to it*; [or simply *there they stood.* This may be understood of the fearful obstinacie of the Gibeonites and others of the Tribe of Benjamin, who shamelesly stood to their wickedness, and put themselves in battel-array like men, (as they were conceited of themselves) against their brethren, but were at last destroyed almost altogether. Or it may be taken thus, (which concerns Israel in general, and seems to agree most plainly with the following text) that they, by Gods mercy, stood as yet, and were not utterly destroyed, though on both sides they stood in danger to be utterly destroyed even the one by the other] *the battle at Gibea, against the children of perversness* [, see 2 *Sam*.3. on vers.55. and understand the Gibeonites, with all the rest of the Tribe of Benjamin] *shall not seize them* [*i.e.* they shall not have so it good, but be far more grievously punished; they shall not be able to stand to it now, as then they did.]

10 *It is in my longing* [Or, I long, *i.e.* I have decreed it, and long or desire to execute the same, and will do it also. Compare *Deut*.28.63.*Isa*.1. 24. and see the like phrase *Job*.10.7.] *to bind them ;* [as if the LORD should say: seeing they will not bow under my yoke, nor be tied to my Lawes, nor coerced or constrained for their own good, I shall cause them now to be bound as malefactors by foreign Nations, for punishment, or, as oxen coupling and fastning them together, to draw and bow down under a strange yoke. See further on the next verse: others for *binde* read correct, chastise] *and Nations shall be gathered against them, when I shall binde them*, [or *when they shall binde them*, or, *with, together with their binding* or, *binding them. i.e.* these Nations shall bind them, through my righteous Judgement] *in their furrowes.* [As Ephraim and *Juda* had yoked themselves together like a yoke of oxen, drawing together under their own yoke in the same furrowes of idolatrie and other sins, so I will likewise couple them together by the enemy for punishment, to go plowing under a strange yoke, &c. Oth. *in both their habitations*, to wit Ephraim's and Juda's; or, *for their two iniquities*, having respect to the Calves of Dan and Bethel.]

11 *Because Ephraim is an Heifer used to love threshing*, [Heb. *taught* (see *Jer*.2. on vers.24.) *loving to thresh:* see the like joyning of two words, above chap.9. verse 9. the sence is, like as a yong, wanton, skittish Cow, much rather goes treading the full sheaves (which was the manner of threshing then. See *Deut*.25. on vers.4) and feeding on them, then drawing the yoke and going to plough; so (implies God here) is Ephraim enclined to live in the world, according to his own lust and pleasure, rather then under my Government and guidance] *therefore I have passed over the beauty of her neck :* [*i.e.* that calf its goodly fat, and smooth neck, Heb. *goodness. i.e. I* shall bring it under the yoke, that the fatness and goodliness of this neck, shall soon passe away, as to plowing oxen: others take it thus; that God for a long time had as it were, past by, winked at and spared Ephraims goodly neck, but that now he would serve him as followeth] *I will ride Ephraim ; Juda shall plough, Jacob shall harrow before him.* [*i.e.* I shall punish them all, and sufficiently order and tame them, but Ephraim shall have the worst of it; *Juda* and the rest, shall fare ill enough, but more tolerably then the ten Tribes; as for the beasts it is toilsome enough to plough and harrow (*i.e.* to break the clods) but to have the ploughman on the back besides, or to be ridden by a fierce rider is much harder. By *harrowing for* or *before him*, is understood nothing but plain harrowing the words *before him*, or *for himself* being a certain redundancie, usual in the Hebrew language, as in others also. Oth. *him*, to wit, *Juda*, understanding, that Ephraim, as the mightiest, had now and then overmastred, and gotten the better hand of *Juda*, See 2 *Kings* 14. 13. 2 *Chro*. 28.6. and above chap.6.11. with the annotat. or as some, *Jacob, i.e.* Israel or Ephraim, *shall* be brought to *break the clods to him viz. Juda :* Some read thus, *I made Ephraim ride, Juda plow, Jacob must harrow* &c. as if God related here what benefits he had shewed him otherwise the whole verse may admit this reading also. *If Ephraim, an heifer, had been used, loving me, to thresh, when I went by his goodly neck, I would have made Ephraim to ride, Juda to plough*, &c. as in the former reading,]

12 *Sowe to your selves for* (or, *in*) *righteousness, reap for* (or, according to) *mercy* ; [understand here withall; this is that which I ever set before you by my Prophets. Compare 2 *Kings* 17.13. As to the phrase of *sowing and reaping*, compare above chap. 8.7. and see *Job* 4. on vers. 8. the sense is, endeavour for true repentance, upright Faith and unfained love, that it may go well with you in soul and body] *break up to your selves a fallow ground :* [See *Jer*.4. on verse 3.] *because it is time to seek the LORD, until he come, and rain upon you* [*i.e.* teach, instruct you; compare *Joel* 2.23.] *righteousness.* [*i.e.* the fruit of righteousness abundantly blessing you with his temporal and eternal Covenants-Bliss, which he promised unto those that walk in faith and love. Compare *Psal*.24.5. *Ezek*.18. 20. and the annotat. there. Unlesse this should directly be applied to the time of grace of the Messias who is our righteousness before God. Compare *Jer*. 23.6. *Dan*. 9. 24, &c. and above chap.2. 18.]

13 *Ye have ploughed wickedness, reaped perversness*, [The LORD implieth hereby, that all his exhortations and precepts were had in contempt by them, and that they went clean contrary to him in all things. The Hebr. word rendred *perversness* here, otherwise *iniquitie, unrighteousness, craftiness, vitiousness*, hath in this place a letter more then ordinarie, which by some, is expressed in the reading with the word *meer*. Compare *Ps*.3. on ver.3. there may be understood by it the punishment of *perversness*; as, *iniquitie*, for the punishment of iniquitie. *Lev*.5. 1. *Psal*.31. 11. *sin* for the punishment of *sin*. *Zach*. 14. 19, &c. or, by *reaping* here and in the former verse, the growth or increase, the prosecution or continuance and steddie progress in good or evil] *and eaten the fruit of the lie :* [having conversed with and practised lies, and relied upon them, ye now receive the just reward and punishment thereof, as a fruit of your works your idolatrie, and heathenish confederacies: Or, *ye eat lying-fruit :* ye will be deceived of your expectation; your labour and confidence lies frustrates and disappoints you. Comp. above cha.9.2.] *for thou hast confided in thy way ;* [*i. e.* in that, which thou hast taken for the establishing of thy Government, to wit, thy idolatrie, together with all manner of impietie and carnal confidence in thy self, and in the alliances with thy lovers] *in the multitude of thy Champions.*

14 *Therefore shall there arise a great noise*, [Or, *uproar, tumult, clamour, outcrie*, such as happens in the time of a great surprizal by an enemy] *among thy nations*, [*i.e.* the ten Tribes] *and all your strong holds shall be destroyed*, [Heb. *shall* in the singular, *i.e.* every one of them apart] *as Salman* [otherwise called *Salmanesser*, or *Salmanasser*, that cruel and proud Tyrant of Assyria. See 2 *Kings* 17.3, &c. and 18.9,34,35. and 19.11,12,13.] *destroyed Beth-Arbel* [it is uncertain, where this place lay; some hold it to be a city in Israel beyond Jordan; *Joseph*; lib.antiq.12.c.18.and lib.14.c.31. makes mention of a Citie *Arbela*, lying in *Galilee*, which seems likewise to have been destroyed 1 *Mach*.9.2. others would have it to be a province in Assyria; having its name from the Citie *Arbela*, whereabouts *Alexander the Great* overthrew the Persian King *Darius*, and ended the Persian Monarchie. This history of *Salman* and *Beth-arbel*, was doubtless vulgarly known in our Prophets time] *in the day of war:* [*i.e.* in that expedition, which is summarily related, 2 *Kings* 17.3,4,&c. and 19. 13. as some conceive] *The mother was dashed in pieces with the sons.* [See *Gen*.32. on vers.11.]

15 *Thus hath Bethel done unto you, because of the wickedness of your wickedness ;* [*i. e.* because your wickedness is so manifold great and abominable. The sense is; All that abominable idolatrie, and other sins committed at *Beth el* or *Beth-aven*, as it is called above chap.5. or *Aven*, chap 8. they are the causes of all these plagues and miseries upon you] *Israels King* [on whom they did relie so much, see above vers.7. and the annotat.] *is utterly destroyed* [Heb. *rooted out*, or *cut off, he is cut off, i.e.* shall surely be *&c.*] *in the day break.* [*i. e.* very soon, or suddenly, even as the day break doth soon pass away with the rising of the sun. Or, at unawares; as when one is surprized in the morning. This may also be compared with *Eze*.7.7.*&c.* See the annotat. there.]

CHAP. XI.

Gods love and kindness to Israel, since their being in Egypt, with a prophesie inter woven of Christ opposed to their disobedience, idolatrie, unthankfulness, and obstinacie vers.1,2,3,4,7. *wherefore they should be carried to Assyria, and tyrannously dealt with*, 5,6. *A promise of graciously mitigating the punishment, and Israels conversion to Christ, by the preaching of the Gospel* 8, *&c.*

When *Israel was a child*, [See of the Hebr. word *Jer*.1. on vers.6. the meaning is, when I first chose Israel to be my people, and made a Covenant with them. Compare *Jer*.2,2. and see the annotat. there] *then I loved him: and I have called my son out of Egypt;* [bringing him forth by my divine power out of the slavery of Egypt, through the wilderness into the Land of promise. By his *son* is meant *Israel*, whom God frequently, but especially *Exod*. 4.22. by Moseh, in his speech to Pharao, doth call his *son*, yea, his *first born*, which place may be compared with this: But that under these words there lies further hid a prophesie, touching the onely begotten Son of the Father, our Lord and Saviour *Jesus Christ*, the Head of all the spiritual Israel, his Church, appeareth clearly by *Mat*.2.15. Oth. *Israel being a child, which I loved, therefore I called my son forth out of Egypt :* or *though Israel be a child, yet do I love him ; therefore I called* &c. understanding the first clause of Israels want of understanding and dulnesse, and the second of Christ alone, whom the Father had called out of Egypt, for to execute the work of Redemption in Judea Oth. thus, *Because he is a child of Israel, and I do love him, therefore have I called my son out of Eygpt :* understanding both clauses of Christ.]

2 (*But as*) [This is inserted here for the compleating of the sense, agreeing with the particle *so* in the sequel, See *Psal*. 48. on vers.6.] *they called them, so they went away from their face ;* [*i.e.* from the face of the Prophets, which called them to God; the sense is; the more Moseh and other true servants of God did call upon the Israelites, to keep close to their good God, and to cleave unto him, the more did they on the contrarie turn away from God, even in the sight of those good Prophets, unto all manner of idolatrie, turning their back to God and his messengers, and lending them but a deaf ear to all their exhortations. Compare below vers.7. and above cha. 4.7.] *they did offer to the Baals, and burnt incense to the carved images.*

3 *I neverthess, taught Ephraim to go ;* [*i.e.* I taught him how to set and use his feet, as a mother doth with her child] *he took them upon his arms*, [these are the Prophets words, which he inserts here, between Gods, being amazed at the kindness and tenderness of God, as if he had said; it is very true indeed, that he took them up and carried them upon his arms, as a father or mother do their child (see above v.1.) especially being weary of going. See *Exod*. 19. 4. *Deut*. 1. 31. and 32.11, 12 *Isa*.63,9. and of Moseh, *Num*.11.12. Oth. *And I took them by their* (Heb. *his*) *arm :* there being the like enterchange of the singular and plural used in the sequel] *but they acknowledged not, that I healed them.* [*i. e.* that in all

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all their ſtreights and troubles I did ſweetly and familliarly aſſiſt and deliver them. *Pſal.* 30. on verſ. 3. &c. Compare above chap. 7. 1. and *Exod.* 15. 26.]

4 *I drew them with cords of men, with cordages of love* [*i.e.* with ſuch as men are or may be drawn withall, kindly, ſweetly, as one may well endure, without hurt or annoyance. Compare the phraſe with 2 *Sam.* 7. 14. *Iſa.* 8. 1. Theſe words do very lively ſet out the ſweetneſs, kindneſs and long-ſuffering or forbearance of God in leading of his people] *and was unto them, as thoſe that lift up the yoak from off their cheeks:* [underſtanding that part of the yoak or muzzle, which bears much upon the cheek of the beaſts whiles they labour, and which men uſe to remove or lift up when they are to reſt or feed: ſo, will God ſay, have I alſo dealt with Iſrael, giving them much eaſe and reſt and food as followeth] *and I reached forth fodder unto him.* [*viz.* Ephraim. Heb. *I cauſed meat,* or, *eating to incline to him:* that is, as we uſe to ſay, I reached it to him notwithſtanding all this they were ſo diſobedient to him, as is related in the foregoing and following words; *therefore &c.*]

5 *He* [*viz.* Ephraim] *ſhall not return into the Land of Egypt, but Aſſur, he ſhall be his King:* [Although they rather wiſh to return into Egypt, and ſhall alſo effectually deſcend thither for help and ſhelter againſt the Aſſyrians; yet it ſhall be all in vain; the generality of the ten Tribes ſhall be carried away by the Aſſyrian out of their own land, and be more grievouſly plagued there, then they were before in Egypt. See above chap. 8. 13. and 9. 6. and the annotat. there; &c. Compare above chap. 10. on verſ. 9.] *becauſe they refuſe to repent.*

6 *And the ſword* [*i.e.* war with all its train and conſequences, See *Lev.* 26. on verſ. 7. and *Pſal.* 22. on verſ. 21.] *ſhall abide in his* [Ephraim's] *Cities, and devour and eat up the bars thereof:* [Oth. *members i.e.* the parts and members of his Country, devouring and ſwallowing up the ſame, as a ſavage beaſt its prey: or *his branches,* (as *Ezek.* 17. 6.) *i.e.* villages, lying abroad in the open Country, and being in reſpect of the Cities, as ſo many branches thereof] *by reaſon of their conſultations.* [See above chap. 10. on verſe 6.]

7 *For my people adhereth to the turning away from me:* [Heb. *to my turning away i.e.* to the turning away, or backſliding, whereby they are continually turning away from me, or while they practiſe againſt me. Oth. *hang* (*viz.* in uncertainty and doubtfulneſs,) *for their turning away from me.* i.e. they know not which way to turn themſelves, running now this, now that way: both in a good ſenſe] *they* [*viz.* the Prophets. Compare above verſ. 2. and cha. 7. 16.] *call it indeed* [*i.e.* they call my people. Oth. *they call him indeed upwards*] *unto the moſt High, but not one exalts* (*Him.*) [i.e. no man. See of the like uſe of the Heb. word *Ezr.* 4. on verſ. 3. Oth. *the* (*people*) *doth not together exalt him i.e.* they do not honour him in their aſſemblies. *Him i.e.* the moſt High, that they ſhould give him the glory of their repenting, and ſeeking for comfort and aſſiſtance from him: or, of giving thanks unto him for his mercy; or *exalts* or *lifts* up himſelf. *i. e.* none beſtirs himſelf, or puts himſelf in a poſture to hear and hearken, as good obſervers uſe to do, ſhewing by their outward behaviour of the body, the inward motions and ſtirrings of the heart.]

8 *How ſhould I give thee up O Ephraim? deliver thee up O Iſrael? how ſhould I make thee as Adama? put thee as Zeboim?* [Underſtand withall, and as the other neighbouring Cities] *my heart is turned about within me.* [ſpoken of God, after the manner of men, in ſome ſort to ſet forth the greatneſs and incomprehenſibleneſs of his compaſſions. See *Lam.* 1. 20. *Gen.* 43. 30. 1 *Kings* 3. 26.] *my repenting is kindled together.* [Heb. as if one ſhould ſay, *my repentings,* or *repentneſſes,* or, *comfortableneſſes are a burning together.* Oth. *my bowels &c.* God is ſaid to repent, when he withholds, mitigates, or removes the deſerved and threatned puniſhments, and conſequently by *repentance* here may be underſtood the *compaſſions* and the *bowels* which through compaſſion are warmed, affected, and moved. See *Gen.* 6. on ver. 6. and 43. on verſ. 30. The whole verſe, implieth; though ye had well deſerved, I ſhould deſtroy you all at once like Sodom Gomorra, *&c. Gen.* 19, 24. *Deut.* 29. 23. But the compaſſion and faithfulneſs, which I promiſed you in the Meſſia (whereof in the ſequel) do not ſuffer me ſo to do.]

9 *I will not execute the heat of my wrath; I will not return to deſtroy Ephraim* [*i. e.* I will not do ſo again now unto Ephraim, utterly to deſtroy him, as once I did the forelaid Cities; compare *Iſa.* 12. 6. and 54. 5. *Ezek.* 16. 53. with the annotat.] *for I am God* [*i.e.* true and unchangeable in my promiſes, *Num.* 23. 19. *Mal.* 3. 6, &c.] *and no man; the holy* (*One*) *in the midſt of you;* [See *Pſal.* 91. on verſ. 22. and conſequently, I will keep yet a people for my ſelf to remain among you, and ſanctifie them, for to ſerve me, &c. Compare *Ezr.* 16. 60.] *and I ſhall not come into the Citie.* [*viz.* as an enemy, which entreth the ſame and deſtroyeth all things in it: or, as in former times I came into the Citie of Sodom, for to deſtroy it, as verſ. 8. which agreeth very well with the words foregoing, *I will not return,* or, *come again &c.* See the annotat. there.] Oth. *I ſhall not come into the Citie, i.e.* I ſhall dwell no more in any material places, but in your hearts. Compare *Joh.* 4. 21.]

10 *They ſhall walk after the LORD,* [*viz.* Jeſus Chriſt the Meſſia, their Head and king. Compare above chap. 3. verſ. 5.] *He ſhall roar like an Lion;* [by the publike, clear and powerful preaching of the Goſpel, whereby he ſhall call his elect together, as a Lion doth his yong ones, as followeth; compare *Iſa.* 27. 13. *Amos* 3. 8. again; whereby he ſhall not publiſh unto His, his act of Grace, but alſo unto his and his Churches enemies, his vengeance and Conqueſt, eſpecially of all their ſpiritual enemies, whom he, as the true *Lion of Juda,* ſhall ſubdue and lead in Triumph, See *Gen.* 49. on verſ. 9. *Rev.* 5. 5. *Col.* 2. 15. and compare further *Iſa.* 31. 4, 5. *Joel* 3. 16. *Amos* 1. 2.] *when he ſhall roar, then ſhall the children,* [*i.e.* the elect, whom the Father gave him *Joh* 17. 6. Heb. 2. 13.] *come on trembling from the ſea.* [Heb. *ſhall tremble,* (or *ſhake*) *from the Sea.* Or, from the weſt, *i.e.* come and approach trembling, to his and his Churches Communion. Compare *Iſa.* 24. 14. and 49. 12. above cha. 3. 5. and ſee the annot. and ſo in the next verſe, concerning the phraſe trembling, or ſhaking, for going or coming in a trembling manner: compare 1 *Sam.* 13. 7. and 16. 4.]

11 *They ſhall come on trembling, as a bird* [Nimbly flying after her food, or to her neſt, or to eſcape the fowlers net] *out of Egypt,* [*i.e.* in all places whereſoever they are ſcattered they ſhall eagerly repair and adhere to him, that delivers them out of the ſpiritual Egypt and Aſſyria, *i.e.* out of the ſlaverie of ſin and Satan. Compare *Iſa.* 27. 13. *Zach.* 10. 10.] *and as a Dove* [ſee *Iſa.* 68.] *out of the Land of Aſſur: and I will cauſe them to dwell in their houſes, ſpeaketh the LORD,* [*i.e.* in the Prophets ſtile, *I will plant them in my Church, and give them reſt and peace in their conſciences through Chriſt, and after this life their place in the Heavenly habitations.* See above chap. 2. 13, 17. with the annot. and below chap. 12. 10.]

CHAP. XII.

A Complaint over Ephraim and Juda ver. 1. &c. *by ſetting before them Gods favours and mercies ſhewed unto their forefather Jacob, and onwards to them all, they are exhorted to repentance* verſ. 4. *and again,* 13, 14. *Their unrighteous and deceitfull dealings, their inſolence ſolence, ſhamefulneſſe and idolatry provoke Gods heavy wrath,* 8, 9. 12, 15. *A promiſe of grace inſerted,* 10. 11.

THey *of Ephraim have* [Heb. *Ephraim have, i.e.* They, or thoſe of *Ephraim,* the *Ephraimites,* whereby are underſtood the ten Tribes, or Iſrael, as followeth] *encompaſſed me with lies, and the Houſe of Iſrael, with deceit;* [They were ſuch inſolent hypocrites, that they meant to force all their idolatry upon me, as if they uſed the ſame for my honour and ſervice, and had itſill the true Religion among them. Some take it as the prophets complaint of the bad entertainment he found among his wicked Countriemen: according as God, and the prophets words, are ſometimes intermingled] *but Juda reigned yet with God,* [*ſubjecting* himſelf unto *God,* and keeping cloſe to him and his worſhip, which is truely to *reign* and govern, as the contrary, which the world accounteth freedom and dominion, is the baſeſt *ſlavery.* Compare the phraſe, with above chap. 9. 8. and the annot. Otherwiſe theſe words may alſo (in reſpect of the kingdom) be compared with ab. ch. 8. 4. (ſee there) and bel. ch. 13. 10, 11.] *and was faithful with the holy ones.* [*i.e.* following the footſteps of the holy forefathers, and hearkning to the pious prieſts and prophets, that were among them. Some do underſtand here the three perſons of the holy Trinity, comparing it with the words foregoing and *Joſ.* 24. 19. and ſome are of opinion, that the Prophet here deſcribeth the time when the ten Tribes firſt ſeparated themſelves from *Juda,* and ſome while after. Otherwiſe, *But Juda is yet reigning, &c.* Though Juda was alſo much declined, and is ſharply therefore rebuked of God by this very prophet in ſeveral places; yet they had ſtill (beſides the lawful kingdom) the lawful prieſthood and the outward worſhip ordained by God; inſomuch that the pious remnant among the ten Tribes, now and then, privily journeyed to *Jeruſalem,* to attend the true worſhip there, as above in ſundry places hath been obſerved. But among the ten Tribes, there was nothing of all this. See 2 *Chron.* 12. 12. and chap. 13. 6. *&c.* and chap. 15. 3. with the annotat.]

2 *Ephraim feeds himſelf with winde,* [*i.e.* relies on vanity, *viz.* their idolatry and heatheniſh leagues wherewith they are like to fare, as they that think to live on the winde. Compare *Jer.* 22. 22. *Mich.* 2. 11. and ab chap. 8. 7. as alſo *Iſa.* 44. 20. with the annot.] *and buneth after the Eaſt winde;* [*i. e.* after that which ſhall be grievous and hurtful to them, as the eaſt winde was in thoſe parts; See *Exod.* 10. on verſe 13. and *Job.* 27. on verſe 2. and bel. chap. 13. 15.] *all the day long he multiplieth lies,* [*i.e.* falſe worſhip, hypocriſie, lies, and deceit againſt God and his neighbour] *and deſolation,* [*i.e.* that which ſhall cauſe and hale on his own deſtruction: or he daily practiſeth deſtruction and deſolation of his neighbor; or he did it, during all his reign] *and they make* (*a*) *covenant with Aſſur,* [*i.e.* the *Aſſyrians,* or king of *Aſſyria.* See ab. chap. 5. 13. and 7. 11. and bel. 14. 4.] *and the oil is carried to* Egypt. [*i. e.* that precious Balm, which was made in their countrey was carried to the king of *Egypt* for a preſent, to procure his favour. Compare 2 *Kings* 17. 4. *Iſa.* 57. 9. and ſee of ſuch oil, *Pſal.* 133. on verſe 2, *&c.*]

3 *Alſo the LORD hath a controverſie with Juda,* [Or a *plea, proceſſe, difference, viz.* by reaſon of their ſins. Compare above, chap. 4. on verſe 1.] *and he ſhal make viſitation on Jacob according to his wayes:* [Heb. *and for to make viſitation &c. i. e.* He is ready prepared for it. Compare the phraſe with above, chap. 9. on verſe 13. or *for to viſit i. e.* and that to the end that he may viſit. Oth. *but over Jacob, i. e.* the ten Tribes, *ſhall he, &c.* underſtanding that God was pleading yet with *Juda,* and would continue warning them yet a while, but as for the ten Tribes, them he would ſpare nor wink at no longer, it being ſomewhat obſcure, whether *Jacob* here do ſignifie *Juda,* or the ten Tribes, or both together; whereof the opinions vary. Compare ab. chap. 10. 11. *&c.* this is ſure and plain, that the degenerate poſterity of *Jacob* is ſorely threatened here] *he ſhall recompenſe him according to his dealings.*

4 *In* (*the mothers*) *womb* [Of the inſertion of the word *mothers.* See *Jud.* 13. on verſe 5. and *Job.* 3. on verſe 10. and ab. chap. 9. v. 11.] *he* [*viz.* the Patriarch *Jacob* their forefather, of whom ſome extraordinary paſſages and ſingular mercies of God ſhewed to him and to them all by him, are related here, thereby to ſhame and confound his degenerate off-ſpring for their ingratitude] *held his brother* [Eſau] *by the heeles:* [in token that God through meer grace, had beſtowed the right of primogeniture upon *Jacob,* foraſmuch as by the right of nature, he was uncapable of it] *and in his vigour,* [which God enabled him withall to hold out] *he carried himſelf princely with God.* [underſtand in that wreſtling combate which he held with the Son of God. See the hiſtory, *Gen.* 32. 24. *&c.* and the annot. there.]

5 *Yea, he carryed himſelf princely againſt the angel.* [*i. e.* the ſon of God, called *God* in the former verſe, and in the ſequel, *the LORD, the God of hoſts.* See *Gen.* 48. on verſ. 16.] *and overpowered* (*him*) [*i.e.* had the better in the combate with this angel, to wit the ſon of God who ſuffered himſelf to be overcome by Jacob, not out of any weakneſs or unſufficiency, but to hold forth thereby a moſt ſweet and comfortable myſtery, of the combate and overcoming of all the children of God] *he wept.* [Jacob wept and prayed earneſtly for a bleſſing, when he perceived with whom he had to do there, *viz.* with God himſelf. Of this weeping, we finde nothing recorded in Moſehs hiſtory, but here the holy ghoſt inſerted it, by way of explanation] *and beſought him:* (*as*) *Beth-El he found him,* [the ſon of God found Jacob there and appeared unto him. See *Gen.* 35. 9. *&c.* and ſo in the ſequel, *he ſpake,* to wit, the ſame ſon of God] *and there he ſpake with us:* [we being then yet in the loyns of Jacob and our forefathers; ſo that it concerns us alſo, what God ſpake there, and did then; in the behalf of our forefathers. See *Pſal.* 66. on verſ. 6.]

6 *Namely, the LORD, the God of hoſts* [See 1. *Kings.* 18. on verſ. 15. and Compare *Gen.* 22. on verſ. 11. and 48. on verſ. 16. *Pſal* 24. 10. *Iſa* 6. 1, 2, 3, 5. and chap. 9. 5. and 25. 9. *&c.* the ſon of God being ſpoken of before under the name of an angel and underſtood under the word *him* in the ſequel, this title is added here now, to ſhew forth his divine majeſty: now that the Heb. letter, or, particle *Vau,* is frequently taken to ſignifie *namely,* or, *to wit,* is ſufficiently known and agreeth very well with what goes before, as the diſcreet pious reader will be eaſily able to judge.] *LORD is his Name of remembrance.* [or, *Memorial.* Heb. *Remembrance i. e.* JEHOVAH is the name, whereby (as ſignifying the eternal, ſelf-ſubſiſting, unalterable, *&c.* being of God) he is known among his people, and both himſelf, and all his attributes held in remembrance. See *Gen.* 2. on verſ. 4. and Compare *Ex.* 3. 14. 15. with the annot. Some refer this to *Jacob* thus; *the LORD* (*was*) *his, viz.* Jacobs, *memorial.*]

7 *Thou then* [viz. Ephraim] *turn the to* [here in the Hebrew text, there is the letter *Beth* put for the letter, *Lamed,* or for the particle *El,* or *Inad. i. e. to, unto.* as in theſe phraſes, 1. *Kings.* 2, 33. *their blood ſhall return upon the head of Jacob, and upon the head of his ſeed;* where the letter *Beth* twice conſtrued with the verb *return* is of the ſame ſignification with the foregoing particle *Nal. i.e.* upon, or, unto; as otherwiſe alſo the particle *in* or, *into,* both in our own and other languages; is taken for *to,* or, *unto* when it is conſtrued with words ſignifying to go, travel, *turn, return,* as to go into the field, into the wilderneſs, into a city, countrey. *i. e.* to, unto, or towards it, inſomuch that ſome do hold it needleſs, by reaſon of the letter *Beth* to read here, *turn thee with* (or *through*)

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thy God i. e. with or, through the grace or help of thy God; whereof the understanding reader may judge himself; and Compare the annotat on Joel 2. 12.] *thy God:* [*i. e.* that from the begining shewed so great mercies to your forefather, and by him unto your selves, as above] *keep mercy and judgement, and wait continually upon thy God.* [forsaking all your idols, and vain carnal confidence; so shall ye give God his honour, and not be forsaken by him.]

8 *In the merchants* [See of this signification of the Hebrew word *Canaan*, or *Kenaan*, *Jer.* 40. on verse 25.] *hand is* [Heb. from the beginning of the verse, The *Canaanite* in his hand is, Oth. (he is) *a Canaanite*, or in anger and detestation, *That Canaanite*; as if the Prophet should say; That bastard or degenerate issue; he carrieth himself no more like one of *Jacob* children, but is both in condition and resemblance more like a heathen, and one of *Cains* brood] *a deceitful ballance*, [Heb. *ballance of deceit.* See *Lev.* 19. 13. 35. *Deut.* 25. 13. 1 *Thes.* 4. 6.] *he loves to oppresse.* [as well by subtil and unjuit practise in his dealings, as by wilful and violent seizures and robberies. The whole verse implies in opposition to what was said before: Ye are so far from shewing mercy and doing justice, that ye are practising the clean contrary.]

9 *Neverthelesse, Ephraim saith, however I am grown rich, and have gotten me great wealth,* [Hebr. found me, *&c.* as *Gen.* 26. 12. *Ezra.* 7. 16. *Prov.* 8, 9, *&c.* as if they said, Let the prophets say what they will, it goeth still well with us, therefore God cannot be so much displeased with us, as they would make us believe. This was one of their shameless hypocrisies wherewith they encompassed God as it were and his prophets. Compare *Amos* 6. verf. 13] *(in) all my labour they shall finde me no unrighteousnesse,* [understand the labour and pains which they took to grow rich, or the riches which they got by their labour. Oth. *all my labour is not enough for me*, as the Hebrew word to *finde*, or *be found*, is sometimes used. See *Num.* 11. on verf. 22. we desire to get and to have more still, we must go on as we began.] *that were sin.* [as if they said, it is plain by our prosperity, that we do not sin so much in using such and such means to grow rich; what need then these busie men, the prophets be thus clamouring and carping still at our practise? Oth (*he hath*) *unrighteousnesse. i. e.* he is lyable to suffer for unrighteousnesse, *that* (*hath*) *sin*, we are not punished, (argue they) therefore, we are clear of sin.]

10 *But I am the LORD thy God,* [Not to dishearten the faithfull and elect, by these sharp reproofs that went before, the *LORD*, (according to his custom) subjoynes this comfort here, for to assure his, that He, notwithstanding all this, would faithfully keep his covenant of grace, in the Messiah, with his chosen Israel. But others take these two following verses, as a relation of Gods mercies in former and latter times, shewed unto his people, thereby to convince them, that he was the sole Author of all their welfare, and that they have not the least ground to boast of their own abilities, how presumptuously soever they did it, as was shewed in the precedent text.] *even from the Land of Egypt,* [*i. e.* ever since I brought you forth by the hand of Moseh, out of Egypt; when I made my covenant with you, and gave you my lawes; which time God elsewhere calls their *youth.* See above. chap. 2. verse. 14. *Jer.* 2. verf. 2, *&c.*] *I shall make you dwell in tents yet:* [these promises, looking to the time of grace in the new testament, are set forth in termes and phrases taken from the state and condition of the old testament. Compare above chap. 2. verse. 13, 17. and 11. on verse. 11] *as in the dayes of the congregation.* [as in the wilderness I caused you to camp pleasantly in your tents, round about the *tents of the congregation*; so also will I cause you yet in the time of the new testament to campe and take place in my Church, by the preaching of my gospel; where you shall have your Assemblies to worship me. Oth. *as in the dayes of the set high-time*, to wit the feast of the leaf huts, when for a certain time you had your abode in tents or huts, to minde you of your wandring through the wilderness, and to rejoyce in the mercies I bestowed upon you. Or it may be understood of all the high-times or feasts, whereon, they were likewise to set up abundance of tents without the citie because of the multitude of people meeting then together.]

11 *And I will speak to* [or, by,] *the Prophets, and I will multiply the vision:* [that is, I will anew most gloriously reveal my self by the plentiful preaching of the Gospel, which shall be made unto you, by the Prophet of all Prophets, the *Messiah*, and by his Apostles and other teachers of the new testament; with sending forth the gifts of my spirit. Compare Joel 2. 28, 29. *Act.* 2. 16, 17, 18, *&c.*] *and by the ministery* [Heb. hand] *of the Prophets, will I propound Parables.* [*i. e.* teach men in a most familiar and plain way. Compare *Mat.* 13. 34, 35, *&c.*]

12 *Assuredly Gilead* [See above chap. 6. verse 8. with the annotat, Here the Prophet reassumes his former reproof-sermon] *is unrighteousnes,* [*i. e.* nothing but unrighteousnesse, meer unjustice, full of violence and wickedness. Oth *idolatry*, because the Hebrew word is sometimes taken for an *idol*, *idolatry*, *idolatrous worship.* See 1. *Sam.* 15. 23. *Isa*, 66. 3. these words may also be taken thus: *is Gilead iniquity?* as if they objected to the prophet, Dareft thou say that to their charge? whereupon the Prophet should make his answer as followeth] *they are meer vanity* ; [Heb. *onely &c. i. e.* they are given to nothing but to all manner of Idolatry, or; *certainly they are vanity*] *at Gilgal they offer oxen:* [See above chap. 4. on verse. 15.] *yea their altars are as stone* (*heaps*) *upon the furrowes of the field. i. e.* all the land is full of their idolatrous idols.]

13 *Yet Jacob* [Here now again is set before their eyes the low and troublesome condition of their forefather Jacob, to shew what would have become of them all, if God had not by a most singular mercy, turned all to the best that happened to him, and dealt with them as followeth in the next verse. Compare *Deut.* 26. 5. with the annot.] *fled to the field of Assyria:* [*viz.* before his brother *Esau*; See *Gen.* 27. 42, 43. and chap. 28. 5. *&c.* This seemeth to be the plainest reading and sence of these words, *field*, that is to say, land here, as *Obad.* verf. 19.] *and Israel served for a wife* [Jacob served Laban for Lea and Rachel] *and kept* (*sheep*) *for a wife.*

14 *But the LORD carried Israel out of Egypt,* [*i. e.* the people of Israels or Jacobs posterity] *by a Prophet* [the great Prophet Moseh] *and by a Prophet he was kept.* [*i. e.* God kept and preserved them by Moseh, as a shepherd doth his flock: this is said in regard of Jacob his keeping sheep, spoken of in the former verf.]

15 *Ephraim* (*on the contrary*) *provoked him very bitterly to anger,* [Heb. (*with*) *bitternesses.* Others (*with*) *high places, heights, tops*, idolatrous *pillars*, or, *pillar*-images; see of the word *Tantarim Jer.* 31. on verse. 21.] *therefore he* [*i. e.* God, whom he did not know, nor fear, nor serve. See *Mal.* chap. 1. verse 6.] *shall leave* [or *spread forth*] *his blood upon him* [Heb *bloods i. e.* murders and slaying of the innocent and the punishments thereof, See *Gen.* 4. on verse 10. and 37. on verse 26. and *Jud.* 9. on verf. 14. or, *leave his blood upon him. i. e.* leave them in their pollution and sins without cleansing them from the same. Compare *Ezek.* 16. verf. 6. 9. *Joel* 3. 21.] *and his LORD shall recompense him his reproach.* [*i. e.* God shall avenge upon them the reproach and contempt, which they did put upon him, his prophets, and all the godly.]

CHAP.

CHAP. XIII.

Ephraims authority and excellency dieth and vanisheth through Idolatry, verf. 1. &c. a representation of Gods terrible anger, provoked by Ephraims base unthankfullnes against their onely and gracious Saviour, from verf. 1. to 4. the cause of Israels corruption and the approaching miseries, is idolatry, vain confidence, and stupid impenitentie, 9. gracious Gospel promises for Ephraim, after the foregoing destruction, 14.

WHen *Ephraim spake, men trembled*; [Oth *when Ephraim spake trembling*, or, *with trembling* Heb. *when Ephraim spake, trembling*; (substantive) the meaning is. The tribe of Ephraim was in former times, answerable to the blessing of the Patriarch Jacob, *Gen.* 48. 19, 20.) Of the authority and power in Israel, that every one trembled as it were, when he appeared resolvedly in a business, whereby also in the time of King Rehabeam it came to pass that he first assumed the kingdom of the ten tribes unto himself by means of the first King Jeroboeam, see *Jud.* 8. 1, 2, *&c.* and 12. 1, 2. 1 *K.* 11. 26. and chap. 12. 20.] *he exalted himself:* [to wit to the kingdom. Of the Hebr. word that signifies exalting there is derived another, signifying a Prince, Ruler, Governour, that is *exalted* above another, which is here aimed at] *but he is become guilty on Baal,* [Baals idolatry. See ab. chap. 2. 8. 13.] *and is dead.* [that is, he hath now lost all that authority, and is decayed to a very miserable and contemptible estate, both with God and men at home and abroad. (Compare the phrase with *Psal.* 31. 13. and 88. 4, 5, 6. and 143. 3. *Isa* 59. 10. *Amos.* 2. 2. *Ephes.* 2, 1. *Rev.* 3. 1. and 20. 5.) the royal dignitie it self is taken away from him. See. 1. *King.* 14. 10, 11. and chap. 15, 27, 28, 29, 30. and Compare. verf. 3.]

2 *And now they went on to sin, and made a molten image of their silver,* [Understand the idolatrous image of a calf (whereof see in the sequel) and others such like even as they pleased and fancied, and not at all, as God would have it. Of the word *sins* in matters of Idolatry, See above chap. 8. on verse. 11.] *idols,* [See above chap. 8. 4.] *according to their understanding* [*i.e.* shaping and dressing them with all the art and skill they could. Compare *Jer.* 10. 3, 14, *&c.*] *which are all together smiths work:* [a mocking at the vanity, folly and frivolousness of this idolatry. Compare above chap. 8. 6, *&c.*] *whereof they say neverthels;* [*they, viz.* the idolatrous Priests and Governors. Oth. *they say to them, viz.* those of Ephraim unto the other Israelites] *the men that offer* [Heb. *the offering of men, or, men*] *ought to kisse* [*viz.* religiously, with divine worship. Compare *Gen.* 41. 40. 1 *King*, 19. 18. *Job.* 31. 17. and see the annotat. there] *the calves.* [first set up at *Dan* and *Bethel*, and afterwards, probably, in divers other places besides. See 1. *King.* 12. 28. according as from time to time they encreased in idolatry; the meaning they drive at is, such men or such among men, as mean or intend to offer unto God, they must worship these calves, as their Gods. See 1 *Kings.* 12. 28. and, compare the phrase with *Isa.* 29. 19. where it is said, the *needy*, or, *destitute* (*ones*) *of a man* (or, *men*) *i. e.* among men such as among men are needy or necessitous; again, *the miserable of the sheep, Zach.* 11. 7, 11. for miserable sheep, or the most miserable among them, and many such like]

3 *Therefore they shall be as a morning cloud, and as an early coming dew, that passeth away:* [*i. e.* they shall as soon and easily pass away and come to nought with all their shews and flourishings, as these comparisons import. Compare above chap. 6. 4.] *as chaff from the threshing floor, and as smoak is stormed away out of the chimney,* [or *window.* Oth. *smoke-hole*, or, *opening*, whereby the smoke is let forth.]

5 *Yet I am the LORD thy God; from out of Egypt* [As above chap. 12. 10.] *therefore shouldest thou know no God but me alone;* [Oth. *and thou knowest no God &c. viz.* at that time, when thou wast not fallen away yet to idolatry] *for there is no Saviour besides me.*

5 *I have known thee in the wilderness;* [*i. c.* I loved and provided for thee there, as *Amos* 3. 2. See *Psal.* 1. on verse 6.] *in a very hot country.* [and consequently, a dry and barren one, extreamly troublesom. See *Deut.* 8. 15. and ch. 32. 10.]

6 *After that, according as their pasture was,* [*i. e.* after that they came forth out of the wildernesse into the fat soil of *Gilead*, and further into the land of *Canaan*, meeting with affluence and abundance of all things. See *Deut.* 8. 7, 8, 9, 10. and chap. 32. 13, 14.] *they grew full; being full, their hears exalted it self*; [whereof God had timely forewarned, and forthwith punished them. See *Deut.* 8. 11. and chap. 32. 15, 19, 20, *&c.*] *therefore they forgot me.* [*Hos.* 8. 14.]

7 *For this I became unto them as a fierce Lion;* [*i. e.* I dealt severely and terribly with them, as happened frequently *at first*, in the time of the Judges, by sundry enemies seated about them, and *afterwards*, when they were divided from *Juda* by the *Assyrian Tiglath-Pileser &c.* See 2 *Kings* 15. 29. Howbeit some take both this and the following verse for the time to come, as a prophesie of that desolation, which should be made by *Salmanasser.* Compare above chap. 5. 14. *Lam.* 3. 10.] *I lurked for them by the way, as a Leopard.* [Compare *Jer.* 5. 6.]

8 *I encountred them,* [Or *will encounter them*, and so in the sequel] *as a Bear bereft of her whelps,* [Compare 2 *Sam.* 17. 8. *Prov.* 17] *and tore the lock of their heart;* [*i. e.* their heart, or hearts cover, to suck or drink their hearts-blood, as savage ravenous beasts use to do] *and I swallowed them there* [upon the place, as they say, or there where they had committed the foresaid abominations, in *Canaan* or *Gilead*. Some apply it in particular to *Tiglath-Pileser* his invasion, 2 *Kings* 15. 29.] *as an old Lion, the wilde beasts of the field did tear them* [Oth. (or *as*) *an* (*other*) *wilde beast of the field* (*that*) *split* (*or clave*) *them asunder*: understand the cruel heathenish Enemies, by whom God had, or yet would deal thus with them.]

9 *It hath corrupted thee, O Israel,* [*It*, to wit, thy idolatry and wilful wickednesse, spoken of above verse 2. 6. Oth. *he hath corrupted thee, viz. Ephraim* (spoken of both before and after this passage) he it is, that brought Israel, (*i. e.* the ten Tribes) into this destructive condition, by means of his king *Jeroboam*, (hinted in the next verse, to which also some apply this 5 Compare bel. chap. 14. 5, 6. where *him* is expressed, verf. 5. and who that should be, is shewed verse 6. *viz. Israel.* Compare also ab. chap. 12. 5, 6. and elsewhere) who together with his princes during the 22. years of his reign (1 *Kings* 14. 20.) contrived and advanced this abominable Idolatry, by all the subtilities and violences they could invent, whereby *Ephraim* not onely died himself, (as above verse 1.) but also by his *Baals* and calves-worship, and all manner of thence-ensuing enormities and abominations precipitated all Israel besides; together with himself, into death and perdition. See 1 *Kings* 14. 15, 16. and chap. 15. 30. and chap. 17. 21, 22, *&c.* which could not happen otherwise, for no salvation or help is to be sought or found any where but with the onely true God, as followeth here, and is testified above verse 4. whom they forsaking, and seeking for help and salvation elsewhere, they must needs be wholly corrupted and utterly perish together] *for in me is thy help* [and not in your *Baals*, golden Calves, Kings, Princes, Champions, strong holds, fenced cities, Leagues and Alliances, wealth and riches, &c. wherein ye, according to *Ephraims* example,

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and advice,did put your hope and confidence : otherwiſe this verſe may be read thus. *It is thy perdition*,or,undoing, or, *it hath corrupted (ſpoiled) thee, O Iſrael, that thou haſt (rebelled) againſt me*, which tranſlation, (being ſomewhat diſcrepant, in a good ſenſe) is likewiſe plain and blameleſs, the laſt words in the Hebrew properly are thus,*in me,in thy help*.Of ſuch a uſe of the Hebrew letter *Beth* ſee *Pſal.* 54.on verſ.6. or thus ; *but in me is (that) which may (be) for(tend to) your help.*]

10 *Where* [See of the Heb.particle on verſ.14.]*is thy King* [*viz.* on whom thou didſt ſo much relie, and firmly hope, he would have ſaved and defended thee well enough : thus the *LORD* doth mock their vain confidence ſpeaking of the time to come as already paſt or preſent. Compare above chap. 10. verſ.3.] *now?* [thus the Hebrew particle *Epho* is likewiſe uſed for *now* or *then*, to compleat a ſenſe : *Job* 9. 24. and chap. 17.15. and chap.19 6. *Iſa.*19.12,and 22.Oth. *I ſhall* (or, *ſhould be) thy King, where is there (another) that he* &c. or *that ſhould ſave thee.* Or, *I ſhall be there (but) where is thy King &c.* as if God ſhould ſay, *I* am and abide the ſame for ever, (ſee *Exod.*3.verſ. 14.) therefore ye ought to have ſought your help and ſalvation in me ; but ye truſted in your king, who appears no where now. Compare above chap.10.15.] *to ſave you in all your Cities ; and your Judges*, [The Councel and Governours, that ſhould have aſſiſted the King, to protect you] *of whom ye ſaid ; give me a King and Princes?* [*viz.* in the time of the Prophet Samuel. See 1 *Sam.*8.5.unleſs it were,that thoſe of Ephraim may have uſed ſuch language, ſuteable to their haughtineſs and inſolence, in the time of Rehabeam, when they ſeparated themſelves from *Juda*, and made them a King of their own, over the ten Tribes, which God by his ſecret Counſel ſo ordered and declared, as done by himſelf (1 *Kin.*11.31,35.) although the peoples guilt was nothing the leſs]

11 *I gave a King in mine anger* [Meaning Saul : ſome apply it to the firſt King of the ten Tribes, being of the tribe of Ephraim, and having corrupted Iſrael, as above ver.9.See further. 1 *Sam.*8.7, 8.and 1 *Kin.* 11.33. above here chap.8.verſ.4.] *and took (him) away in mine indignation.* [*viz.* Saul. See 1 *Sam.* 15.23. and ch. 16. 1.and chap.31.4,6. Some render this here, *I will* take (*him*) *away :* applying it to the laſt King of the ten Tribes *Hoſea*, ſubdued by Salmanaſſer, and in whom the Kingdom of Iſrael ended, 2 *Kin.* 15. Compare above cha.10.ver.3,7,15.Others underſtand it in general of the Kings of the ten Tribes,with whom God is dealing here (compare above chap. 8. 4and 7.16.) and read it thus. *I give a King,&c.and take (him)* &c.]

12 *Ephraims iniquitie*[Whereof above on ver.9,&c.] *is bound up together,his ſin is laid up.* [*i.e.* their provocations, all of them are wrapt and tied up together in a bundle or bag, cloſe and ſealed, and laid up as it were in Gods chamber of Rolls or Chancery, to be produced in due time, for to be fully diſcovered, judged and ſentenced. Compare *Job* 14.17. *Lam.*1.14. *Deut.* 32.34. and ſee the annotat. there.]

13 *Pangs of a travailing (woman) ſhall come upon him :* [*i.e.* very great and grievous troubles and diſtreſſes,as elſwhere frequently] *he is an unwiſe child ;* [*i.e.* as a moſt ſenſeleſs, or froward, or miſ-ſhapen child, that labours nothing to facilitate his own birth, and ſtands, (as we uſe to ſay) in his own way and light.] *for (elſe) he would not be tarying any time in the birth of children.* [Or, thus : *for he ſtands not timely,* (or, *in due time*) *in the bringing forth of children, i.e.* in the womb, or birth labour. Compare 2 *King.*19.3. and ſee the annotat. there. Some underſtand it of the chair, wherein the travailing woman ſitteth. The ſenſe is, that Ephraim, in ſtead of timely preventing his approaching calamity,by ſerious and active repentance, he continueth obſtinately to perſiſt in his wickedneſs and impenitency againſt all exhortations warnings & threatnings whatſoever ; even as a child in the birth, that by its un-or ill-diſpoſedneſs deſtroying it ſelf and mother at once, when as other,even the moſt ſenſeleſs ſmalleſt creatures know by a natural inſtinct, how to diſpoſe themſelves for to avoid the danger in this behalf.]

14 *(Yet)* [Here the *LORD* inſerts again an excellent Evangelical promiſe, for the comfort of his Elect and penitent children. Compare above cha. 12.v.10,11.with the annot.as if the *LORD* ſhould ſay ; the unfaithfulneſs and protracted repentance of the generality of this people, ſhall no whit retard or diſannul my faithfulneſs and the truth of my gracious promiſes, ſee *Rom.*3. 3.and 11.1,&c.] *I will deliver them from the power of hell ; I will free them from death :* [Heb. *from the hand of hell,&c.i.e.* the graves.See *Job* 5.on verſ.20. *Pſal.* 49. on verſ.16. the meaning is, I will deliver my choſen Iſrael, through the Meſſiah, *Jeſus Chriſt*, from all their ſpiritual enemies, and cauſe them to riſe from death, (which had power over them through ſin,) unto the glory of eternal life.See 1 *Cor.*15.54,55.]*O death,where are thy peſtilences ?* [*i.e.* where is all thy poiſon, or, venemous power, or, *thy ſtrong peſtilence*,whereby thou didſt bear ſo much ſway and madeſt ſuch havock among my people ; the plural number, ſerving here as elſwhere, for the exaggeration or aggravation of the thing ſpoken of. The ſenſe is,as if God ſhould infer, theſe plagues are no where more to be found ; they are altogether made void, and deſtroyed. With this allocution God defies & inſults over death and grave,in triumph as it were over their conqueſt.(Comp.*Iſa.*25.8)the Hebrew particle is here twice (as alſo above verſ.10.) rendred,*where*,out of 1 *Cor.* 15. 55.where the Apoſtle doth alledge and expound it thus ; alſo the Greek Tranſlatours (and the Chaldee paraphraſe as likewiſe, verſ.10.)had done, and ſome of the Hebrews themſelves approve of : otherwiſe we may alſo read thus ; *Death I will be thy peſtilence, grave I will be thy deſtruction*] *Hell where is thy deſtruction ?* [or, *conſumption, rooting out, cutting off*, the like Hebrew word we have *Deut.*32.24. *Pſ.*91.6.*Iſa.*28.2.] *Repentance ſhall be hid from mine eyes.* [*i.e.* it ſhall never repent me to have paſt thoſe gracious Decrees,I will perform the ſame without fail. That which is hid before Gods eyes is not at all, and therefore there ſhall be no repentance at all in God of his promiſe.]

15 *For he ſhall bring forth fruit among the brethren.* [*i.e.* Ephraim, how ſmall apearance or likelihood ſoever there be now of it,ſhall yet,being planted in my Church, bring forth, as a good tree, very good fruits, *i.e.*having gotten faith and repentance, he ſhall be practiſing of good works. See *Mat.*3.verſ.8,&c. This promiſe, by the word *Japhi i.e.he ſhal bear fruit,or be fruitful*,doth very ſweetly allude to the name of *Ephraim*. Compare below cha.14. 7,8,9. Oth. *for he* (the Meſſiah, Ephraims Redeemer or deliverer ſpoken of before) *he ſhall make him*(Ephraim) *fruitful :* underſtanding moreover all the reſt of this chapter, of the power and might of Chriſt againſt His, and his Churches foreſaid enemies] (*but*) *there ſhall come an eaſtwind*, [Here the Prophet returns to his reproof-ſermon. Compare above chap.12. 12. underſtanding by this Eaſtwinde the Aſſyrian, or the deſolation, which he ſhould cauſe and make in the Land. Compare above chap.4.on verſ. 19.and 12.on v.2.and *Eze.*19. 12.] *and a wind of the LORD, coming up out of the wilderneſs ;* [and conſequently very powerful,uncontrouled,unavoidable, paſſing through all. Such a one as God himſelf would raiſe,through his righteous Judgement,for the puniſhment of Ephraim, until Chriſt ſhould gather them again] *and his ſpring vain ſhall dry up, and his fountain ſhall grow drie ;* [*viz.* Ephraims and the reſt of the Tribes that did follow his evil example. *i.e.* they ſhall be bereaved of all the power and wealth, which through Gods bleſſing they enjoy, as is made plain by the

ſequel] *the ſame* [*viz.* winde, that is to ſay, the enemie, the Aſſyrian, that was juſt now compared to the Eaſtwinde] *ſhall ſpoil the treaſure of all deſirable* [as *Nah.*2.9.] *houſhold ſtuff.* [See of the Hebrew word *Levit.*15.on verſ.4.and *Ezech.*16.on verſ.17.]

CHAP. XIV.

Iſrael is exhorted to true repentance, and taught how to practiſe the ſame verſ.1,&c. *with gracious promiſes of the grace and bleſſings to come, under the Meſſiah.* 4. *They are further directed heedfully to obſerve, conſider and put in practiſe both theſe and all other godly inſtructions,*10.

SAmaria ſhall be laid waſte: [Aſwell the capital or mother-city, as the country and region about the ſame. See 1 *King.*13. on verſ.22. and chap.16.on verſ.24. This verſe belongs yet to the former chapter. See the fulfilling of this prophecie, 2 *Kin.*17.5,6,&c,]*for ſhe hath been rebellious againſt the LORD her God : they ſhall fall by the ſword*,[the inhabitants namely] *their little children* [ſee of the Heb.word *Pſ.*8.on verſ.3.] *ſhall be daſhed in pieces,* [*Hoſ.*10.14]*and her* [*viz.* Samaria's]*(women) with child* [compare above chap.13.8.] *ſhall be cut up.*

2 *Convert thy ſelf,O Iſrael, even unto the LORD thy God :* [Compare this phraſe with *Joel* 2. on ver.11.] *for thou art fallen for thine iniquity.*[Compare above cha. 4. 5.and 5.5.]

3 *Take (theſe) words with you,* [Underſtand the confeſſion of your ſins, with fervent and faithful prayers for grace and forgiveneſs, joyned with ſincere promiſes of thankfulneſs, whereof the patern followeth] *and convert your ſelves to the LORD, ſay to him ; Take away all iniquity,* [*i.e.* forgive it, impute it not. See *Pſal.* 25. on verſ. 18. and 32.on verſ.1.] *and give the good ;* [*i.e.* all manner of ſpiritual and temporal bleſſings or mercies and benefits : ſee *Mat.*7.verſ.11. Compare with *Luke* 11. verſ. 5, 13.] *ſo ſhall we pay* [*i.e.* ſhew our due thankfulneſs for thy undeſerved mercie] *the bullocks of our lips*]or thus, *bullocks, i.e.* the beaſts themſelves, *of our lips :* or *bullocks,* (with) *our lips* ; or, as if they did ſay, we know well enough ; that thou art not ſatisfied with the ſlaying and offering of beaſts, therefore we ſhall offer unto thee the ſpiritual ſacrifices of praiſe and thankſgiving. See *Pſal.* 50.14. and 69.31. 32. and 116. 12.15.*Heb.*13.15.&c.]

4. *Aſſur ſhall not ſave us ;* [We will not put our truſt any more in men, or, without thee ; all beſides thee being vanity, and the relying on it, apparent ruin. See above chap.12.2,&c.] *We will not ride upon horſes,* [Heb. *horſe,i.e.* We will confide no more in any humane means, nor travel to and fro, or ſend abroad for help and confederacies ; compare above chap.5.13. and 7.11. and 12. 2.] *nor ſay (any) more to the work of our hands* idolatrous images and repreſentations:See above cha.13. verſ.1,2,&c.] *Thou art our God :* [or Gods] *however* [thus the Hebrew word is likewiſe uſed, 1 *Sam.* 15. 20. or *for yet*, or, *let I pray*, as petitioning] *an orphan be pittied by thee ;* [a very pathetical concluſion of this penitent and faithful prayer whereby they acknowledge, that there is no ſalvation for them any where but in God alone, they being here on earth, (much like an orphan) wholly deſtitute of any humane help, and are humbly confident, that God will not reject ſuch orphans, crying unto him for mercy and compaſſion. Compare *Lam.*5. 3.and *Pſal.*10.14.and 68.6.and 146.9. *Job.*14.8.]

5 *I will heal (or, cure) their backſlidings ;* [A moſt ſweet and fatherly anſwer and promiſe of God, upon the foregoing penitent petition, forgiving them all their evil, and giving them his good things, as they deſired above verſ.3. See *Pſal.*30. on verſ.3.] *I will love them freely :* [or,*liberally*, from a good heart (*as the ſaying is*) compare *Deu.*30.9. *Jer.* 32.41,42. *John* 18.26, 27. and ſee of the Heb.word,*Lev.*7.on ver.16.*Job.*12.on ver.21.] *for mine anger is turned away from him.* [*viz.* from Iſrael, expreſſed by name preſently in the next verſe,and above verſ.2.]

6 *I will be unto Iſrael, as the dew,he ſhall bloſſom, as the lily :* [Theſe promiſes, repreſenting by very elegant compariſons, the grace of *Jeſus Chriſt*, and the abundance of ſpiritual gifts, do all belong to the Covenant of grace in the New Teſtament,and are grounded upon the *Meſſiah*, our Lord *Jeſus Chriſt*, in whom all promiſes are *yea* and *Amen*, 2 *Cor.*1.20.appertaining to all Iſrael, that is, to the whole Church of believing Jews and Gentiles. Compare above chap.13.on verſ.14.] *and he ſhall caſt forth his roots, like Lebanon.* [*i.e.* like the trees, that ſtand on mount Lebanon ; (and ſo verſe 7) where the ſweet-ſmelling frankincenſe doth grow, from which it is conceived this mountain had its name : for *Lebona* doth ſignifie frankincenſe, and this mountain is called in Hebrew *Lebanon.*]

7 *His ſhoots ſhall ſpread themſelves abroad* [Heb.*ſhall go &c.*] *and his glory ſhall be as the Olive-trees,*[Compare *Iſa.* 60.13. *Jer.* 11. 16. *Ezek.*31.3,7,8,9.] *and he ſhall have a ſmell like Lebanon.*

8 *They ſhall return,* [*i.e.* the true Iſraelites ſhall convert themſelves ; as they are exhorted to do above verſ.2.] *ſitting* [Oth. read the verſe from the beginning *They ſhall ſit again*] *under his ſhadow ;* [refreſhing themſelves and being ſecured under the *LORD* his fatherly Protection. See *Ruth.* 2. on verſ. 12. *Pſal.* 91.1.] *they ſhall bring forth to life, as corn, and bloſſom as the vine :* [*i.e.* they ſhall be fruitful and multiply : underſtand this eſpecially of the ſpiritual fruits, which they ſhould bring forth as new and regenerate creatures, themſelves, and cauſe likewiſe others, by means of teaching and edifying, to bring forth the like, through the powerful working of the holy ſpirit, that quickens us unto good. Compare *Pſal.* 72. 16. and ſee the annotat. there] *his remembrance ſhall be as the wine of Lebanon.* [*viz.* the remembrance of the converted Iſrael : that is, his Name,Fame and report ſhall be as ſweet and acceptable as the nobleſt wine of Lebanon. Oth. *his fragrancie*,or *ſmell* ; becauſe the Heb.word ſignifying *remembrance* ſeems ſometimes to be uſed for *ſmell*, according as a ſweet perfume cauſeth one to remember, ſee *Iſa.*66.3. again *Lev.*2.2,9.*Num.*5. 26.and *Pſal.*20. 4. with the annotat. Some do apply it to the remembrance of God, which ſhould prove very pleaſing and acceptable to the believers, becauſe of his ſuper-abundant grace.]

9 *Ephraim* [This may be taken, as ſpoken by God, who takes a ſingular pleaſure, (as one that doth rejoyce) that *Ephraim* had rejected all idolatry, and was no more troubleſom to him by it, as formerly. See above cha.12. ver.1,&c.or it may be taken for the words of converted Ephraim, thus ; *Ephraim (ſhall ſay,) &c.*] *what have I more to do with the idols ?* [Heb. *what (is) to me and the idols ?* See 1 *Sam.* 16. on verſ. 10. and of the word *idols*, above cha.8..on ver.4.] *I have heard him, and will look upon him ;* [this ſeems to have regard to the prayer made above ver.3,4. Oth. *I will hear (him)* or, *I do hear and regard,*(or,*look upon) him, viz.* graciouſly : or, *take notice of him. i.e.* mine eyes ſhall be continually upon him, for good, I will not hide my face from him. See *Jer.*24.6. as before I watched him for evil ; above chap. 13.verſ.7. Oth. *I have regarded him*] *I will be unto him, as a green firre-tree ;* [which keepes its verdure or leaf (as Herbariſts teſtifie) all the winter long and yields a very refreſhing ſhadow : ſo, doth God implie, will I refreſh them againſt the heat of all adverſities and perſecutions] *thy fruit is found out of me :* [whereof ſee above cha.13.15.that is, through my gracious and powerful working ye ſhall be fruitful for good ; your fruit ſhall be ſure,ſee *Joh.*15.ver.1,&c. *Pſal.*1.3.&c.

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and compare above ver.6,7,8. and for the word *found* or, with *being found*, compare *Mich.* 1.13. *Zeph.* 3.13. *Mal.*2.6. 1 *Pet.*2.22. again *Num.*11.on ver. 22. *Pſal.*46. on verſ.2.]

10 *Who is wiſe? let him underſtand theſe things; (who is) underſtanding? let him acknowledge* (or,*know*) *them:* [An elegant concluſion of this Propheſie, and eſpecially of this chapter, and the foregoing evangelical inſtructions and promiſes; the ſenſe is,that true wiſdom conſiſts in this, and thoſe that will be wiſe muſt underſtand and know this, and govern themſelves accordingly: otherwiſe they will be fools for all their wiſdom. See 1 *Cor.* 1. 18, 19, &c. and chap. 2, 2, &c. and as to this manner of asking, compare *Deut.*20.ver.5.6,7,8. *Pſ.*25. 12. and 34.13.and 107.43. Oth. by way of complaint, *who is wiſe and underſtands theſe things, underſtanding and knowes them?* as if the prophet had ſaid, alaſs there are but few that have this wiſdom. Compare *Jer.*9,12.] *for the wayes of the LORD are ſtraight,* [*i.e.* his inſtruction and government. See *Gen.* 18. on ver.19. and *Pſal.*25.on ver.4.again *Deut.* 32.on verſ. 4. *Pſal.* 25. on verſ.10. Compare alſo *Pſal.* 19.9. and 7.11.] *and the righteous ſhall walk in them,* [with content, delight and joy,See *Pſal.*119.30.*Mat.*11.4.1 *Joh.*5.verſ.3,&c.] *but the tranſgreſſours* [or,*revolting ones, back-ſliders*] *ſhall fall therein.* [*i. e.* they ſhall take offence and ſtumble thereat, and fall away. See above chap. 7. 13. and *Iſa.* cha. 8.14.*Luke* 2.34. 2 *Cor.*2.16,&c.]

The end of the Prophet Hoſea.

THE PROPHET JOEL.

The Argument of this BOOK.

IN this Book the people of Juda, in the firſt place, are rouſed up to conſider of the ſad condition wherein the whole Land was at that time, becauſe of the fearful plague of all manner of vermine and drought; and thereupon they are exhorted to true repentance, faſting and praying, with promiſe of pardon, removing of the generall calamity, and abundant bleſſings, in caſe they would follow the Prophet his counſell: after that, the ſpirit of the LORD doth propheſie further on this occaſion, of the bleſſed eſtate of the Church under the Meſſiah: of the ſending forth of the holy Ghoſt, and the preſervation, of the Church in the diſmal later days, together with the Jugement of God upon all wicked enemies, and the everlaſting happineſs of his Church.

JOEL.

JOEL.

CHAP. I.

The Prophet, at Gods command, ſetteth forth before the people the fearful plague of all manner of Vermine, and exhorts them to take ſpecial notice of and conſider the ſame, verſe 1, 2, *&c. as alſo to mourn and lament; with a command to faſt and pray by reaſon of it,* 14.

THE *word of the* LORD, *which came to Joel the ſon of Pethuel.*

2 *Hear this, ye Eldeſt (ones)* [*i.e.* thoſe in *Juda*, which are governing the reſt, and which have more experience of things and times then others. See *Exod.* 3. 16.and *Lev.* 4. 15. with the annotat. Or plainly,*ye old (ones) viz.* in years, that have heard and ſeen more, than the younger ſort, or the middle-aged among you,] *and give ear, all Inhabitants of the Land: did this happen in your dayes?* [Do ye know or remember the like plague as is related in the ſequel?] *or alſo in the dayes of your fathers?* [*Exod.* 10. 4, 5, 6, 14, 15. there is likewiſe mention made of a grievous plague of graſſehoppers upon the *Egyptians*; but the ſame continued not ſo long,nor were there ſo many kindes of that deſtroying vermine,as here in the land of *Juda*, the one after the other, however the peoples ſtupiditie was ſo great, that they were little ſenſible of it unto amendment; which is the reaſon, that God ſeeks to ſtir them up by this prophet in manner as followeth.]

3 *Relate thereof unto your children, and (let) your children (relate it) to their children,* [Compare *Exod.* 10. 2. *Pſal.* 78. 4, 6.] *and the children of the ſame to another generation.* [*i. e.* to the ſucceeding one, or to their poſterity.]

4 *That which the caterpillar left, the graſſehopper hath devoured, and that which the graſſehopper left, the Beetle hath devoured,and that which the Beetle left, the palmerworm hath devoured.* [Heb. *the remnant of the caterpillar*, &c. At what time this terrible and long continuing plague of theſe inſects, accompanied with an exceſſive drought, befel *Juda*, is uncertain. Some refer it to the time of *Elia* and *Eliſa*, or when *Joram* reigned in *Iſrael*, and *Joſaphat* in *Juda*. See 1 *Kings* 17. 1, *&c.* and 2 *Kings* 4. 38. Others compare it with *Jer.* 14. 1. as alſo with *Amos* 1. 2. and chap 4.6,7,8,9, *&c.* Some conceive that by theſe deſtroying creatures are figuratively underſtood the *Aſſyrians* and *Chaldeans*, by whom the land ſhould be extreamly laid waſte. The prophet doth indeed ſpeak ſometimes in paſt and preſent time, and ſometime in the future; See bel. verſe 15. and chap. 2,1. becauſe this plague laſted for ſome years, bel. chap. 2.25. Yet ſome do hold, that this was a judgement to come; and that the Prophet doth prophetically ſpeak of it as preſent.]

5 *Awak ye drunken (ones) and weep, and howl all ye wine-ſwillers, for the new wine, becauſe it is cut off from your mouth.* [In regard that the vine was utterly conſumed by the aforeſaid vermine, as followeth verſ. 7. Compare *Amos* 4. 9.]

6 *For (there) is a people come up upon my Land, mighty and without number:* [Underſtand the infinite ſwarms of the aforeſaid vermine, or inſects, which God being greatly provoked by the ſins of his people, ſhould cauſe to come upon his own holy land, being improperly called *a people* or *nation*. See bel. chap. 2. 2. and compare *Prov.*30. 25,26. and the anhotat. there. Of *Canaan*, that God calleth *it his land*, ſee *Hoſ.* 9. 3, with the annot. and ſo bel.ch.2.18.] *his teeth are Lions teeth, and it hath the cheek-teeth of an old lion.* [hereby is ſignified the greedy condition, devouring waſte, and notable ſtrength of thoſe creatures. Compare *Revel.* 9. 8, 9, 10.]

7 *It* [*viz.* that aforeſaid people, *i.e.* thoſe devouring creatures] *hath made my vine a deſolation.* [Compare *Hoſ.* 2. 8. God ſpeaketh thus to ſhew that he doth not ſpare his own good Creatures and gifts, in puniſhing the ſins of men] *and my fig-tree a ſcum:* [*i. e.* it fades away, comes to nothing, or *ſtunge*, Oth. *peeling, making bare*, ſo that the skin or peel is eaten off, whereby the figs are made bare and naked as it were, and change their hue into paleneſſe. Compare *Iſa.* 24. 7.] *They have made it quite bare,and caſt it down, his branches are become white,* [or *pale, pallid*, whereas on the contrary the ſappie branches are green and pleaſant.]

8 *Lament* [O Jeruſalem,] *as a virgin that is girded with a ſack,* [See *Gen.* 37. on verſ. 34.] *becauſe of the man of her youth.* [*i. e.* her Bridegroom,or ſuitor (as ſome think) that died whiles they were betrothing, or ſoon after, *i. e.* mourn bitterly. Compare *Mal.* 2. 14, 15.]

9 *Meat-offering and drink-offering is cut off from the houſe of the* LORD: [See *Levit.*2. on verſ. 1. and *Exod.*

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29. 40. *Numb.* 15. 5, 7, 10. and 28 7. The meaning is, that but few of such offerings were brought to the house of the *LORD*, through the great scarcity of meat and drink, so below vers. 13.] *the priests, the LORDS ministers, mourn.* [seeing the service and worship of God neglected and themselves thereby deprived and destitute of maintenance.]

10 *The field is laid waste, the land mourneth; for the corn is wasted, the new wine is dryed up,* [The vines being scorched and withered. Oth *ashamed*, as not being able to shew forth any good fruit, in a figurative expression] *the oyl is faint.* [even as fruit-trees are said to be weak, sick, ill, when they fail and do not bear.]

11 *The husbandmen are ashamed, the vine-dressers howl,* [Or *be ashamed ye husbandmen, howl ye vine-dressers*] *for the wheat, and for the barley: for the harvest of the field is perished.* [this clause hath relation to the husbandmen, as the beginning of the next verse doth regard the vigneron, or vindressers.]

12 *The vine is withered,* [Or, ashamed as below vers. 10.] *the fig-tree is faint; the pome-granate-tree, also the palm-tree and apple tree; all the trees of the field are withered; yea the chearfullness* [which men used to shew in the time of a good harvest. See *Psal.* 4. 8. *Isa.* 16. 10. *Jer.* 48, 33. *Hosea* 9, 1. with the annotat.] *is withered from the children of men.* [or, *ashamed among* &c. in the beginning of the verse, that is, as it fairs with the land, so it doth also with mens hearts; there is nothing to be seen but sadness, meagerness and confusion; joy and gladness dare not shew the face, as it were, all the land being filled with mourning.]

13 *Gird your selves about,* [To wit with sacks, in token of mourning, as above vers. 8. and here in the next words] *and lament ye priests; howl, ye ministers of the altar; enter in, lie all night in sacks, ye ministers of my God; for meat offering and drink-offering is forbidden from the house of your God.* [as above vers. 9.]

14 *Hallow a fast,* [i. e. by a holy meditation of this heavy judgement of God fitting and preparing your selves, appoint and set apart a certain time, wherein ye may solemnly meet, and abstaining from meat and drink, both outwardly and inwardly humble your selves before the *LORD*, publickly professing and acknowledging your Repentance, and submissively asking mercy and forgiveness, and so below chap. 2. 12, 15.] *proclaim a prohibition-day,* [See *Lev.* 23. on vers. 36.] *gather the elders,* [i. e. the Rulers and Governours, See above on vers. 2.] *(and) all inhabitants of this land, (to) the house of the LORD your God: and call unto the LORD.*

15 *Ah, that day!* [These and the following words to the end of this chapter, are taken by some to be a form, or patern (prescribed to the people of God by the Prophet) of a penitent lamentation, to be made unto God, because of this heavy punishment; adding onely to the end of the former verse the words *saying*; others hold them to be the words of the Prophet himself; taking up this lamentation before the people, that by his example they may be awakened and stirred up to the serious consideration of this judgement of God; both in a good sence.] *for the day of the LORD,* [i. e. the appointed time, wherein the *LORD* will punish his peoples; so below chap. 2. 3. See *Psal.* 37. on verse 13. and *Ezek.* 30. on verse 2.] *is nigh at hand.* [from these words some do gather, that the judgement before rehearsed, was to come yet, or drawing neer. Compare chap. 2. 1. others think, that this hath respect to an other judgement to come, which should be more heavie yet, then the present, by reason of the peoples senselessness and impenitencie under the fearfull plague of all these devouring loathsome creatures and grievous drowth] *and shall come as a desolation* (or *devastation*) *from the almighty.* [that hath power and ability sufficient, as well to punish, as to reward; so that none shall be able to avoid or prevent his day of execution. See of the Hebr. word *Shadai, Gen.* 17. on vers. 1. and Compare *Isa.* 13. 6.]

16 *Is not the meat cut off before our eyes? joy and rejoycing from the house of our God?* [In regard that there were no more thank-offerings brought in and offered, whence it may be gathered, that by meat or food before mentioned, there may be understood, not onely common food but also especially the offering or oblations themselves. Compare. *Mal.* 1. 7. 12. and see *Lev.* 3. 11. *Ezek* 44. on vers. 7.]

17 *The grains are rotted under their clods,* [i. e, the seed that was sown is spoiled in the ground, through the great heat, the want of seasonable rain, and the like casualties] *the treasuries are laid waste,* [i. e. the places, wherein the treasures, that is the fruits of the land (as *Jer.* 41. 8, &c.) are wont to be laid up and kept; the storehouses, granaries &c. they are empty and bare, the prophet implies] *the barns are broken down: for the corn is withered.*

18 *O how sigheth the cattel!* [For want of fodder, figuratively spoken, as below vers. 20. crieth &c.] *the herds are fainting;* [or *how are the beards fainting?* or, *astonied, amazed,* understand this of the herds of great cattle,] *for they have no pasture;* [*the sheep flocks also are laid waste.* [i. e. the smaller sort of cattel.]

19 *To thee, O LORD, I call; for a fire hath consumed the pastures of the wilderness, and a flame hath kindled all the trees of the field.* [i. e. the great heat and drought, or, the forefaid plague, and the fire of Gods wrath. See, *Job.* 15. 30, 34. with the annot. and so in the sequel.]

20 *Also each beast of the field cryeth,* [See of the Heb. verb *Psal.* 42. on vers. 2. and compare *Job.* 39. 3. and *Psal.* 147. 9. *Job.* 3. 8. with the annot. Heb. *beasts of the field cryeth. i. e.* each beast] *unto thee; for the water-streams* [or, *gulfes,* or, *dykes, ditches*] *are dried up, and a fire hath consumed the pastures of the wilderness.*

CHAP. II.

The Prophet sets before the eyes of Zion the terribleness of Gods judgements, verse 1, &c. exhorteth to serious humiliation and repentance, 12. enjoyneth fasting and praying, 15. and thereupon promiseth Gods blessing and the plagues removal, 18. he prophecieth further of present and future blessings, and the blessed estate of the church, through the coming of the Messiah and sending forth of the holy Ghost, 21. foretelling withall fearfull troubles in the world before the last coming of Christ, and of the preservation of the church, 30.

BLow the trumpet at Zion [*viz.* to call the people together to the house of the *LORD* for a day of fasting and prayer. See below verse 15. and *Lev.* 13. on verse 2, 24.] *and call aloud* [Oth. *make a broken sound, blow allarm.* (See *Num.* 10. on verse. 5.) as at the approach of an enemy] *on the mountain of my holiness;* [i. c. upon my holy mountain See *Psal.* 2. on verse 6.] *let the inhabitants of the land be troubled:* [or, *all the inhabitants of the land shall be troubled, or, tremble*] *for the day of the LORD cometh,* [as above chap. 1. 14. 15. See there.]

2 *A day of darkness and obscurity, a day of clouds and thick darkness,* [i. c. a time of very great sadness, trouble, misery and distress, which is frequently in scripture held forth by the word darkness. See *Gen.* 15. on v. 12. hereby the Prophet understands, the terrible and long

long-continued famine, caused by the Vermine spoken of in the former chapter, and by and by again in this, for to stir up the people by the lively representation of the terribleness of this plague, to the due consideration of Gods wrath, and unto true repentance] *spread forth upon the mountains as the day-break;* [this punishment was to surprise the whole land all over as suddenly, as the day-break overspreads the tops of the mountains all at once. Compare *Hos.* 10. 15. with the annotat.] *a great and mighty people,* [some do understand the Assyrians and Babylonians hereby (See ch. 1. on v. 6.) but that which both goeth before and followeth, doth plainly speak of these vermin, or devouring creatures, which are expressly compared to horsemen and soldiers, below, v. 4, 5, 7. See further bel. vers. 20. yet it may well be, that these plagues were the fore-runners and tokens of the desolations to come by the Assyrians and Babylonians, according to Gods method, of going on to punish as men go on in sin] *such as was not of old,* [or, in former times, of the Heb. word *Olam*, thus taken see *Jer.* 2. on verse 20. and compare further the annot. above chap. 1. on verse 2.] *and shall be no more* [Heb. *shall not adde, or continue*] *after the same,* [*viz.* after the foresaid people] *to years of many generations.* [Heb. *generation and generation* i. c. in a very long time, or, according to some, never more.]

3 *Before the same a fire doth consume, and after the same a flame burneth;* [See above chap. 1. 19. with the annotat.] *the land before the same* [i. c. before their approach] *is as a garden of pleasure,* [Heb. *a*, or, *the garden of Eden:* see *Gen.* 2. 8. with the annot. i. c. before this judgement came, the land was like a paradise,] *but after the same a waste wilderness,* Heb. *desert of wilderness* or, *of desolation* or *loathsomeness* (as some) which one abhorreth and is frighted with and to below ch. 3. 19. [*neither is there any escaping of them.* [i. c. *nothing*, or (as others) *no body* shall escape this aforesaid people, i. c. this vermine this enemy.]

4 *The shape of them, is as the shape of horses:* [Or, the *regard* i. c. they look, runne, and transport themselves about, as if they were so many horses and riders. It should seem they were of a more then ordinary greatness] *and they shall run like horsemen.*

5 *They shall leap on like a noise of chariots, on the heights* (or *heads*) *of the mountains;* [i. c. they shall make such a noise with their coming, as if one heard a great number of chariots running and rumbling upon the hills, which is heard a great way off] *as the noise of a fiery flame, that consumeth the stubble:* [which likewise makes a great noise, and is heard a far off] *as a mighty people, that is set in battel-aray.* [See below ver. 7. 8.]

6 *From the face of it the nations shall be in pain;* [Terrible and perplexed, at this unusual fearful plague, and the famine threatned thereby] *all faces shall draw on (like) a pot.* [Heb: *shall gather*, or, *have gathered*, to wit, the colour of a pot, used at the fire, and by the flame and smoke attracting a sad colour. Oth. *have drawn in*, or, *contracted the beauty*, according as we see fear and anguish doth dull and sadden the lively hue and colour of the face, and makes man look wan and pale.]

7 *They shall run as champions, as men of war shall they climbe the walls:* [Heb. *wall*, as verse 9.] *and they march on, every one in his wayes,* [as soldiers, marching under the conduct of their commanders] *and shall not turn their pathes.* [or, *not slacken their march*, as soldiers use to doe sometimes, by breaking their orders, or, quitting their ranks and files, or otherwise getting in confusion.]

8 *Neither shall they throng one another;* [Heb. *the man*, or *every one his brother*] *they shall march on, each one in his path:* [Heb. *the man in his* &c.] *and though they should fall upon a weapon,* [or, *a long naked sword.* [See 2 *Chron.* 23. on verse 10. and *Neh.* 4. on verse 17.] *they shall not be wounded,* [the meaning is, that they shall not be diverted or kept back by any weapon, be it never so sharp, they should passe as it were through the midst of pikes or naked swords, without being hurt.]

9 *They shall run about* [Or *leap, skip*] *in the city, they shall run upon the walls, they shall climbe into the houses; they shall come in through the windows like a thief.*

10 *The earth is troubled before the face thereof,* [i. e. because of the approach and presence of the aforesaid hoste] *The Sun and Moon grow black* [i. c. they shine obscurely, or give but little light] *and the stars draw in their splendour,* [Heb. properly, *have gathered*, &c. i. c. kept back, withdrawn, withheld, and so bel. chap. 3. 15. These are figurative expressions, signifying the general and fearful defolations and heavy judgements of God, at which even heaven and earth shall stand amazed and astonied in a manner. See *Isa.* 13. 10. *Ezek.* 32. 7. and bel. here chap. 3. 15.]

11 *And the LORD raiseth his voice along before his host,* [Changing and incouraging the same, (as below verse 25.) like their Commander in chief; or *thundreth* along before this his host. See *Ps.* 29.] *for his camp is very great; for he is mighty,* [*He, viz.* the LORD; or it, to wit, that host] *doing his word* [executing that which he spake and foretold, or referring it to the host of the LORD, *executing his command.*] *for the day of the LORD.* [as ab. chap. 1. 15. *Jer.* 30. 7. *Amos* 5. 18. *Zeph.* 1. 15.] *is great and very dreadful, and who shall endure it?*

12 *Now then also saith the LORD, Convert your selves to me with all your heart:* [Hebr. *even unto me*, as some take this, thus the Hebrew particle is likewise taken in this matter, *Deut.* 4. 30. *Lam.* 3. 40. *Amos* 4. 6, 8, 9, 11. *Hos.* 14. 1. implying (as some do understand it) that God is not pleased with a shew, or flying thought, and a loose purpose, or half a heart, but requireth an upright turning away from evil, and conversion to himself, and that which is good, in no wise to idols, or any other vanities whatsoever; and thus the following words, *and the rending of the heart*, and *with all the heart*, should serve to explain the emphasis or force of this particle. Compare *Hos.* 6. 4. and chap. 7. 16. with the annot. Yet others take it simply for the particle *to.*] *and that* [thus the Heb. letter *Vau* is likewise used elsewhere, for *and that*, or *even*. See *Jer.* 17. on verse 10. and bel. verse 32.] *with fasting and with weeping, and with mourning.*

13. *And rend your heart* [Compare *Psal.* 34. on vers. 19. and 51. on verse 19.] *and not your garments,* [i. c. not them alone, without rending the heart; not so much, not principally. See *Hos.* 6. on verf. 6.] *and convert your selves to the LORD your God; for he is gracious and merciful, long-suffering,* [See *Numb.* 14. on ver. 18. *Exod* 34. 6. *Psal.* 86. 15. *Jon.* 4. 2.] *and great of kindeness* [or *manifold, abundant in kindeness*] *and repenting himself of evil.* [understand the evil of punishment, which God turns away, allayeth, mitigateth, &c. when he is said to *repent*. See *Gen.* 6. on verse 6. and so in the next verse.]

14 *Who knoweth? he may turn about and repent:* [Hereby the Prophet doth in no wise call in question, whether God will indeed receive a penitent sinner to mercy, and forgive him his sins, and save him (which the Scripture all through out puts out of doubt) but by these expressions the Prophet shews his hope and wish, that they would turn to God, whereupon God would not fail to turn away, or allay and mitigate these grievous temporal plagues, as is plain by the sequel. Wherein God deals with his according to his fatherly pleasure, so as he knows it most expedient for his honour, and the salvation

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vation of the penitent. Alſo the Prophet dealeth with theſe groſſe ſinners by degrees, putting them in *hope* at firſt of having their puniſhment abated, and afterwards, upon the accompliſhment of their actual repentance, *aſſuring* them thereof, v. 18 19, &c. which provident care in the like caſes, Gods Miniſters do imitate. Compare *Joſ.* 14. 12. *Eſth.* 4. 14. *Jon.* 3. 9. *Amos* 5. 15. *Lam.* 3. 29, *Zeph.* 2. 3.] *and he may leave a bleſſing behinde him.* [*viz.* of corn and fruit, and wine, not ſuffering all to be waſted and ſpoiled, when he ſhall paſſe through the land with his judgement. Compare *Exod.* 12 12. *Amos* 5. 17. and *Pſal.* 65. 12. with the annotat. Thus temporall gifts are called a bleſſing of the LORD, *Gen.* 39. 5. *Levit.* 25. 21. *Iſa.* 65. 8. *Hag.* 2. 19. See alſo *Gen.* 12. on verſe 2. and ch. 33. on verſ. 11. 2 *Kings* 18. on verſe 31. Oth. read *after*, (or *behinde*) *it*, to wit, the aforeſaid hoſt, or people, that deſtroying vermine, which was to overſpread all the land, ſo that they ſhould not devour all, but leave ſomewhat behinde yet, for to offer meat-offering, &c.] (*for*) *meat offering and drink-offering for the LORD your God.* [See ab. ch. 1. on verſ. 14.]

15 *Blow the Trumpet at Zion:* [See ab. on verſe 1.] *hallow a faſt,* [See ab. chap. 1. on verſe 14.] *proclaim a prohibition-day,* [as ab. chap. 1. 14.]

16 *Aſſemble the people, hallow the Congregation;* [See *Exod.* 19. on v. 10.] *gather the eldeſt,* [to go before the younger ſort with their good example now, as before having done otherwiſe, they were the cauſe of the enſuing general Calamity] *aſſemble the little children, and thoſe that ſuck the breſt:* [See *Pſal.* 8. on verſe 3. This ſerved to convince the parents the more effectually of their guilt and deſert, having their own young babes and ſucklings there before them, (who themſelves alſo were members of the Church and partakers of the Covenant) and by their tenderneſſe to ſtir them up to the more ſerious repentance, in regard that theſe poor infants muſt ſuffer no ſmall ſhare of the common calamity, cauſed by the grievous ſins of their parents, and from which the very beaſts were not exempted. See ab. chap. 1. 18. and withall, thus to repreſent unto God in his Houſe, as before his Eyes, the common diſtreſſe and miſery of young and old, all members of his people, with penitent behaviour and diſpoſition. Compare 2 *Chron.* 20. 13. and *Jon.* 3. 7. where the beaſts alſo are brought into the ſame end and purpoſe] *let the bride-groom go forth out of his inner chamber, and the bride out of her bed-chamber.* [or *bride chamber, covering, withdrawing;* the ſence is, Put off, or ſet by all manner of otherwiſe allowed rejoycing, and give your ſelves up to faſting and prayer. Compare 1 *Cor.* 7. 5.]

17 *Let the Prieſts, the Miniſters of the LORD, weep between the Court and the Altar,* [See 1 *Kings* 6. on verſe 3. *Joh.* 10. 23. *Acts* 3. 11. and chap. 5. 12.] *and let them ſay, Spare thy people, O LORD, and give not up* [Or put not, and ſo verſe 19.] *thine inheritance to reproach, that the Heathens ſhould reign over them,* [as a city is eaſily maſter'd, being deſtitute of proviſion, ſo may the Heathens lying round about, eaſily ſubdue our Nation, if this general ſcarcity and famine ſhould continue longer among and deſtroy us. Oth. *that the heathens ſhould uſe Proverbs of us.* The Hebrew word being elſewhere alſo thus uſed. See *Ezek.* 17. 2. and 18. 2, &c. in regard that Proverbs and ſentences ſtand eminently forth in Diſcourſes, and ſeem to have a kinde of Maſtery. See 1 *Kings* 4. on verſe 31.] *Wherefore ſhould they ſay among the nations; Where is their God?* [*Pſal.* 42. 11. and 79. 10. and 115. 2.]

18 *Then the LORD ſhall be Jealous over his land:* [As above chap. 1. 6. See there. *Jealous, viz.* in compaſſion, love and kindeneſs toward his penitent people, and in vengeance againſt the wicked enemies, for the honour of his holy name, which by reaſon of this plague upon his land and people, is blaſphemed, as formerly he was *Jealous* of his honour, puniſhing the ſins of his people. See *Deut.* 4. on verſ. 24. and *Ezek.* 39. 25, &c. Oth. *and the LORD was jealous* &c. *and ſpared* &c. *and anſwered* &c. or *hath been jealous,* and ſo on. *i.e.* he hath already heard, and charged me to make known unto his penitent people that which followeth; or prophetically, he *hath,* &c. *i.e.* he ſhall then aſſuredly &c.] *and he ſhall ſpare his people.*

19 *And the LORD ſhall anſwer, and ſay unto his people; Behold I ſend you* [*i.e.* I will ſoon give or beſtow upon you, or cauſe you to get and receive] *the corn, and the new wine, and the oyl, that ye ſhall be ſatiſfied therewith:* [*i.e.* have ſufficiency of each for your bodily ſuſtentation and refreſhing or chearful enjoyment] *and I will no more deliver you up* [underſtand on condition of Obedience; or, *further,* or henceforward put you, &c. *i.e.* I will not continue to plague you thus. Compare this anſwer of God, with the prayer above, verſe. 17.] (*for*) *a reproach among the heathen.* [whereof verſe 17. Compare *Ezek.* 20, 29, 30.]

20 *And I will cauſe thoſe of the north to withdraw far away from you,* [*viz.* the foreſaid hoſt of graſſehoppers, &c. which were come into the land of *Juda* from the North; and may well have been fore runners alſo and figures or types of the *Aſſyrians* and *Babylonians,* which were to come likewiſe from the North, and are by ſome underſtood here by *thoſe of the North,* as above chap. 1. on verſe 4.] *and drive it away into a dry and waſt land,* [Heb a land of drought and deſolation. See *Deut.* 1. 19. and 8. 15.] *its face* [*i.e.* the one or fore part, the vanguard, as it were, of thoſe devouring creatures,] *to the eaſt ſea;* [*i.e.* to the dead ſea, in the ſouth-eaſt of *Canaan,* where *Sodom, Gomorra* &c. were deſtroyed: or the ſea *Kinnereth* or *Geneſareth,* lying North-eaſt. Compare the prophecy of *Gog, Ezek.* 39. 11.] *and its end* [or hind-moſt part, the rear as it were,] *to the hindmoſt Sea,* [*i.e.* the Mediterranean. See *Deut.* 11. on verſe. 24. and *Zach.* 14. 8.] *and its ſtench ſhall goe up, and its ordure ſhall ariſe;* [underſtand, the loathſome ſmell of this camp of the graſſe-hoppers, &c. when God ſhall deſtroy them again, and ſuffer them to rot and periſh on the ground, as a ſtinking carion. Compare *Iſa.* 34. 3.] *for it* [to wit thoſe of the North, the hoſt aforeſaid] *hath done great things.* [Heb. *he hath magnified, or, magnified himſelf.* or *he hath magnified it with* (or *in*) *doing* or *dealing i. e.* they ſhall have dealt preſumtuouſly, and dared *Juda* as it were, to their faces, and ſhall have cauſed very great miſchief; whereas on the contrary it is ſaid in the ſequel, that God would likewiſe do *very great things,* deſtroying this great and mighty hoſt, which he himſelf had ſent forth before againſt *Juda* in his wrath. You may do well to compare here *Pſal.* 35, 26, 27. where there is likewiſe an oppoſition ſet down of the enemies magnifying themſelves againſt *David,* and the godly; on the contrary comforting themſelves and ſaying, *the LORD be magnified,* or, *become,* or, *be* great. *i.e.* be praiſed and glorified as great indeed. See there. Some refer the words of the text here, as alſo that which followeth verſ. 21, to the *Lord himſelf.*]

21 *Fear not, O Land;* [*i.e.* ye inhabitants of the land of *Juda,* or the ſpeech may be addreſſed to the Land it ſelf, as in the ſequel it is to the beaſts, and frequently occurres the like. Compare *Deut* 32. 1. and above chap. 1. 10. *Ezek.* 21. 15. with the annotat.] *rejoyce and be glad; for the LORD hath done great things,* [*i.e.* he ſhall certainly bring great things to paſſe yet, whereof ſome were already ſpoken of before, and ſome yet to be mentioned in the ſequel. Compare *Iſa.* 28. 29.]

22 *And be not afraid ye beaſts of the field,* [Compare above chap. 1. 18, 19, 20. this is, as it were the anſwer upon the beaſts crying to God] *for the paſtures of the Wilderneſſe ſhall bring forth young graſſe (again:)* [Heb. properly, *have brought forth,* and ſo in the ſequel, *i.e.* ſhall as ſurely bring forth, as if it were already before their eyes] *for the trees ſhall bear their fruit, the vine and fig-tree ſhall yield their ſubſtance.* [Compare above chap. 1. 7, 11, 12. and *Lev.* 26. 4. 20.]

23 *And ye children of Zion, rejoyce and be glad in the LORD your God; for he ſhall give you that teacher for righteouſneſs, and he ſhall cauſe the rain to come down unto you, the early rain and the later rain,* [Heb. *hath given you that teacher for,* or, *of righteouſneſs;* or, that teacher (to wit, the teacher) of righteouſneſs, that is, he will for certain give you the promiſed Meſſiah, *Jeſus Chriſt,* the chief Prophet and ſhepherd of ſouls, who ſhall teach you, outwardly by the word of the Goſpel, and inwardly by his ſpirit, powerfully working in you that juſtifying faith which is our onely righteouſneſs before God. *Jer.* 23. 6. Thus God ſets down the promiſe of the Meſſiah in the firſt place, as being the foundation of Zions joy, and of all the bleſſings of the Covenant, which are mentioned afterwards. Neverthleſs, the Hebr. word, rendred here, *the teacher* (twice made uſe of in this verſe) ſignifying not only a *teacher,* but alſo the *early rain,* (in regard that Gods mercies and benefits, his teaching and inſtructions, & the ſeaſonable rain reſemble one another very much in their uſe and comfortableneſs. See *Deut.* 32. 2. *Hoſ.* 6. 3. and 10. 12. with the annotat.) as preſently here in this ſame verſe; therefore ſome take this word here in both places alike, thus: *he ſhall give you the early rain; yea he ſhall cauſe to come down unto you the early rain, and the later rain rightly,* or *juſt-fittingly,* or, *liberally:* conceiving that the ſpiritual promiſes do not begin, till ver. 28. compare with this place *Pſ.* 85. 11, 12, 13, 14. *Iſa.* 30. 19, 20, 21, 23, &c. where the ſpiritual and temporal promiſes are intermingled; as elſwhere the ſpiritual ones, they are oft-times typified and repreſented by or compared with the temporal. See *Pſal.* 22. 27, 30. and 36. 9. *Hoſ.* 2. 21, &c. and 6. 3. *Amos* 9. 13. again below ch. 3. 18. with the annot. which the devout reader may take notice of in the ſequel. And yet it doth often alſo fall out, that one and the ſame word, is taken differently in the ſame verſe; as *Jud.* 10. verſ. 4. *Aijarim* for *aſſes colts,* and for *Citie*; *Pſal.* 74. 19. *Chaijah,* for a *rude companie,* and for *Deer of the forreſt. i.e.* for the enemies, and for the company of poor diſtreſſed people that is the Church of God. *Eccl.* 7. 6. *Sit,* for a *thorn,* and for a *pot. Ezek.* 21. 22. *Cazim,* as many do conceive, for *Captains* and for *ſtorming-rams.* Again, very elegantly the dead, in a different ſignification, *Mat.* 8. 22, &c. Beſides the word *Moreh* ſtands ſomewhat differently in the ſecond clauſe of this verſe, and with the addition of *Jeſchem,* (ſignifying a ſhower, or ſtrong fall and guſh of rain) when as in the firſt it ſtandeth alone by it ſelf, This may ſo have pleaſed the holy Ghoſt, to diſtinguiſh the former *Moreh* the better from the latter] *in the firſt (moneth.)* [*viz. Niſan,* or, *Abib,* underſtanding this of the later rain, which God gave before the harveſt. See *Exod.* 34. 18. or, as ſome, *at firſt, with he firſt. i.e.* timely, ſeaſonably, as ſoon as it ſhall be fit and convenient.]

24 *And the threſhing floors ſhall be full of corn: and the wine-preſſes ſhall run over with new wine and oil.*

25 *Thus ſhall I recompenſe unto you the years which the graſhopper, the beetle, the palmer-worm and the catter-piller have devoured,* [by the *years,* are underſtood the fruits of the years, as is plain by the ſequel. Hence it is evident, that the fearful plague of theſe creatures continued for ſome years in the Land; and by the *recompenſe* is here promiſed ſuch abundance of the fruits of the earth, as ſhould make full amends for the damage ſuſteined] *my great hoſt,* [as above verſ. 11.] *which I ſent among you.*

26 *And ye ſhall eat abundantly and to ſatisfaction,* [Heb. *ye ſhall eat eating and being ſatisfied*] *and praiſe the Name of the LORD your God, that* [or *becauſe he, for that he*] *hath dealt wonderfully with you:* [Heb. *having done,* or *dealt wonderfully with,* or *by you, doing* or *dealing wonderfully*] *and my people ſhall not be made aſhamed for ever.* [*i.e.* I will deliver them from the reproach, which the neighbouring Heathen ſhall have aſperſed them with, becauſe of this late plague upon them; and moreover in general (according to my Covenant promiſes in the Meſſiah) take care, that my Church ſhall never be fruſtrated in their penitent prayers to, and confident relying upon me. Compare *Iſa.* 29. verſe 22, &c.]

27 *And ye ſhall know* [Or, *acknowledge*] *that I am in the midſt of Iſrael,* [*i.e.* ye ſhall find it really and experimentally, by the preſence of the Meſſiah among you, and the bleſſings enjoyed and to be enjoyed of you by him. Com. *Zeph.* 3. 14, 15, 16, 17. *Joh.* 1. 14. whoſe coming and preſent being among you, ſhall be followed with the ſending and coming down of the holy Ghoſt, whereof below verſ. 28.] *and that I am the LORD your God, and none beſides;* [See *Gen.* 17. on verſ. 7.] *and my people ſhall not be aſhamed for ever.*

28 *And after that* [*viz.* in the later days, after the coming and appearing of the Meſſiah in the fleſh; See *Act.* 2. 17.] *it ſhall come to paſſe, that I ſhall pour out* [*viz.* in greater abundance and diverſitie of gifts, then were beſtowed before the coming of Chriſt and his Aſcenſion, See *Joh.* 7. 39. *Act.* 2. 33.] *my ſpirit* [*i.e.* the gifts of my ſpirit. Compare *Pſalm* 3. 8.] *upon all fleſh,* [that is upon all manner of fleſh, all ſorts, and conditions of men, as is declared in the ſequel; as alſo upon all kind of Nations. Compare *Pſal.* 65. 3. and the annotat. there] *and your ſons and your daughters ſhall propheſie; and your old men ſhall dream dreames; your yong men ſhall ſee viſions:* [that is to ſay; They ſhall be enabled through the operation and revelation of the ſpirit, both to underſtand & explain the myſteries of the holy Goſpel. See *Hoſ.* 12. 11. with the annot. Theſe expreſſions are borrowed from the ſtate and condition of the old Teſtament, wherein God uſed to reveal himſelf to the Prophets by dreams and viſions, See *Num.* 12. 6.]

29 *Yea upon the men-ſervants alſo, and upon the maid-ſervants will I pour out my ſpirit in thoſe days.*

30 *And I will give (wonderfull) ſigns in* (or, on) *Heaven and on earth: blood, and fire and ſmoak-pillars.*

31 *The ſun ſhall be changed into darkneſs, and the moon into blood, before the coming of that great and dreadfull day of the LORD.* [The terms and expreſſions uſed in theſe 30. 31. verſes, do ſignifie the ſtrange, fearful and general troubles, miſeries and deſolations, which ſhould befall the world, before the coming of the Lord Chriſt, to judge the living and the dead. Compare above chap. 2. 10. and below chap. 3. 15. *Mat.* 24. 29. *Mark* 13. 24, 25. *Luke* 21. 25, 26. and *Revel.* from chap. 6. unto the 20.]

32 *And it ſhall come to paſs,* [During all the aforeſaid troubles;] [*whoſoever* [*viz.* whether he be Jew or Gentile *Rom.* 10. 12, 13.] *ſhall call upon the Name of the LORD,* [*i.e.* uprightly ſerve the *LORD* and make Him their refuge in all theſe ſtraits by faithful prayers] *ſhall be ſaved:* [Or, *reſcued, delivered* and accordingly be kept ſafe from ſin, devil and death, and though he may at any time be drawn into bodily tribulation, and happen to ſuffer and die for Chriſts name, yet ſhall he be ſure ſtill here of a gracious God in the Meſſiah, and of ſtedfaſt comfort in life and death; and after all, of life and glory everlaſting] *for upon mount Zion, and at Jeruſalem there ſhall be an eſcaping,* [*i.e.* ſafetie and ſalvation ſhall be no where but in the true Church, which at that time uſed to aſſemble within Jeruſalem upon mount Zion, for the worſhip of God. See *Pſal.* 2. on verſ. 6.] *according as the LORD*

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LORD hath ſaid; [*viz.* unto, or by my ſelf and other of his Prophets; (ſo below chap.3.8.) and therefore it ſhall alſo ſurely come to paſs thus, how unlikely or impoſſible ſoever it may ſeem, in regard of mens deſerts or abilities] *and that*, [or, to wit. See of the like uſe of the Heb. letter Vau, *Jer.*17, on verſ.10. as alſo *Jud.* 7. 24. 1 *Sam.*17.14.and chap. 28 3. and above chap.2.12.] *with the remnant*, [oth. *together with the remnant*, underſtanding here the believing Gentiles; and in the former clauſe the believing Jews] *whom the LORD ſhall call*, [The foreſaid ſalvation and eſcaping ſhall be for them, whom God, according to the Election of grace, ſhall keep and cauſe to remain for himſelf in the general deſtruction, apoſtaſie and obſtinacy of the world. Compare *Iſa.* 10.22. *Rom.*9.27.and 11, 4,5,7,&c.] *and that by his Call*, *i. e.* according to his free grace and pleaſure, by his effectual drawing and bringing them by his word and ſpirit, unto the bleſſed communion of Chriſt and his Church, conſiſting of both Jews and Gentiles. See *John* 6. 44. 65. and 10. 16. *Acts* 2. 39. *Rom.* 8. 30. and chap. 9.23,24, &c.]

CHAP. III.

A Prophecy of Gods judgement upon the Enemies of his Church, deriding their vain devices and preparations againſt the ſame, verſe 1. &c. *the everlaſting happineſſe of the Church, and deſtruction of the Enemies.*

FOr *behold, in thoſe dayes, and at that time*; [Hence appears that this prophecy likewiſe appertaineth to the ſtate of the New Teſtament ſpoken of in the latter end of the foregoing chapter, in both places (according to the manne of the Prophets) by expreſſions borrowed from the ſtate of the old Teſtament, as may be ſeen ab. chap. 2. verſ. 28. 32. and here in this verſe and the ſequel] *when I ſhall turn the Captivity of Juda and Jeruſalem*; [*i. e.* when I ſhall deliver my Church by the Meſſia, and puniſh her enemies, eſpecially and perfectly toward the end of the world, and when the enemies ſhall raiſe and bring up all their forces to deſtroy her. See bel. verſe 9.10,11,12, &c. this being typified and repreſented by the deliverance of the Jews out of *Babel*,and Gods vengeance againſt their Enemies.]

2 *Then will I gather all the heathens*, [*i. e.* the enemies of my Church, counted as heathens, whether Jews or Gentiles; for the Jews proved the firſt and bittereſt enemies of Chriſt, and the church of the New-teſtament See *Pſal.* 2. 1. *Act.* 5. 25, 26, 27. and chap. 6.12, 13, &c.] *and will lead them down into the valley of Joſaphat*. [*i. c.* into the place of my judgement, which may be called a *valley* in regard of the heavens (as we are wont to ſay, *this earthly vale of miſery* &c) where God is ſaid to inhabit, and Chriſt doth ſit in glory at the right hand of his father, and whence he ſendeth down his Angels for the deſtruction of his enemies, bel. verſe 11. But this ſeems altogether to have reſpect to the hiſtory 2. *Chron.* 20. when God, in the time of pious king *Joſaphat*, upon the prayer of that king and his people, even before their eyes, though without any aſſiſtance or cooperation of theirs, by his own power and the miniſtery of his Angels, judged and deſtroyed that great multitude of enemies, which came marching on againſt Juda, in the *valley of Beracha*, or of praiſe; ſo called from the praiſe and thanks, which then and there was offered up to God by the church,for that great and wonderfull defeat of their enemies. See 2 *Chro.*20. 12, 16, 22, 26. with the annotat. Thus (the *LORD* implies) ſhall I likewiſe in the laſt times judge and puniſh all the enemies of my church before her own eyes, for which ſhe ſhall give me praiſe, and thanks. The Hebrew Name *Jehoſaphat* doth ſignifie *the LORDS*, *Doom* or *judgement*, or *the LORD judgeth*, and it ſeems to be explained here by the words ſubjoyned; *there I will plead with them*; which is the reaſon why ſome take the word *Joſaphat* here to be no proper name, but read thus, *the valley of the LORDS judgement*.Oth. conceive, that between Jeruſalem and mount Olivet, whence ourSaviour aſcended up to heaven,there was a certain valley called the *valley of Joſaphat*,but of that there is no certainty.See *Zach.*14.4,5.] *and there I wil plead with them*; *becauſe of my people and mine inheritance*, [See *Deut.* 32. on verſe 9.] *Iſrael*, [*i. e.* my church the ſpiritual Iſrael, conſiſting of believing Jewes and Gentiles. See *Gal* 6.16.] *which they ſcattered among the heathens, and divided* [*viz.* among themſelves as a prey. Compare *Dan* 11 39.] *my land*: [See above chap. 1.on verſe 6.]

3 *And have caſt the lot over my people*, [By lot dividing the conquered and captives of my people among themſelves, and to make up the full meaſure of their wicked luſts and appetites, valued and entreated them as vilely as followeth] *and given a lad for a whore*, [ſome think that the Hebrew word doth ſignifie *meat* in this place] *and ſold a laſſe for wine, to drink*.

4 *And alſo what have ye to do with me, ye Tyre and Zidon and all the borders of Paleſtina?* [*viz.* that ye are ſuch enemies to my people, land and ſanctuary, have either I or they done you ought, which you may pretend to avenge? not the leaſt, implies the queſtion:it is meer wicked and malicious hatred in you, to be thus ſet and imbittered againſt me, who finde my ſelf concerned and grieved in what is put upon and done to my church. Oth. *what are ye by me*, or *what will* (or *mean*) *ye againſt me? i. e.* what value ſhould I make of you then, ſeeing ye deal ſo baſely and unworthily with my people? or, what ſhould ye be able to attempt or prevail againſt me. Heb. *what ye to me?* or *with, by, againſt me*. The *Tyrians, Zidonians* and *Philiſtines* lay neereſt to *Juda*, along the coaſts of the Midland-ſea, and were very bitter enemies of Gods people. Compare *Amos* 1,7,8. but by thoſe we are to underſtand all the enemies of the Church; as alſo the puniſhment threatned unto theſe, reſpects their enemies in general. Thus by Moab *Iſa* 25. 10. and below verſ. 19. by *Egypt* and *Edom*, and by *Edom* alone in *Obadia* &c. are likewiſe underſtood all other the churches enemies] *ſhould ye render me a recompenſe? but if ye would recompenſe me; eaſily*, [Oth. *haſtily*] [*ſhall I return your recompenſe upon your head*.

5 *Becauſe ye have taken away my ſilver and my gold*, [*viz.* that of my Temple, or alſo, (as ſome will have it) belonging to my land and people, as God is wont to ſpeak,] *and brought my beſt jewels* [the Veſſels of my Temple, or Jewels of my people. All this is ſpoken according to the ſtyle of the old Teſtament, and thereby is repreſented all manner of wrong and abuſe which the Enemies ſhould offer to, and put upon the Church of God, for his true Worſhips ſake. See above on verſe 1.] *into your Temples*. [*i. e.* of the idols, to honour them with my goods,to my diſgrace and ſcorn.]

6 *And ye have ſold the children of Juda and the children of Jeruſalem unto the children of the Grecians*, [Heb. *Jevanim*. Of *Javan* ſee *Gen.* 10. on verſ. 2.] *that ye might bring them far from their borders*.

7 *Behold I will raiſe them up out of the place, whither I ſold them, and I will return your Recompenſe upon your head*. [*i. e.* according as I ſhall deliver my people out of *Babel* and other places, whither they were ſcattered; ſo I will likewiſe deal with my Church in general, and puniſh their Enemies.]

8 *And I will ſell your Sons and your daughters into the hand of the children of Juda, who ſhall ſell them* [*i.e.* I ſhall ſo order and diſpoſe it, that all this ſhall come upon them for my peoples ſake as if they did it themſelves; and ſo in general deliver up unto my Church all her enemies for to judge and condemn them. See bel. on verſe 11. and *Pſal.* 50. on verſ. 6.] *to theſe of Scheba*: [See *Gen.* 10. on verſe 7.] *unto a very remote people*: [Oth. (*for to carry*) *to a remote*, &c.] *for the LORD hath ſpoken it*. [Compare ab. chap. 2.32.]

9 *Proclaim this among the heathen, hallow a Warre* [See *Jer.*chap. 6. on verſe 4.] *rowze up the Champions, let all the men of warre draw near, march up*. [Thus God ſpeaketh here (in a deriding manner) to all the enemies of his Church, as if he ſhould have ſaid: Do the beſt ye can, bring all your power together, acquit your ſelves like men of valour; yet ſhall ye ſpeed no better then followeth. Compare *Iſa.* 8. 9, 10. *Jer.* 46. 3, 4. *Ezek.* 38. 7. 9, &c.]

10 *Beat your ſpades into ſwords, and your ſickles into ſpears*: [That ye may be ſure of wanting no armes to employ againſt my Church. See a promiſe to the contrary, for the Church of God, *Iſa.* 2. 4. *Mich.* 4.3.] *let the weak one ſay, I am a valiant man*.

11 *Run together and come on, all ye people round about, and gather your ſelves*: (O *LORD*,) [A fervent prayer of the Prophet, in regard of this great power of all the Enemies, againſt the which he findes no ſupport nor comfort, but in God. Compare above chap. 1. on verſe 19. and ſee ſuch another inſerted allocution of God, *Zach.* 14. 5. *Iſa.* 63. 14. *Hoſ.* 11. 3, &c.] *cauſe thy valiant men to come down thither!* [*i. e.* thine holy Angels, ſo called and commended by reaſon of their power and might. *Pſal.* 78. 25. and 103. 20. and whoſe ſervice God was wont to make uſe of in the protection of his Church, and deſtroying of her Enemies. Compare 2 *Chron.* 20. 22. with the annotat, there. Some underſtand it of the aſſiſting of God in the Judgement, together with his Saints. Compare *Pſalm*,50. on verſe 6. Both belongs to the office of the Angels. And this the Prophet oppoſeth here againſt the Enemies valiant men, verſe 9. as if he ſhould have ſaid; *LORD*, as the Enemies do all they can, do thou the ſame alſo: Oth. *there the LORD ſhall lay down*, *i. e.* defeat, deſtroy your (*i. e* every one of all theſe hoſtile Nations) Champions.]

12 *The Heathens ſhall get up themſelves and march up* [Or, *let the Nations*, &c. *for* &c. or, *The Nations ſhall be ſtirred up, and come up*, or *aſcend*,&c.] *toward the valley of Joſaphat*: [See above on verſe 2.] *but there will I ſit* [*viz.* as King and Judge of the world. See *Pſalm* 9. 5. and 29. 10. and 55. 20.] *for to judge all the Heathens from round about*. [*viz.* by my Son *Jeſus Chriſt*; *Joh.* 5.22. *Acts* 17.31.]

13 *Strike on the ſickle*: [Fall a cutting, reaping and threſhing, that is, deſtroy and conſume them, cut them down and burn them with fire, theſe are the words of God to his valiant ones, mentioned above verſ.11. Compare *Mat.* 13. 30, 39. *Rev.* 14. 15, 19.] *for the harveſt is become ripe*: [Their ſins are ripe for judgement; the meaſure is filled up, (Compare *Gen.* 15. 17. *and* 18 21. with the annot.) the appointed time & day of my judgement is at hand] *come on, deſcend thither, for the preſſe is full*, [*viz.* of grapes, to be trodden and preſt, *i. e.* the great preſſe of Gods wrath, whereinto all the wicked ſhall be thrown, is full. See *Revel.* 14. 19. and compare *Iſa.* 63. 3.] *and the preſſe fats run over*: *for their wickednes is great*: [or manifold, this explains the preceding ſimilitudes.]

14 *Multitudes multitudes* [*i. e.* (by way of admiration) O the infinite number of people that ſhall come or gather together; or how full ſhall it lie every where of thoſe defeated and ſlain Enemies, having regard to the former verſe. Compare 2 *Chron.* 20. 24, &c. *Iſa.* 66. 24. and ſee of the like doubling of words, *Gen.* 14. 10. *Deut.* 16. 20. *Ezek.* 13. 10. in the annotat. Oth. *Tumults, tumults*, or *Noiſe, noiſe*; *Stirre ſtirre*] *in the valley of the threſhing-wayn*: [underſtand the forementioned valley of *Joſaphat*, ſo called, becauſe the enemies of Gods people ſhould there be threſhed, that is trodden down, and broken in pieces. This agrees well with the former verſe, where God had ſaid, *Strike on the ſickle, for the harveſt is ripe*, whereupon the threſhing follows; and ſo the Hebrew word *Charus* is taken for the uſing of the threſhing wayn at that ſeaſon. *Iſa.* 28. 27. *Amos* 1.3. and in the like matter as here, *Iſa.* 41. 15. Compare alſo herewith, *Iſa.* 25. 10. *Jer.* 51. 33. *Hab.* 3. 12. but in regard the ſaid word alſo ſignifieth *cut off*, and conſequently likewiſe *decided*, or *preciſely appointed, determined, decreed*. Some read the text here, *the valley of deciſion, i. e.* of Deſtruſtion; or the valley of the preciſely appointed, determined judgement, Doom or Sentence, in a good ſence alſo. See of this ſignification of the Hebrew word, *Job.* 14. 5. *Iſa.* 10. 22. 23. *Dan.* 9. 26. 27. and chap. 11. 36.] *for the day of the LORD is nigh*, [ſpoken prophetically, and in reſpect of God, as if the judgement were at the door. Compare *Rev.* 1. 1. and 2 *Pet.* 3. 8. 9.] *in the valley of the threſhing-wayn*.

15 *The Sun and moon are become black: and the ſtars have drawn in their ſplendour* [As above chap. 2. 10. ſee there. All the tokens (implies the prophet hereby) which were to go before the day of the *LORD*, are come to paſſe, having regard to that time of the executing Judgement.]

16 *And the LORD ſhall roar out of Zion, and give his voice out of Jeruſalem, that heaven and earth ſhall tremble*: [*i. e.* out of his Church ſhall he cauſe his holy Goſpel to be heard all the world over, with a denouncing of his dreadfull judgements upon all the diſobedient; which ſhall not be brought to paſſe without the commotion of all the world. Compare the phraſe with *Iſa.* 31. 4, 5. *Hoſ.* 11. 10. with the annot: alſo *Hag.* 2.6,7. Heb.12. 26.] *but the LORD ſhall be the refuge of his people*; [in all the aforeſaid dreadfull troubles, and judgements of God] *and the ſtrength of the children of Iſrael*. [*i. e.* of his church]

17 *And ye ſhall know that I am the LORD your God* [That is, my church (whereof the faithfull of thoſe times were fellow-members) ſhall finde it experimentally. Compare above chap. 2. 27.] *dwelling on Zion* [as ab. chap. 2. 32. and below verſe 21.] *the mountain of my holineſs: and Jeruſalem ſhall be a holineſs*; [*i. e.* compleatly holy, perfectly ſanctified. See below verſ. 21. *Rev.* 21. 2. and withall wholy purged of the noiſom and burthenſom ſociety of all unholy and profane goates and hypocrites, which are none of Chriſts, and have not his ſpirit, as followeth] *and ſtrangers ſhall no more paſs through them*. [See *Zach.* 14. 21. *Matt.* 7. 23. and 13. 30. and 25. 32, 46. *Revelations* 21. 27.]

18 *And it ſhall come to paſs in that day that the mountains ſhall drop (or, be trickling) with ſweet wine, and the hills flow with milk, and all the ſtreams of Juda run (full) with water*: [By theſe ſweet and figurative expreſſions is ſhadowed forth the bleſſed eſtate of the church under the kingdom of Chriſt, ſpecially that of the triumphant church in his kingdom of glory, when God ſhall perfect his work of Grace, begun here in this life, and be all in all. Compare *Amos* 9. 13.] *and there ſhall proceed a fountain* [See *Iſa.* 49. 10. *Ezek.* 47. 1, &c. *Zach.* 14. 8. and the annot. and *Rev.* 22. 1.] *out of the houſe of the LORD and ſhall water the valley of Sittim*. [ſituated in the Eaſt-ſide of the Jordan in the plains of the *Moabites* over againſt *Jericho*, near the *ſalt-ſea*, or *dead-ſea* (See *Gen.* 14. on verſ. 3.) whoſe waters were deadly and by reaſon thereof the adjoyning Countries dry and barren. Compare *Ezek.* 47. 1, 2, 3. where it is ſaid that the waters ran likewiſe Eaſt-ward out of the houſe of the *LORD*,and ſee of the place *Sittim* (Heb. *Shittim*) *Num.* 22. 1. Com. with 25. 1. and 33. 49. *Joſ.* 2. 1. *Mich.* 6. 5.

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Oth. *the valley of the choice Cedars, i.e.* of the Church. Comp. *Pſ.*92.13,14. and ſee *Ex.*25. on v.5. *Iſa.*41.19.]

19 *Egypt ſhall be made a deſolation,* [See above on verſe 4.] *and Edom ſhall become a waſte deſert* [as ab. chap. 2.3.] *becauſe of the violence done to the Children of Juda,* [Heb. *for the violence of the children of Juda,* that is, which the enemies ſhall have committed againſt Juda. Compare the phraſe with *Jer.* 2. 2. and ſee the annotat there] *in whoſe land they have ſpilt innocent blood.*

20 *But Juda ſhall abide for ever,* [Or ſhall be inhabited. See *Jer.* 17. on verſe 6. By *Juda, Jeruſalem* and *Zion,* in this and the next verſe underſtand the Church of God. Compare ab. chap. 2. 32.] *and Jeruſalem from Generation to Generation.* [Heb. *unto,* or *in generation and generation.*]

21 *And I will cleanſe their blood, which I had not cleanſed* : [*i. e.* I will ſanctifie them throughly, cleanſing them from all ſinful pollution, which formerly (in this life) I had not done perfectly. Compare *Ezek.* 16,6.19. *Hoſ.* 12.15. with the annot. and ſee ab. here v. 17. Some apply this to the Grace of God ſhewed to the Gentiles, who in foretimes were ſtrangers to Gods covenant, *Epeſ.* 2. 12. Oth. *I will declare them blood-guiltleſs, (which) I had not declared guiltleſs,* that is, I ſhall make it then to appear by my judgement, that thoſe were guiltleſly put to death, which were put to death for my ſake, whereas before I had refrained mine anger, and kept ſilence at ſuch things. Compare *Rev.* 6. 10. and above v. 19.] *and the LORD ſhall dwell in Zion.* [Compare *Ezek.* 48. 35. *Zach.* 2. 10, 11. *Revel.* 21, 3, 22. and chap. 22. 3.]

The End of the Prophet JOEL.

THE PROPHET AMOS.

The Argument of this BOOK.

AMOS, *an Herdſman of* Thekoa *in the land of* Juda, *is called by God to the Prophetical Office, and ſent in ſpecial manner to the Ten Tribes, or the kingdom of Iſrael, where, in the time of king* Jerobeam *the ſon of* Joas, *he* (*beſides the Prophet* Hoſea) *prophecied all this at Gods command. Having firſt denounced the judgements of God againſt the neighbouring Nations, by reaſon of their Enmity againſt the people of God, he cometh* chap. 2. verſ. 4. *to deal with* Juda, *and principally with Iſrael, to whom in the following chapters he prophecieth Gods righteous judgements, and in expreſſe terms the totall deſtruction of their* State *and Kingdom, by the prevailing Enemy, together with the carrying away and ſcattering of them among the Heathen, becauſe of the multitude of their abominable ſins againſt the firſt and ſecond Table, and their obſtinacy againſt all divine corrections, and exhortations for amendment, as appears by the contents of the chapters: which prophecies are confirmed by ſundry viſions and manifeſtations of Gods Power and Majeſty. Nevertheleſſe God promiſeth alſo graciouſly to perſerve a Remnant, and to ſet up the kingdom of the Meſſia, JESUS CHRIST, to the ſalvation of the Elect both Jews and Gentiles, from* verſ. 8. *of* chap. 9. *to the end of this Prophecy.*

THE

AMOS.

CHAP. I.

The condition of Amos and the time of his prophecying verſ. 1. *he denounceth Gods dreadful Judgements, 2. upon Syria, 3. upon the Philiſtines, 6. upon Edom, 11. and upon Ammon, 23. eſpecially becauſe of their perſecution and oppreſſion of his people.*

THE *words* [*Or, things, matters*] *of Amos, who was among the herdſmen* [ſee below chap. 7.14. the Heb. word we have likewiſe, 2 *King.*3.4. where it is of the Moabitiſh King for a dealer in cattel, grazier] *of Thekoa* [ſee 2 *Sam.*14. on verſ.2.] *which he ſaw* [*i.e.* were revealed unto him by God in viſions: ſo *Mich.*1.1. See *Ezek.*13. on verſ.3,&c.] *over Iſrael in the days of Uzia King of Juda and in the days of Jerobeam, ſon of Joas, King of Iſrael;* [hence it is plain, that this Prophet propheſied at the ſame time with Hoſea. See *Hoſea* cha.1.1.] *two years before the earth-quake.* [Compare *Zach.*14.5. The Jews believe, that this earth-quake happened then, when Uzia was ſmitten of God with leproſie, for having entred upon the Prieſts office. 2 *Chro.*26.19. others hold, it was after the death of this King Jerobeam, before the fearful conſpiracies and mutherings, which enſued thereupon, eſpeciallyamong the great ones, and are often inſiſted upon by the Prophet Hoſea.]

2 *And he ſaid; The LORD ſhall roar out of Zion,* [See *Jer.* 25. 30. and *Joel* 3.16. with the annotat.] *and lift up his voice out of Jeruſalem: and the habitations of the herdmen ſhall mourn,* [or, *the paſtures, goodly fields,* where the herdſmen had their huts, and fed their cattel, theſe ſhould be reduced to a ſad condition, as ſuffering for the peoples ſake. Compare below chap.4.6.7. from theſe words ſome do gather, that God foretelleth of a great drought here, in Iſrael, which he would cauſe to be publiſhed by a Prophet in Juda, and ſend it forth out of Zion, as from his habitation. Compare below cha.3.8.] *and the height* (or, *top*) *of Carmel* [Heb. *the head of &c.* See *Jer.* 50. on verſ.19.] *ſhall wither.*

3 *Thus ſaith the LORD, For three tranſgreſſions of Damaſcus, and for four,* [That is, becauſe of the Syrians (whoſe metropolis was Damaſcus. See *Gen.*14. on ver.15. 2 *Sam.*8. on verſ.5.) their many groſſe and hainous ſins (eſpecially thoſe committed againſt my people) which from time to time they have heaped up, vilely abuſing my long-ſuffering; a certain number for an uncertain, compare *Job* 5. on verſ.19. and 33.29. alſo verſ.6,9,11,12, and chap.2.4,6.] *will I not turn away that:* [to wit, the Judgement, ſet down in the following verſe; it ſhall be no longer withheld or delayed: ſome take it thus; *for three &c. nay for four will I not recompenſe her* (*but*) *for having threſhed Gilead, &c.* as if the *LORD* had ſaid; many former ſins of theirs I might have winked at yet, and not puniſhed them ſo ſeverely for them; but now they have dealt ſo barbarouſly with my people, I will will cauſe my Judgement to proceed againſt them; and ſo in the ſequel. Oth. *I ſhall not bring them back again* viz. ſo far into my favour, as to ſpare them any further] *ſo. having threſhed Gilead* [*i.e.* the Iſraelites, Inhabiting the Land of Gilead, beyond Jordan, towards Syria. See *Gen.* 31. on verſ. 21.] *with iron threſhing-waynes.* [Compare 2 *Sam.*12. on verſ.31. and here below verſe 13. This may be underſtood of the crueltie of Hazael and Benhadad (See 2 *Kings* 6,12. and 10 32,33. and 11.18. and 13.3,7.) which two Tyrants are named in the ſequel.]

4 *Therefore will I ſend a fire* [*i.e.* the plague of War and deſtruction &c. See *Jer.* 49. 27. with the annotat. and ſo in the ſequel frequently] *into Hazaels houſe, which ſhall devour the palaces of Benhadad.*

5 *And I will break the bar of Damaſcus in pieces,* [*i.e.* the power, ſtrength and ſtrong holds of the Kingdom of Aſſyria: and eſpecially of Damaſcus the Metropolis thereof it ſelf. See 2 *Kings* 16.9. and *Iſa.*17.1.] *and I will root out the inhabitant out of Bikeat-Aven, and him that holds the ſcepter,* [*i.e.* the King or Governour, the ſcepter being the mark and badge of rule and government. See *Gen.*49.on verſ.10, *Ezek.*19.ver.11. 14.] *out of Beth-Eden,* [this place and the former ſeem to have been two Cities of note, or Royal houſes of pleaſure in Syria, compare below verſ. 8. *Bikeat-Aven,* is as much as to ſay *valley of vanitie. Beth-Eden, Houſe of pleaſure.* Of Eden, ſee *Gen.*2.on verſ.8.] *and the people of Syria ſhall be carried away captive unto Kir,* [ſee 2 *Kin.* 16.on verſ. 9. and compare below 9.7.] *ſaith the LORD.*

6 *Thus ſaith the LORD; For three tranſgreſſions of Gaza,* [See *Jud.*16.on ver.1. By this are underſtood likewiſe the reſt of the chief Cities of the Philiſtines; ſee verſ.8.] *and for four, will I not turn away that: becauſe they carried* (*my people*) *away captive* [Heb. *for their carrying away captive &c.* See 2 *Chro.*chap.21.16,17. and chap. 28.18.

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Joel 3.4,6.] with a compleat carrying away for to deliver (them) up to Edom. [Or, in a compleat captivity, delivering them up to Edom.

7. Therefore will I ſend a fire in the wall of Gaza, that ſhall devour her Palaces.

8. And I will root out the inhabitant out of Aſdod [Aſdod and the other cities named in this verſe were all of them principal cities of the Philiſtines well known in the Scriptures] and him that holds the Scepter out of Askelon: and I will turn my hand [i.e. extend my power, See the phraſe 2 Sam. 8.3. Ezek. 38.11.] againſt Ekron, and the remnant of the Philiſtines ſhall periſh. [Heb. ſhall (plurally) i.e. ſhall periſh] ſaith the LORD.

9 Thus ſaith the LORD; For three tranſgreſſions of Tyre [See Joſ. 19. on verſ. 29. and further Iſa. 23. Jer. 47. 4. Ezek. 26. 27. 28.] and for four, will I not turn away that: becauſe they have delivered up (my people) to Edom with with a compleat carrying away, [compare Joel 3. 4,6. with the annotat.] and remembred not the Covenant of their brethren. [David and Salomon both had made a Covenant with the King of Tyre, and called one another Brethren. See 2 Sam. 5.11. 1 Kings 5.1. and 9.13.]

10 Therefore will I ſend a fire in the wall of Tyre, that ſhall devour her Palaces.

11 Thus ſaith the LORD; For three tranſgreſſions of Edom [See Iſa. 21.11. Jer. 49.7. Eze. 25.12. Obad. 1.] and for four will I not turn away that: becauſe he purſued his brother with the ſword [that is, his own kindred, viz. Iſrael, or the Iſraelites, deſcending from Jacob, the brother of Eſau, who was the father of the Edomites. See Gen. 21. verſ. 40. Deut. 13. verſ. 7.] corrupted his compaſſions [i.e. thoſe natural affections and Sympathies, which kinſmen ought to bear and ſhew one another] and his anger tears for ever, and he keepes his indignation alwayes. [viz. that which Eſau once took up againſt his Brother Jacob (Gen. 17. 41.) and was baſely imitated or continued by his poſterity. See Pſal. 137.7, &c.]

12 Therefore will I ſend a fire in Theman, [ſee Jer. 49. on verſ. 7.] that ſhall devour the palaces of Bozra. [i.e. of the Edomites, as Iſa. 34.6. and 63.1. Jer. 49.11. for it ſeems undoubtedly, that there was another Bozra, belonging to the Moabites, Jer. 48.14. otherwiſe (according to ſome) called Bezir, Joſ. 21.31. where many paſtures, and ſtore of ſheep were. See Mich. 2.12. and compare 2 Kings 3.4, unleſs it be that the Edomites, had ſubdued the Moabites, Bozra lying not far from their borders, under their own power.]

13 Thus ſaith the LORD; for three tranſgreſſions of the children of Ammon, [ſee Jer. 49. verſ. 1. Ezek. 25.2] and for four, will I not turn away that: becauſe they cut up thy (women) with child [underſtand by this one ſort of inhumane Tyrannie, all the reſt, as above ver. 3. and Hoſ. 14,1.] of Gilead [ſee above on verſ. 3.] for to enlarge their borders, [the land of the Ammonites bordering on Gilead, both lying eaſtward beyond Jordan]

14 Therefore will I kindle a fire in the wall of Rabba, [See 2 Sam. 11. on verſ. 1.] that ſhall devour her palaces: [underſtand thoſe of Rabba the Metropolis or chief City of the Ammonites] with a ſhout [or, ſound of trumpets: or out-crie of a battel and ſo below chap. 2. 2.] in the day of the battel, with a tempeſt in the day of the whirl-wind. [i.e. by a war, which through Gods heavie wrath ſhall light as ſuddenly and terribly upon them, as a tempeſt, hail-ſtorm or whirl-wind. See Job 9. 17. Prov. 1. 27. and 10. 25. Hoſea 8.7. with the annot.]

15 And their King ſhall go into captivitie. [Oth. Malcam ſhall &c. i.e. the idol of the Ammonites ſhall be carried away into captivity, according the manner of thoſe Nations then, when they ſubdued a country. See Iſa. 46,1. Jeremiah 48. 7. and 49. 1,3. Hoſea 10. 6. with the annotat.] he and his Princes together ſaith the LORD.

CHAP. II.

Gods Judgement upon Moab, ver. 1, &c. upon Juda, 4. and upon Iſrael, whoſe abominable ſins are particularly rehearſed; as the oppreſſing of the godly and poor in judgement, 6, 7. deteſtable uncleanneſs. 7. impudence in their proſtitution & idolatry, and unthankfulnes to God for his mercies, of old, 9. prophaneſs and ſpight againſt Nazarites and Prophets, 12. for which God threatneth them with a ſore and unavoidable deſtruction, 13.

THus ſaith the LORD; For three tranſgreſſions of Moab and for four, will I not turn away that. [See above chap. 10. on verſ. 3.] becauſe he [viz. Moab, eſpecially the King of the Moabites] burnt the bones of the Kings of Edom. [This act is no where elſe recorded in holy writ; ſome would apply it to the Hiſtory, 2 Kings 3.27. See the annotat. there. Others hold, that a certain King of the Moabites, cauſed an Edomitiſh King to be burnt alive to aſhes, and a kinde of lime to be made of it, wherewith he cauſed the walls of his Palace to be covered. However, it was certainly a very extraordinary inhumane barbarous act of the Moabites, which God would not ſuffer to go unpuniſhed.]

2 Therefore will I ſend a fire into Moab [As above chap. 1. 4. and below verſe 5.] that ſhall devour the Palaces of Kerijot: [A famous City of the Moabites. See Jer. 48.24.] and Moab ſhall die [i.e. periſh, loſe all his ſtate and power. Compare Hoſ. 13.1. with the annot. yet it may be properly underſtood here of the Moabites being to be put to death by the enemies] with great noiſe, [of war and hoſtile ſurprizal] with ſhout, [as above ch. 1. 14. See there] with ſound of the trumpet.

3 And I will cut of the Judge [Or, Governour] cut of the midſt of her. [i.e. out of the Land of Moab, or, the Citie of Kerijot,] and all her Princes will I put to death with him, [i.e. with Moab and eſpecially with the King of the Moabites] ſaith the LORD.

4 Thus ſaith the LORD; for three tranſgreſſions of Juda, and for four, will I not turn away that: becauſe they have rejected the Law of the LORD, and not kept his inſtitutions, and their lies ſeduced them [underſtand their idols, idolatries, ſuperſtitions, and all their train of vanities] which their father walked after.

5. Therefore will I ſend a fire into Juda, that ſhall devour the Palaces of Jeruſalem.

6 Thus ſaith the LORD; for three tranſgreſſions of Iſrael [i.e. the ten tribes] and for four, will I not turn away that; becauſe they ſell the righteous for monie, and the needy for a pair of ſhoes; [i.e. the honeſt, innocent man that hath a righteous cauſe, they do oppreſſe in judgement, and condemn the poor, that hath nothing to give, but is in want himſelf, for a ſmall gift of the rich, and deliver them up into the power of his adverſarie. See below chap. 8.6.]

7 Who pant after it, that the duſt of the earth may be on the head of the poor, [i.e. who are never at reſt, until they have put the poor, ſufficiently exhauſted before, as it were quite in the duſt of the earth, and trodden them under their feet, dragging and haling them along, as upon the ground, into all conceivable extremity. Compare the annot. on 1 Kings 16. 2. and Job. 16. 15., &c. as alſo bel. chap. 5. 11. Or ſo as that the poor muſt ſtand before the Judgement-ſeat with duſt or earth upon their heads, as guilty ones and malefactours doing penance, to pleaſe the rich which gave preſents] and pervert, [or turn about, bend] the way of the meek: [See Pſal. 10. on verſe 17. i.e. who make the worſt conſtruction and report of the intent and practiſe of him that endeavours quietly to obey God, and do all they can, to hinder, diſquiet and diſturb him. Again, if he have never ſo good a cauſe

a cauſe to plead in judgement, they bow and wreſt it to his dammage, and defeat him of his right. Some take it ſo as if by their power and inſolence they kept up ſuch a terrour among people, that good men muſt turn out of the way before, and remain at a great diſtance from them] and the man [i.e. the ſon] and his father go to one young daughter, to prophane [i.e. by moſt impudent uncleanneſſe to diſhonor and proſtitute] my holy Name. (Heb. the name of my holineſs that is, my holy Name, by which they are called.]

8 And they lay themſelves down by every Altar, [Heb. They bow down themſelves, i.e. they are ſo ſhameleſſe, that having practiſed ſo much baſeneſſe and malice on the poor and needy, they dare preſently upon it appear in the temples of their Idols to brave it there yet with their unrighteous purchace, and feaſt thereof on their Idolatrous Feſtivalls, aggravating thus their violence by their idolatry, and their idolatry by their violence] upon the pawned garments, [which they took in pawn and pledge of the poor. See Exod. 22. on verſe 26.] and drink the wine of the amerced (or fined) ones, [i.e. that which they bought with a fine or mulct of them, whom they wrongfully condemned] (in) the houſe of their Gods,

9 I on the contrary deſtroyed the Amorite before their face; [Meaning the Canaanitiſh heathen Nations, called thus ſometimes from the principalleſt among them, the Amorites] whoſe top was as the top of the Cedars, and he was ſtrong as the oaks. [figurative phraſes. See Numb. 13. 29, 33, 34.] but I have deſtroyed his fruit from above, and his root from beneath. [expreſſions implying the uttermoſt deſtruction. See Hoſea 9. on verſe 16.]

10 Alſo I carried you forth out of the land of Egypt; and I have led you fourty years in the wilderneſs hereditarily to poſſeſſe the land of the Amorite.

11 And (ſome) of your ſons I have raiſed to (be) prophets, and of your youths for Nazirites: [See Num. 6. on verſe 2.] is it not thus, ye children of Iſrael, ſaith the LORD? [as if he ſaid, Ye cannot deny this your ſelves, it is a truth without exception.]

12 But ye have given the Nazirites wine to drink; [Contrary to Gods expreſſe command, Numb. 6. 3. to provoke him, and make a mock of all godlineſſe] and ye have charged the prophets, [Heb. commanded the, or upon or againſt the prophets, i.e. forbidden them, as the word commanding is taken ſometimes. See Gen. 2. 16. Levit. 4. 2. Deut. 2. 38. and chap. 4. 23. with the annotat.] ſaying, ye ſhall not propheſie, [Compare Iſa. 30. 10. Jer. 11. 21. and bel. chap. 7. 13.]

13 Behold I will preſſe your places, as a waggon preſſeth, that is full of ſheaves. [i.e. I will ſo preſs and diſtreſs the land with its inhabitants through my puniſhing hand, by the enemy, as a full-laden waggon with corn doth preſſe and cruſh, that, or him, the waggon is made to paſs over. Compare below chap. 6.14.]

14 So that the ſwift ſhall not eſcape, [Heb. and the refuge ſhall periſh (or be loſt) from the ſwift (or, light one) to wit him that is light and nimble on his feet as in the next verſ.] and the ſtrong ſhall not improve his ſtrength: [i.e. he ſhall not be able to make uſe of his ſtrength; or, though he endeavour it, it ſhall be in vain] and a valiant man ſhall not free his ſoul. [i.e. ſhall not be able to ſave his life. See Gen. 19. on verſ. 17. and ſo in the next verſ.]

15 And he that handleth the bowe, ſhall not ſubſiſt; [Or, keep his ſtanding, though he were never ſo active and undanted an archer before] and he that is light on his feet, ſhall not free himſelf: nor ſhall he that rides on horſe-back, free his ſoul.

16 And the ſtouteſt among the valiant men, [Heb. the ſtrong of his heart, or, he that (is) ſtrong (with) heart. Compare. Pſal. 76. 6.] ſhall flee naked away at that day, [throwing away both armour and clothes, to make the quicker eſcape] ſaith the LORD.

CHAP. III.

God will puniſh Iſrael for their ungratefulneſs, verſe. 1. &c. he ſheweth that his threatnings and puniſhments are juſt and ſure, 3. upbraideth them with their unpliableneſs againſt all warnings, 6. God calls the heathen to witneſs againſt Iſrael, 9. to whom he gives notice of the enemies approach, 11. whoſe force but few ſhall eſcape with great hazzard, 12. he forelleth the deſtruction of their idolatry and pride, 13.

HEar this word, which the LORD ſpeaketh againſt you, ye children of Iſrael: namely againſt the whole generation, which I brought up out of the land of Egypt, ſaying:

2 You alone have I known of all Generations of the earth: [i.e. choſen and accepted of you as my own people, and accordingly loved and cared for you in an extraordinary manner. Compare Hoſ. 13.5. and See Pſal. 1. on verſe 6.] therefore will I viſit all your unrighteouſneſſes upon you.

3 Shall two walk together, [Here God begins by ſeverall ſimilitudes to ſhew unto the people, that the prophets had ſufficient ground to reprove them, and to threaten, and foretell them all manner of judgements: and that by way of warning, that yet they might eſcape the approaching evils by ſerious repentance; in regard they were no vain threatnings] unleſs they be met together? [Oth. unleſs they be agreed? and my faithful ſervants, (implies God) are of one minde; (See Hoſ. 9. 8. Mal. 2. 6.) and ye muſt likewiſe agree with me and my prophets, if ye mean to keep me your friend and guide; otherwiſe I muſt forſake you.]

4 Will a Lion roar in the wood, when he hath no prey? will a young Lion liſt up [Heb. give] his voice, unleſs he hath caught (ſomewhat)? [God and his prophets reprove and threaten not without great reaſon, and inſtant neceſſity; therefore the Iſraelites had need to awake, before God do deliver them up for a ſpoil to the enemy: which danger was as ſurely drawing on, as it is ſure the Lion hath caught a prey, when once he begins to roar.]

5 Will a bird fall into the gin upon the ground, [or, gin of the ground i.e. ſet or laid on the ground] when there is no gin for him? [the leaſt miſ-fortunes are governed by Gods Providence; therefore the Iſraelites had great reaſon in all theirs to look up to God, with whom they had to do, and whoſe nets and gins they ſhould not be able to eſcape unleſſe they repented] will a man take up the ſnare from the ground having taken nothing at all? [Heb. taking, (or, catching) ſhall have taken (or caught) nothing.]

6 Shall the trumpet be blown in the city, that the people do not tremble; [Yet ye neverthele ſs be not troubled at all the threatnings, and reproof-ſermons, which I cauſe to be made unto you. Others, haſtily or trembling run, come on, as Hoſe. 3. 5. and chap. 11. 11.] ſhall there be an evil in the city unleſs the LORD do it [meaning the evil of puniſhment. See Gen. 19 on verſ. 16. and Compare Iſa 45. 7.]

7 Certainly [The two following verſes ſerve for explanation and application of the precedent ſimilitudes] the LORD wil do nothing unleſs he hath revealed his ſecret [i.e. his councel and determination of extraordinary judgements, and general plague and calamities] to his ſervants the Prophets. [to give warning thereof unto his people beforehand.]

8 The Lion hath roared [i.e. the LORD hath made his anger known, and charged his ſervants to propheſie thereof. See above chap. 1. 2. and Hoſ. 11. 10.]

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who ſhould not be afraid? the lord LORD hath ſpoken who ſhould not propheſie?

9 *Cauſe it to be heard in the palaces of Aſdod, and in the palaces, in the land of Egypt.* [Here the LORD manifeſts that Iſraels wickedneſs and unthankfulneſs was ſo great & hainous,that the very heathen nations being called to be judges thereof, would deteſt and abhor them for it, and juſtifie God in his puniſhments. Compare *Mich.* 2, &c.] *gather your ſelves upon the mountains of Samaria,* [whereof there were many,which lying pretty cloſe to that on which *Samaria* it ſelf lay, Eaſt, North and South of it; whence one might (in a manner) over-hear and overlook what was done in *Samaria*] *and ſee the great commotions* [or, ſtirs, tumults, diſorders and confuſions] *in the midſt of her, and the oppreſſed within her.*]

10 *For they know not how to do that which is right* [Compare *Jer.* 4.22.] *ſpeaketh the LORD: thoſe that gather treaſures in their palaces, through violence and deſtruction.* [i.c. gotten by force oppreſſion and robberies.]

11 *Therefore now ſaith the LORD; the enemy!* [An abrupt ſpeech, as it is the manner to cry out, when the enemy unawares and ſuddenly makes an inroad, and ſurpriſeth all paſſages: the Enemy, the enemy, every where, round about: or underſtand thereupon, is comming, and he ſhall, &c meaning *Salmonaſſer* the king of *Aſſyria*; See 2. *Kings* 17.5,6. and compare *Hoſ.* 8. 1.] *and that round about the land:* [See of the like uſe of the Hebr letter vau, for, *and that* or, *even, Jer.* 17. on verſe 10. *Joel* 2. verſe. 12. 31, &c.] *he ſhall throw down thy ſtrength from thee* [O *Samaria*] *and thy palaces ſhall be diſpoiled.*

12 *Thus ſaith the LORD: like as a ſhepheard reſcues two legs, or a piece of an ear* [the Hebrew word here uſed, is found no where elſe] *out of the Lions mouth, ſo ſhall the children of Iſrael be reſcued:* [by this ſimilitude God ſhewes, that but a very few, and thoſe not without a great deal of hazard and danger,ſhould eſcape the common judgement] *thoſe that ſit at Samaria, in the corner of the bed,* [or, *bedſtead*] *and on the frame of a couch* [or, *foot, ſide,* Heb. *Demeſchek* a word no where elſe occuring in holy writ.Some take it for *Damaſchek, i.c. Damaſcus,*and render it, *in a couch of Damaſcus,* or, a coſtly ſtately Damaſcus or *Syrian* couch. In this latter part of the verſe (according to ſome,) are deſcribed the voluptuous and luxurious Iſraelites, that lived careleſly, and ſlighted Gods threatnings of the approaching miſeſeries. See below chap. 6.4. Some underſtand it of the ſick or bedrid, or ſuch as ſeek to hide themſelves in corners or ſecret places,which the enemies in the firſt heat of murdering and plundering ſometimes heeds not, and ſo they may eſcape.]

13 *Hearken and teſtifie in the houſe of Jacob:* [Here God addreſſeth his ſpeech to the prophet and the faithful remnant in Iſrael] *ſaith the Lord LORD, the God of hoſts.*

14 *That I, in the day when I ſhall viſit Iſraels tranſgreſſions upon him, ſhall likewiſe make viſitations upon the altars of Bethel:* [See *Hoſ.* 4.15. and 10.15. with the annotat. The ſence is, beſides the people I will alſo cauſe to be deſtroyed, whatſoever they deſigned and appointed for idolatry and ſuperſtition, all their idolatrous ſtuff and furniture] *and the horns of the Altar ſhall be cut off, and fall to the ground.*

15 *And I will ſmite the winter houſe with the ſummer-houſe,* [i.c. I will deſtroy whatſoever they built and uſed for their pride and pleaſure. This hath reſpect to the cuſtom of the great ones, who had built themſelves all the countrey over very fair and ſumptuous houſes of pleaſure and Retirement, and many Royall and princely palaces, (with the leſſe hindrance or annoyance of either heat in ſummer, or cold in winter,) to enjoy their pleaſures, and voluptuous entertainments: Compare *Jud.* 3.20. *Jer.* 36.22. with the annotat,] *and the ivory houſes* [See 1. *Kings* 22. on verſ. 39.] *ſhall periſh, and the great houſes take an end, ſaith the LORD.*

CHAP. IV.

God ſwears that he will cauſe the great ones at Samaria and all the people to be carried away captive, and into baniſhment, becauſe of their violence, drunkenneſſe, idolatry and incorrigibleneſſe, notwithſtanding the many plagues ſent unto them, verſ. 1, &c. inviting them nevertheleſſe once again unto repentance,by ſetting before them his majeſty and Power, 12.

HEar this word ye Cowes of Baſan, which are upon the mountains of Samaria: [Compare *Pſal.* 22.13. with the annotat. as alſo *Iſa.* 28. v. 1. *Hoſ.*4.16. and underſtand hereby the wicked and inſolent Judges and governors, who crammed and fattened themſelves with the bribes of the rich, helping them to draw the poor before the judgement ſeat and there to oppreſſe them They are called Cowes of *Baſan,* becauſe of the plenty of fat Cowes and paſtures in the countrey of *Baſan*] *who oppreſſe the poor, who bruiſe the needy: ye that ſay to their lords;* [i.c. to the rich creditours of the poor,who have and keep them under as their ſlaves and vaſſals] *bring on, that we may drink.* [i.c. bring in money or preſents, that we may make merry, drink and feaſt with, and do ye with the poor then even what ye pleaſe your-ſelves. Compare *Hoſ.* 4.18.]

2 *The Lord LORD hath ſworn by his holineſſe,* [See *Gen.* 22. on verſe 16.] *that, behold, dayes ſhall come upon you,* [i.c. certain appointed times of plagues and viſitations. See *Pſal.*37.13. and *Jer.* 50.27, 31. *Joel* 1. 15. with the annot.] *that one ſhall pull you up with hooks.* [Heb. *that he* &c. *viz* the enemy, or *that ye ſhall be pulled up* or *drawn away, carried away, with hooks;* underſtand, that like as great fiſhes are pulled or drawn up out of the ſea with hooks, ſo will I cauſe you to be pulled out of your land by the enemy, how loth and unwilling ſoever you are to quit it. Compare *Jer.* 16.16. *Hab.*1.14, 15. and *Job.* 40.21. *Iſa.* 37.29. *Ezek.* 19. 4,9. and 29.4.] *and your poſterity,* [or, *your laſt,* or, *hindmoſt i.c.* thoſe that may have been left behinde, or, keep themſelves backward. See of the Heb. word *Jer.*31, on verſe 17.] *with fiſhing-angles.* [which being ſharp and pricking as thorns, are made up in faſhion of them, which the Hebrew word ſeems to import. See *Job.* 40. 21.]

3 *And ye ſhall go forth,* [Ye Cowes of *Baſan,* as verſe 1.] *(through) the breaches* [*viz.* of the city wall, which the enemy ſhall have made therein, to ſee whether ye might make ſome eſcape thereby: or, ye ſhall be carryed forth by the enemy into captivity. Compare *Ezek.* chap. 12.5, 12, &c.] *every one* [in the feminine, every one of thoſe Cows of *Baſan, i.c.* every one of you, that now are ſo voluptuous wanton and inſolent] *along before her:* [without regarding her companions, looking for nothing in the world, but how to make a ſhift and eſcape for themſelves. Compare above chap. 2. 15,16. Or, ye ſhall be led along captive one by one] *and ye ſhall throw away that which is brought into the palace,* [i.c. that which ye gathered in your palaces, through violence and robbery, See above chap. 3.10. Oth. *ye ſhall throw away the Palaces i.c.* forſake them] *ſaith the LORD.*

4 *Come to Bethel* [See *Hoſ.* 4.15. and 12.13. and below 5.5.] *and tranſgreſſe;* [a ſeeming command, by way of deriſion: for thus God mocketh at the heat and rage of the Iſraelites, in committing of idolatry,giving that unto the idols, which was onely to be given to God

at Jeruſalem, nay did yet more to them then God had commanded to be done for himſelf. Compare *Jer.* 7.21. *Ezek.* 20.39. with the annotat.] *to Gilgal,* [underſtand, come on, go your way to Gilgal &c.] *multiply tranſgreſſions,* [Heb. *make many,* or, multiply tranſgreſſing, or with tranſgreſſing] *and bring your offerings of the morning, your tents for the three dayes:* [i.c. for every three yeares of dayes, that is to ſay,three full years, according to Gods precept, *Deut.* 14.28. Thus are *dayes* taken for *many dayes,* or a year of dayes, (i.c. for a full year) *Lev.* 25.29. *Num.* 9.22. 1 *Sam.* 27.7.See the annot. there.Some do underſtand it of their feſtival, or joyful feaſts, which they celebrated with their tenths, on the three ſolemn feaſts, of the paſſover, the pentecoſt and the leaf-huts, *Deut.* 14.22. ſome think, they made theſe offerings every third day to their idols, and but every third year to God.]

5 *And make a praiſe-offering* [See *Lev.* 2.1,15.] *of that which is leavened,* [See *Lev.* 2. on verſ. 11. and 7. on verſe 13. But it ſeems that the Iſraelites had deviſed a new incenſe-offering of leven, committing thereby ſeveral ſins at once, 1. giving that unto the idols which was Gods, 2. offering in other places, beſides Jeruſalem, 3. diviſing extraordinary ſervices, againſt the Law of God, under a pretence of zeal.] *and proclaim freewill-offerings; cauſe it to be heard; for thus ye love to have it,* [Heb. *do ye love,* or, *are ye enamoured* as elſewhere; as if God had ſaid: ye will needs have it ſo, do it then,but remember how it became you formerly, and conſider of the ſucceſſe, as followeth] *ye children of Iſrael ſaith the Lord LORD.*

6 *Therefore I gave you alſo cleanneſſe of teeth,* [i.c. want of ſuſtenance or famin: for where there is nothing to eat, nothing adheres to the teeth. Compare 1. *Kings.* 17.18. *Joel.* 1.1, &c. and ſee further the annotat. on *Prov.* 14.4. and *Iſa.* 3. on verſe 26.] *in all your cities, and want of bread in all your places, nevertheleſſe ye did not convert your ſelves to me,* [Heb. *even,* or, *up to me.* See of this manner of ſpeaking *Joel* 2. on verſe 12. and ſo in the ſequel.] *ſaith the LORD.*

7 *Beſides I with-held the rain from you,* [That rain which the LORD uſed to give towards harveſt time to fill and ripen the corn.See *Joel* 2. on verſ.23.] *when there were three moneths yet to the harveſt; and have cauſed it to rain over the one city, but did not let it rain over the other: the one piece of land was rained upon, but the other piece of the land, which it rained not upon withered.*

8 *And two, three cities went about to one city, for to drink water, but were not ſatiſfied;* [i.c. they could not get enough, to relieve their neceſſities] *nevertheleſs ye did not convert your ſelves to me ſaith the LORD.*

9 *I ſmote you with blaſted corn and mildew,* [Of both theſe plagues ſee *Deut.* 28. on verſe 22.] *the multitude* [or, quantity Heb the *multiplying*] *of your gardens and your vineyards, and your fig-trees, and your Olive-trees, the caterpillars devoured:* [See *Joel.* 1.4.] *nevertheleſs ye did not convert your ſelves to me, ſaith the LORD.*

10 *I ſent the peſtilence among you, after the manner of Egypt;* [Heb. *in,* or *upon,* or *after the way of Egypt i.c.* after the manner (as *Gen.* 31. verſe 35.) in like ſort, as of old I ſent the mortality into Egypt; See *Ex.* 9.3,6. *Pſal.* 78.50. Oth. *upon the way for Egypt. i.c.* when ye were in the way to Egypt,to ſeek for help thence. See *Hoſe.* 7. verſe 11, 12.] *I ſlew your young men with the ſword, and let your horſes to be carryed away captive:* [Heb. *with captivity of your horſes,* which the rich and haughty young-men kept and uſed in abundance] *and I did cauſe the ſtrength of your camps themſelves to aſcend into your noſe;* [*viz.* by (partly) ſuch as died of the plague, and (partly) the ſlain ones by the enemy] *nevertheleſſe ye did not convert your ſelves to me, ſaith the LORD.*

11 *I overthrew (ſome) among you,* [i.c. brought your eſtate to the brink of utter ruin and deſtruction. See 2. *Kings* 13. verſe 3. and chap. 14.26.] *as God overthrew Sodom and Gomorra,* [together with the other cities. See *Gen.* 19. verſ. 24. *Iſa.* 13.19. *Jer.* 50.18. *Hoſ.* 11.8.] *ye being as a firebrand that is reſcued out of the burning:* [i.c. like a piece of wood,half or neer wholy conſumed, namely when I reſcued and delivered you favourably out of the then preſent deſtruction, and reſtored your eſtate by *Jeroboam* the ſon of *Joas.* See. 2 *Kings* 14.25. and compare *Zach.* 3.2.] *nevertheleſs ye did not convert your ſelves to me ſaith the LORD.*

12 *Therefore will I do thus unto thee, O Iſrael,* [i.e. becauſe of your obſtinacy,hitherto ſpecified, I muſt and will proceed with you, according to my former threatning, above verſe 2, and 3.] *(therefore) becauſe I ſhall do this unto you, prepare thy ſelf, O Iſrael, for to meet thy God.* [Heb, *for the meeting of thy God, i.c.* that ye may meet him with true converſion, for to appeaſe his wrath, or, prepare your ſelves, (if ye be able) to encounter with him, and to keep him back as your enemy,from coming among or upon you. Compare *Ezek.* 13.5. and 22.30. both ſences agree with the ſequel, wherein that God with whom they had to do, and who threatned them all this,is deſcribed]

13 *For behold he that formeth the mountains,and createth the wind,& maketh known to man what his thought is,* [i.c. he that ſearcheth the heart of man, and knoweth his moſt ſecret thought, making it actually known,when as he oftentimes wonderfully diſcovereth and diſappointeth, the moſt ſecret and hidden aims and intentions of man. Or it may be taken for an argument of Gods almighty power, himſelf revealing and making known things to come and decreed in his councel, and nevertheleſs executing the ſame without any let or hindrance, Compare *Iſa;* 41.22, 26.] *that maketh the day-break darkneſs,* [i.c. is able to change light into darkneſs, at his pleaſure. See below chap. 5.8. Oth. *day break (and) darkneſs i.c.* day and night] *and treadeth upon the height of the earth;* [i.c. hath and putteth under his feet all wordly glory, ſoveraignty and excellency. Compare *Mich.* 1.3.] *LORD, God of hoſts,* [See 1. *Kings.* 18, on verſe 15.] *is his name.*

CHAP. V.

Under a lamentation God foretelleth Iſraels fall, and the decreaſe of their multitude, becauſe being warned and exhorted to ſeek to the mighty and dreadful God, and to forſake their Idolatry, they nevertheleſs go on ſtill in doing wrong and violence, and comitting all manner of hainous ſins, hating all reproofs and admonitions,ſo that there can be no exception made at Gods judgements upon them, verſe. 1, &c. *he reneweth his Exhortation to Repentance, once again verſe 14. but by reaſon of their obſtinacy, he foretelleth them the terrible and unavoidable day of his judgements, which now they ſcoffe at, 16. he deteſteth all the hypocriticall ſhews of their worſhip: becauſe under the pretence thereof they practiſed nothing but idolatry, even as their forefathers. 21.*

HEar this word, which I do lift up over you; a lamentation, O houſe of Iſrael.

2 *The virgin of Iſrael* [i.c. the kingdom and ſtate of the ten Tribes. Compare 2. *Kings* 19.21. *Iſa.* 23.12. and 47.1. *Jer.* 14.17.&c. with the annotat.] *is fallen* [i.c. ſhall certainly and ſpeedily fall. See *Hoſ.* 4.5. and 5.5. and 12.4.] *She ſhall not riſe up again:* [Heb.

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not adde to riſe up;] *ſhe is forſaken upon her land,there is none to raiſe her up*: [as one felled down to ground and not able to riſe of himſelf,and forſaken of all others,muſt needs remain as he fell; ſo Iſrael ſhould never recover its flouriſhing condition, though ſome remnant ſhould remain,as followeth in the next verſe.]

3 *For thus ſaith the Lord LORD, the citie, which goeth forth (with) a thouſand*, [*i.c.* ſhe that ſends forth ſo many now for war, or, where ſo many are marching forth, or, ſhe that was able to furniſh or ſet out ſo many] *ſhall keep an hundred over, and ſhe that goeth forth (with) an hundred ſhall keep ten over, in the houſe of Iſrael.* [*i.e.* there ſhall ſcarce one in ten be left behind. See further below verſ.15.and 6.9.]

4 *For thus ſaith the LORD to the houſe of Iſrael: ſeek me, and live.* [*i.e.* ye ſhall finde it experimentally, that ye ſhall be ſaved alive. See of the like promiſes *Prov.*3.3. *Pſal.* 37.3. *Ezek.*16. 6. with the annotat. and ſo below verſ.6.]

5. *But, ſeek not Beth-el*, [*viz.* to have any further Communion with the idolatry there committed, compare this with *Hoſ.* 4.15. and 12.12. as alſo above chap.4.4.] *nor come ye to Gilgal*, [See *Hoſ.*4.on ver.15.] *nor paſſe over(to) Ber-ſeba*: [where likewiſe ſome idolatrie was ſet up, by occaſion of the viſions ſhewed there unto the Patriarches. See *Gen.* 26.24,25. and compare below chap.8.on verſ.14.] *for Gilgal* [*i.e.* the idolatrous inhabitants, and all the reſt that did partake of Gilgals idolatrie] *ſhall be ſurely carried away captive*,[Heb. *being carried &c.ſhall be carried &c.*]*and Bethel ſhall be (reduced) to nothing*.[Heb.*Aven*, from which God called *Beth-el*, *Beth-Aven. i.e. Houſe of nought*, *nothing*, or, vanity,&c. See *Hoſ.*4.on verſ.15.]

6 *Seek the LORD,and live;leſt he break through (in) the houſe of Joſeph*, [*i.e.* Iſrael, or the ten Tribes, whereof Ephraim, the ſon of Joſeph, was the moſt conſiderable; compare below v.15.] *as a fire that conſumeth* [as above chap.1.4.&c.] *ſo that there ſhall be none to quench it in Beth-el.* [this may be as well conſtrued with the former verb, *conſumeth*, the ſenſe being all one.]

7 *Thoſe that*[This may be applied to thoſe of Beth-el, or,thoſe of the houſe of Joſeph in general, before mentioned: ſome take it as an upbraiding ſpeech; *ye that*, or, *ye are thoſe that &c.*] *turn judgement into Wormwood*, [*i.e.* into meer bitterneſs, doing all the wrong and miſchief to the poor and innocent, by, or in the judgement unto which (ſweet and acceptable in it ſelf unperverted) they ought in reaſon to have their confident recourſe and finde their refuge and protection. Compare below chap.6.12.] *and cauſe Juſtice to lie on the ground.* [as a thing of no more worth and value then to be trodden under foot.]

8 *He that* [Some do conſtrue this with the former words verſ.6. *ſeek the LORD, Him that viz.* ſome connex it with the next verſe, beginning thus, (*He is it*) *That* &c, both in a good ſenſe. Compare above 4.13.] *maketh the ſeven-ſtars and the Orion*, [See of both theſe *Job* 9.on verſ.9.] *and changeth the ſhadow of death into the morning*,[ſee *Job* 3.5.and *Pſal.*23.4.with the annot.] *and obſcureth the day as the night*; [or, (*through*) *the night*] *that calleth for the waters of the ſea, and poureth them out upon the earth*, [Heb. *face of the earth*: *i.e.* appointeth and ordereth thoſe waters(as by an expreſſe command) to riſe up from the ſeas, and to turn into rain, which God poureth forth afterwards upon the earth. Comp.*Jer.*25.29.with the annot.] *LORD, is his Name.*

9 *That refreſheth himſelf(by)the laying waſte of a ſtrong one*: [As taking pleaſure in the works and effects of his Juſtice; ſo the Hebr. word is uſed for *refreſhing*, *Job* 9. 27.and chap.10.20. *Pſal.*39.14. Compare *Deut.* 28.63. Oth. *That ſtrengtheneth the deſtroyer*, or, *the deſtroyed*, (being reduced to meer *deſolation*, or wholly *waſted and deſolate*) or, giveth him heart and courage, *over*, or, *againſt thee*, or, *a ſtrong one*, that he may ſubdue him, and take his ſtrong holds from him] *ſo that the deſolation comes upon a ſtrong hold.* [beyond any humane likelihood or apprehenſion. Him indeed Iſrael ought to ſtand in awe of and ſeek unto, for to eſchew his judgements; but on the contrarie they &c. as followeth]

10 *They hate in the gate* [*i.e.* in, or before the judgement, which uſed to be kept in the gates. See *Gen.*22. 17.*Job* 5.10. *Pſal.*125. with the annotat. as verſe 12. and compare *Iſa.* 29.21.] *him that reproveth*; *and abhor him*, *that ſpeaketh uprightly.* [Or, that which is upright.]

11 *Therefore becauſe ye tread upon the poor*,[As the dirt and duſt of the ſtreet; compare above chap. 2.7. with the annotat.] *and take a burthen of corn from him*; [that is (as ſome not unfitly underſtand it) as much as a man, or the poor, is able to carry on his ſhoulders, or, all that he hath earned and gotten, by his hard labour and ſweat, whereof he and his ſhould live, the ſame ye ravening wolves take from him. Oth. *by*, or *with burdons do ye take the corn from him, i.e.* by violence, or, exacting ſuch unreaſonable ſatisfaction of him, meerly to ſatisfie your pleaſure and greedy appetites,without regarding of any equitie] *ye build houſes indeed*, [underſtand by much wrong and violence, ſpoken of both before and after. Compare with this verſe *Mich.*6 15. *Zeph.*1.13. alſo *Iſa.*65.21.] *of hewen ſtone, but ye ſhall not dwell therein*: *ye planted deſirable Vineyards*, [Heb. *vineyards of deſire or wiſh*] *but ye ſhall not drink the wine thereof.*

12 *For I know that your tranſgreſſions are manifold; and your ſins very many*: *they diſtreſſe*[or,*ye diſtreſſe*]*the righteous*, *take appeaſing-mony*, [or, bribe, or ranſom, for which to let the guiltie and the wrong-doer eſcape,or ſet him at libertie, contrarie to Gods Law. *Num.*35.31. Or,they take it from the guiltleſs, that muſt pay it them, if he mean to ſcape their violence] *and reject the needy in the gate.* [as above verſ.10. to wit, from his right, or put him by, turn him aſide from his right, bowing and perverting the ſame.]

13 *Therefore ſhall the underſtanding (man)* [*i.e.* he that feareth God, and conſequently is truely wiſe; or the *inſtructor*, *teacher*,] *be ſilent at that time*: [*viz.* when God ſhall go about to puniſh this wicked people. *i.e.* he ſhall not repine or murmure againſt Gods Judgements and puniſhments, though they may prove very heavy, but rather juſtifie him in all his proceedings, becauſe of the multitude and hainouſneſs of the ſins of Iſrael before mentioned. Compare *Pſal.* 37. on verſ.7. Some do underſtand, that God would puniſh them with the ſilence of the true Prophets and teachers and other godly men, becauſe indeed they refuſed to be inſtructed and reproved, and bitterly hated and perſecuted them that did it, as above verſ.10. compare *Mat.*7.6.] *for it ſhall be an evil time.* [Or, *a time of the evil*, *viz.* of puniſhment, of great miſerie and deſolation,as *Pſal.*37. verſ.19. *Jer.* 15.11. *Mich.* 2.3. Some do apply it to the above mentioned great wickedneſs of the people in that Time.]

14 *Seek the good, and not the evil, that ye may live: and ſo the LORD, the God of hoſts ſhall be with you*, [See *Gen.*21. on verſ.12.] *according as ye ſay*: [*i.e.* as ye are wont to boaſt, but wrongfully, as long as ye do not repent; or, as ye pretend to deſire, that God would be with you]

15 *Hate the evil, and love the good, and ſettle judgement in the gate* [*Pſal.* 34.15. and 97.10. *Rom.* 12.9.] *peradventure* [compare *Joel* 1. 14. with the annotat.] *ſhall the LORD, the God of hoſts, have mercy on the remnant of Joſeph.*[as above verſ.6.]

16 *Therefore thus ſaith the LORD God of hoſts the LORD* [*viz.* becauſe ye deſpiſe all his warnings and exhortations, and ſhew no hopes of any amendment] *in all the ſtreets (there) ſhall be lamentations, and in all publike places ſhall they ſay, Ah! Ah!* [*i.e.* it ſhall be a general calamitie, and therefore all places ſhall be full of complaining, howling and weeping] *and they ſhall call the husbandman to mourning, and lamentation ſhall be with them, that have skill in wailing.* [See *Jer.*9. on verſ.7. Oth. and to lamenting, thoſe that are skilled in wailing]

17 *Yea in all vineyards ſhall there be lamentation*: [Where otherwiſe in vintage-time they uſed to ſing moſt cheerfully. See *Pſ.*4.8.*Jer.*25.30.& the annot.] *for I will paſſe through the midſt of you*, [Or, *when I ſhall paſſe* &c. with my plagues, *i.e.*when I ſhall cauſe the deſtroying enemie to paſſe all thy Land over: as God is ſaid to have paſſed through Egypt, when he ſent the Angel to ſmite all the firſt-born of Egypt. *Exod.*12.12.]*ſaith the LORD.*

18 *Wo unto them, that deſire the LORDS day.* [*i.e.* the appointed time of Gods judgement and viſitation. See *Joel* 1.15. deſiring it in hypocriſie, as if they were guiltleſs, and had no reaſon to fear Gods puniſhing; or, in mockerie, as if they ſhould have ſaid; we would fain ſee that day once, which is ſo much ſpoken of, where doth he tarry that he comes not? ſee *Iſa.*5.19. *Jer.*17.15. and the annotat. as alſo below, chap.8.3.] *What for, I pray, ſhall the day of the LORD be unto you? it ſhall be darkneſs, and no light.* [See *Joel* 2. on verſ.2.]

19 *As if one fled before the face of a Lion, and a Bear met him him: or that he came into an houſe, and leaned with his hand on the wall, and a ſnake bit him.* [Meaning the *LORDS* day ſhall be ſuch, that ye ſhall not be able to eſcape the puniſhment, but out of one fearful danger, ſtill fall into the other, until ye periſh altogether. See *Iſa.* 24. 18. *Jere.* 48. 44. *Hoſea* 13. 7,8.]

20 *Shall not then the LORDS day be darkneſs, and no light? and obſcuritie, ſo that there be no brightneſſe on (it?)* [No verily implies the Prophet; ye may think and imagine the contrary as much as ye pleaſe; ye ſhall finde it at length,as was foretold]

21 *I hate, I diſclaim your feaſts*, [See *Iſa.*chap.1. verſ.11,12,13,14. and the annotat.] *and I will not ſmell to your prohibition days.*[See *Lev.*23 on verſ.36. *i.e.* I do loath and abhor the ſame. Oth.*on* or, *in your prohibition dayes I will*, or *ſhall not ſmell*: to wit, your incenſe, which ye ſhall offer me then, which otherwiſe rightly uſed, was an acceptable ſmell unto the *LORD*. See *Lev.*26.on verſ.31.]

22 *For though ye offer burnt-offerings unto me, together with your meat-offerings, yet have I no pleaſure therein: and the thank-offering of your fat (beaſts)* [or, *your fat thank-offerings*] *I will not look upon.*

23 *Put away the clamour of thy ſongs from me*: [The Heb.word, rendred clamour here doth ſignifie all kinde of *noiſe*, and likewiſe *multitude*, *abundance.* Vocal and inſtrumental muſick was, at that time, a part of Gods inſtituted outward worſhip, but by them corrupted together with the reſt, through their hypocriſie and wickedneſſe, and eſpecially through their hainous idolatry, whereunto they abuſed their muſick. See below chap.8.3.] *nor will I hear your lute* [or *harp*] *play*: [or,melodie, ſinging.]

24 *But let the judgement rowl on as the waters, and juſtice as a ſtrong brook*: [*i.e.* be ever ready and zealous to deal juſtly and righteouſly; that is it, which I require. Oth, *But the judgement ſhall* &c. *i.e.* my puniſhments ſhall mightily and abundantly over-whelm you and paſſe through all parts,becauſe of your hypocriſie,idolatry and wickedneſs.]

25 *Have ye brought me ſlay-offerings and meat-offerings fortie years, in the wilderneſs, O houſe of Iſrael?* [not at all implies God here; for your heart was not by, or with me, all that while: it was not upright in all that, but &c. as followeth. This asking countervails a ſtrong denial]

26 *Yea,ye bare the tent* [Or *Tabernacle*,or *Cover*,*Canopie*.The Heb.word occurs no where elſe thus]*of your Melech and the Kijun your images*; [it ſhould ſeem that the Prophet doth twit them here with theſe heatheniſh idol names, to ſhame Iſrael, *Melech*, ſignifies King whereby is underſtood the idol *Molech* or *Milcom.* See *Jer.* 49.on verſ.1. and below chap.7. on verſ. 13. *Kijun* ſome do hold to be likewiſe the name of an idol; others take it to be the planet *Saturn*: yet it may alſo not unfitly with others be read thus; *and the furniture* (or *frame, ſeat, poſture*) *of your images.* The bearing here mentioned, of theſe idolds, may be underſtood ſo, that they (as wanton and exorbitant idolaters) may have done the ſame ſometimes, according to the letter: or thus that their heart went not along with Gods Tent or Tabernacle (as they bare it bodily) and worſhip, but hankered after their idols,whom they bare in their hearts; ſo that their outward hypocritical worſhip, was no other in Gods eſteem, then meer idolatry] *The Star of your God, which ye had made to your ſelves*: [*i.e.* the image of the Star that was your idol. Compare *Act.*7. 41,42. alſo *Jer.*7.18. with the annotat. Some conceive, that *Molech* was *Saturn*, and their other Baals, the reſt of the Planets, or Stars. Oth. the *conſtellation of your Gods* &c.]

27 *Therefore will I carry you away captive far beyond Damaſcus*: [*i.e.* to the furthermoſt, or remoteſt parts of Aſſyria,yea beyond Babylon;ſee *Act.*7.43.and 2 *Kin.*17. 6. of Damaſcus ſee *Gen.*14.on verſ.15. and 2 *Sam.*8. on verſ.5. Some do alſo apply it to the hardſhip, or harſhneſs of their captivity, which ſhould much exceed that of Syria, under Hazael. 2 *Kings* 13. 3,7.] *ſaith the LORD,whoſe Name is, God of hoſtes.*

CHAP. VI.

Wo and captivitie denounced upon the great ones of Zion and Samaria, by reaſon of their carnall ſecuritie, wicked vanity and profuſion, verſ.1,&c. *God ſweares that he will deliver up the city into the Enemies hand, with all that which is therein, and cauſe the reſt to periſh by his plagues;without ſparing great or ſmall,*7. *becauſe of Iſraels ſenceleſſe perverſneſs, or obſtinacie and fooliſh haughtineſs, God will ſend an oppreſſing Enemie upon them*, 12.

WO *unto the eaſie (ones)* [Or, commodious *i.e.* ſuch as live at their eaſe in pleaſure, compare *Jer.*48.11. where it is ſaid of *Moab*, that from his youth he was or lived at eaſe and reſt, quietly and unmoleſted, feeling and fearing no trouble] *at Zion*, [this concerned Juda, whoſe metropolis or chief Citie was Jeruſalem, and Zion the Royal reſidence] *and unto the ſecure (ones) upon the mountain of Samaria*: [*i.e.* to the careleſs ones there. Compare *Jud.* 18. 27. where it is ſaid of Lais, that it was a ſtill,or quiet and ſecure people, and *Eze.*30. verſ.9.*Chus* of ſecuritie or *confidence*,*i.e.* that ſecure or careleſs *Chus* (Land or people) meaning the Moores or *Ethiopians.* Oth. *that truſt in the mountain of Samaria*, or relie upon it, and thereupon do grow ſecure and careleſs;The ſenſe being all one, but in the text regard is had to both the clauſes] *which are the chiefeſt* [or, *moſt famous*, *renowned.* See of the Heb.word *Gen.* 30. on verſ.28. This by ſome is referred to both the mountains, that of Zion and that of Samaria: but the antecedent and conſequent Text aimes plainly at the heads of *Juda* and Iſrael, which had their reſidence on both theſe mountains in the two capital Cities, as the principal

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among the heads of the people] *of the foremost* [or *the principall*, or *heads*] *of the nations* [*i.e.* of the twelve Tribes, or understand it so, that the twelve tribes were severed from all other Nations by God himself, and received for his people. See *Ex.* 19. verse 5. *Jer.* 2. vers. 3, *&c.*] *and unto whom those of the house of Israel do come.* [*viz.* having their recourse unto them upon all occasions, for advice and redresse, as unto their heads, *Juda* and *Benjamin*, at *Jerusalem*, and the ten Tribes at *Samaria.* Heb. *the house of Israel come* or *shall come.* God denounceth the wo upon those heads, because that (as followeth) they did shew themselves so unthankful in these glorious places, (which by Gods special favour they inhabited) and eminent employments.]

2 *Go over to Calne,* [A very ancient and famous city in the land of Sinear or *Chaldea*; See *Gen.* 10. 10. and *Isa.* 10. 9.] *and look on; and go from thence to Hemath the great (city) :* [or, *mighty, powerfull, glorious.* See of *Hamath* (likewise a famous royall city) *Num.* 13. on vers. 21. and 2. *Sam.* 8. 9. *&c.*] *and go down to Gath of the Philistines* ; [another royall city See 1 *Sam.* 21. 10. and 2. *Sam.* 8. on vers. 1.] *whether they be better then these Kingdomes ; or their border greater then your borders.* [by these words, *greater* and *better*, God sets before their eyes the excellency of the land, which he had given them to possess, for which they ought to have been thankfull. Oth. *were they not better* in this sence, as if God meant to represent unto them, that greater and more excellent places then theirs, were brought to ruin ; so that they had no reason to be so secure and carelesse, but rather to take warning by such examples, and repent.]

3 *Ye that put far away the evil day* ; [*viz.* the approaching time of Gods visitation, whereof above chap. 5. 18, 19, 20. Understand withall, *wo unto you* (from vers. 1.) to do so, as if ye had no cause to be afraid of these judgements, at least in your days. Compare *Ezc.* 12. 22. and below 9. 10. nay ye hold the very mentioning and speaking of the *LORDS* day, as an unclean, vile and abominable thing, which the Hebrew phrase seems to imply] *and bring nigh the seat of violence.* [as if God said, is not this great folly, that ye practise your wickedness on the judgement seates so that all manner of wrong and villany is so neer, among and in, and cleaving to your selves, and yet ye go about *to perswade your selves, that the punishments are far enough yet,* or shall never light upon you.]

4 *That lie upon yvorie bedsteads,* [Heb. *bedsteads of the tooth.* See 1 *Kings* 10. on verse 16. Compare the description of the Royal Pomp. *Esther* 1. 6.] *and are luxurious upon their couches :* [or, *prodigal, profuse.* Oth. *that stretch*, or, *spread themselves luxuriously,* like a luxuriant vine (*Ezek.* 17. 6. and so below ver. 7.)] *and eat the lambs* [*viz.* the very best, by what followeth] *of the flock, and the calves out of the most fattening-stall.* [choosing the fattest out of the places where they were kept to be fattened.]

5 *That quaver it to the sound of the Lute,* [Heb. *on* or, *to the mouth of &c. i.e.* according to the Tune or harmonie of the Lute-play, or Psalterie; skilfully breaking and quavering their voice, which they use to call the *Drillo*; and some, according to the Hebrew *minuting*, or *mincing*] *and devise to themselves instruments of Musick, like David.* [abusing (according to the custom of vain worldly persons) the spiritual, holy Musick of David the Royal Prophet, to their carnal disport and pastime.]

6 *That drink wine out of bowls,* [Oth. *in* (or *with*) *basons of wine*; *i.e.* that do not content themselves with ordinarie drinking cups, bowls, beakers &c. but must have large and capacious vessels or swill-bowls like Basins, to carry it] *and annoint themselves with the excellentest oil :* [Heb. *primitiæ, firstling, first, foremost of the oils i.e.* the very best and the costliest oil. See *Ruth.* 3. 3. *Psal.* 23. 5. *Prov.* 21. 17. with the annotat.] *but do not trouble themselves,* [or, have no *pain, fellow-feeling, hearts-grief*; *are not grieved.* The Hebrew word is used both of bodily sickness and of grief and trouble of the spirit, and both may take place here, the one commonly attending on the other] *for the breach of Joseph :* [as above chap. 5. 6. *i.e.* for their particular oppressions of their brethren, and the common both past and instant afflictions of Gods people. See *Jer.* 4. on v. 6.]

7 *Therefore shall they now go away captive.* [*i.e.* very soon. See *Hos.* 10. on vers. 3.] *among* [Heb. *in*, or, *among*] *the foremost* [or, *head i.e.* before all the rest, in the front of all the captives, there ye shall have the precedencie, as in state and wickedness ye surpassed or outwent others before ; the first in sin, the first in punishment] *that go into captivity, and the banquet* [oth. *mourning feasts*, which they were wont to keep with a great deal of pomp, profusion or excesse, and many strange devices. See *Jer.* 16. on vers. 5.] *of those that are luxurious,* [as above vers. 4.] *shall remove.* [*i.e.* all Jollity, vanitie, pride and excesse shall cease, and forsake them, and in stead thereof nothing but misery and mischief shall cleave unto and follow them.]

8 *The Lord LORD hath sworn by himself,* [Heb. by his soul, *i.e.* himself. See *Gen.* 22. on vers. 16. spoken of God according to the manner of men : in regard of the word *soul*] *saith the LORD, the God of hostes; I do abhor the pride of Jacob* [*i.e.* of Israel, or, the Israelites.] *and I hate his palaces : therefore will I deliver up,* [into the hand of the enemy] *the city of her fatness.* [*i.e.* all wherewith I have replenished, enriched, and adorned the city. Compare *Deut.* 33. 6. *Psal.* 25. 1, &c.]

9 *And it shall come to pass, if there be ten men left in any house,* [Not being killed, or carried away by the enemy] *that they shall die* [*viz.* by the pestilence, or famine, or fire, or earthquake, &c. as God had threatned, that he that escapeth the one plague should fall into the other, above chap. 5. 19, &c.]

10 *And the next friend* [Or, *of kin, kinsman, nephew,* according to the use of the Heb. word] *shall take up every one of them,* [Heb. *him i.e.* one of the said dead men, one after another] *or he that burneth him,* [*viz.* the body of the deceased ; which was not usual but in extraordinary cases, and for special reasons, as may be seen 1 *Sam.* 31. 12. Yet, according to some, likewise in times of great mortality, which may not unfitly be applied also to this place] *for to bring the bones out of the house,* [either for burial, burning or casting away. Compare below chap. 8. 3.] *and shall say to him, that is within the house* [Heb. *in.* The sense is, in the inmost part of it] *Are there more yet with thee ?* [*viz.* dead ones in the house] *and he shall say, No body ;* [or, *(there is) the end, i.e.* they are all gone now, there is none left, or, escaped] *then shall he say, hold thy peace* ; [*i.e.* murmure not against the judgements of God ; for those that are dead, were wicked. Compare above chap. 5. 13. with the annotat.] *for they* [the deceased] *were not to mention the Name of the LORD.* [Oth. *the LORDS* Name was not to be mentioned, or, *must not be &c.* implying that these people were come to that height of impiety, that notwithstanding the most heavy plague that was upon them, they could not endure the *LORDS* name should be mentioned, or remembred among them. Some understand it of the common use among them of mourning and lamenting over the dead, wherein doubtless there was some mention made of the Name of the *LORD.* Compare below chap. 8. vers. 3.]

11 *For behold, the LORD giveth charge* [Or, *shall give charge*, or *command, i.e.* he shall so order it by his providence] *and he shall smite the great house with through-watering* [*i.e.* cause the enemy to come on (as in obedience to Gods command) and to smite &c. See below ver. 14.

ver. 14. and cha. 9. ver. 9. Heb with *drops*, or, *dropping, i.e.* through-watering, so that the punishments shall pass over high and low, great and small, like a searching, seeking and still dropping rain, that cannot be avoided. Compare above cha. 5. 24. Some apply it to both the Kingdoms of Israel and Juda, and the destruction and desolation that should befall them, *viz* Israel by the Assyrians, and Juda by the Babylonians. Compare *Isa.* 8. 14.] *and the little house with clefts.*

12 *Shall horses be able to run upon a rock ? can there be (any) plowing (thereon) with oxen ?* [This verse may, according to some, be understood, that as it would be absurd and to no end and use, to attempt such things on a rock ; so Israel should fare or speed nothing the better, for running or taking such perverse and toilsome courses : or, by reason, that all warnings and admonitions, were as vainly and fruitlesly bestowed upon them, as running and ploughing upon rocks, for they remained still perverse and obstinate, as followeth ; or, as such an attempt or practise could be an overthrow and perverting of all order and reason in nature, and nothing but meer and very pernicious folly and madness ; so also was theirs, becaused they perverted the holy and wholsome ordinances of God, Judgement and Righteousness, into meer poison and bitterness, as followeth] *for* [or, because] *ye have perverted the Judgement into Gall,* [See *Psal.* 69. on vers. 22. and compare above chap. 5. 7.] *and the fruit of righteousnesse into wormwood.*

13 *Ye that rejoyce over a thing of nought :* [Such as are your Wealth and Power, whereof ye boast and brag so foolishly ; they being given you by me, and no wayes able, through your sins, to stand you in any stead against my wrath] *yea that say; have not we gotten horns* [that is, glory and power. See *Deut.* 33. on vers. 17. and *Job* 16. on vers. 16.] *through our (own) strength ?*

14 *For, behold, I will raise a nation upon you, O house of Israel,* [*viz.* the Assyrians, as the Babylonians upon Juda] *saith the LORD the God of hosts : these shall presse you,* [or, *throng, straighten you.* Compare above 2. 13.] *from ones coming to Hamath,* [situate in the North-border of Canaan] *unto the Brook of the wildernesse.* [as the brook or River of Egypt, or *Sichor* in the south. See *Num* 34. 5, 8. *Jos.* 13. 3. the sense is, they shall plague and distresse thee from one end of the Land to the other. Oth. for *wildernesse*, read the plains, or plain field.]

CHAP. VII.

By three several visions, the first of Grasse-hoppers ver. 1, &c. *the second of a consuming fire,* 4. *(in regard of both which God accepts of the Prophets intercession) and the third of a plummet or square,* 7. *there is represented here, that, after much Patience, God will spare Israel no longer, neither the Kings posteritie,* 8. *The Priest Amazia complains of Amos to the King, and chargeth him with conspiracie and sedition,* 10. *enjoyns him to pack from Bethel to Juda.* 12. *but Amos defends himself with Gods call, and denounceth the judgement of God upon Amaziah and his,* 14.

THe Lord LORD caused me to see thus ; [*i.e.* revealed this ensuing vision unto me. See *Jer.* 24. on ver. 1.] *and behold he* [*viz.* the *LORD*] *formed grasse-hoppers, in the beginning of the coming forth of the after-grasse :* [signifying a great famine approaching, through the destruction of the fruits of the Land by vermin, as *Joel* 1. 4, &c. or, (as some) the invasion of the Assyrians, ready to destroy and wast all, like vermin, if God prevented it not] *and behold it was the after-grasse after the Kings mowings.* [*i.e.* after that the Kings grasse was cut down, perhaps for the use of his horses ; or, that his grasse was usually cut down first. Heb. *shearings* : but the Hebrew word is used thus also of mowed grasse, *Psal.* 72. 6.]

2 *And it came to passe when they* [Heb. *he*, *viz.* the grasse-hopper *i.e.* the aforesaid swarm of grasse-hoppers] *should have wholly eaten up the herbs of the Land.* [Heb. *should have ended or finished to eat up &c.* Oth. *When they had eaten it up*] *that I said ; Lord LORD, pardon I pray ; who should be left standing of Jacob ?* [*i.e.* of the Israelites, the posteritie of Jacob, there would none remain, or be left alive, if the Land should be utterly bereaved thus of all its fruits. Oth. how (*i.e.* in what condition) would Jacob stand (thus) ? how should he subsist ? how would he look? or, how should he get up, or, rise again ? and so vers. 5.] *for he is small.* [or, *mean i.e.* there is, or there are but a very few left.]

3 *(Then) the same repented the LORD,* [See *Gen.* 6. on vers. 6.] *it shall not come to pass,* [*viz.* that *they shall* eat up all] *said the LORD.*

4 *(Moreover) the Lord LORD caused me to see thus ; and behold the Lord LORD proclaimed that he would contend* [or *plead, implead*, and consequently punish. See *Hos.* 4. 1. with the annot.] *with fire* [*viz.* that of war and warlike destruction, as above chap. 1. 4. 7. 10. Some do understand it, according to the letter, of a fire from heaven, such as fell upon Sodom and Gomorra, or of other common conflagrations, or great drought. See *Joel* 1. 19. with the annot.] *and it devoured a great abysse* ; [or, depth of waters, whereby some understand the Kingdom of Assyria, laid wast by *Tiglath-Pileser*, 2 *Kings* 16. 9.] *also it consumed a piece of land* [by this they understand a portion of Israel, in Gilead, beyond the Jordan. See 2 *Kings* 15. 29. 2 *Chron.* 5. 26. 49]

5 *Then said I ; Lord LORD ; cease I pray ; who should there remain standing of Jacob ? for he is small.*

6 *(Then) the same repented the LORD : this also shall not come to passe,* [*viz.* that the whole Land shall be consumed by fire at this time] *said the Lord LORD.*

7 *(Yet) he made me see thus ; and behold the LORD stood upon a wall, which was made after the plummet :* [Heb. *a wall of the plummet i.e.* such a one as was squared by the plummet ; whereby, with some, we may understand, the Common-wealth of Israel, which God, by his holy Lawes, and gracious blessing, had well and gloriously founded and builded up ; and by the *plummet*, that God had taken in hand now his severe and righteous judgement, which after so much long suffering and forbearance, (formerly spoken of) he stood ready to execute upon Israel ; because they had perverted and abused all things, as above chap. 6. 12. &c. Com. bel. cha. 8. 2.] *and there was a plummet* [the Hebrew word is no where extant, but in these two verses.] *in his hand.*

8 *And the LORD said unto me, what seest thou Amos : and I said a plummet : Then the LORD said ; Behold I will set the plummet* [*viz.* of my righteous judgement] *in the midst of my people Israel ; I will no more passe by it* [*viz.* my people] *hence forth.* [Heb. *I will not go on*, or, *continue to passe it by*, or *over i.e.* I will not let them go unpunished, nor wink at or spare their trespasses, as hitherto I have done : Compare the phrase with *Pro.* 19. 11. *Mich.* 7. 18. and see the annot. there. So below chap. 8. 2.]

9 *But the high places of Isaac* [Where they committed their idolatrie, garnishing the same with the name and example of their forefathers Isaac and Jacob ; who in their times had set up several Altars, and offered sacrifices in these places, for the worship of God. See *Gen.* 26. 25. and 35. 7.] *and the sanctuaries* [understand idolatrous Temples] *of Israel* [the Israelites] *shall be destroyed : and I will rise up against the house of Jeroboam,* [the son of Joas above chap. 1. 1.] *with the sword.* [the son of this Jerobeam Zacharia (who reigned but six moneths) was puliquely slain by *Sallum* in the presence of the people. 2 *Kin.* 15. 10. And it is remarkable, that the Prophet makes no further reply against this judgement pronounced by God ; as he had made his intercession in the two former visions, and was heard.]

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10 *Then* [When the prophet had made these visions known unto the people] *Amazia the Priest at Bethel, sent to Jeroboam, the king of Israel, saying; Amos hath made a confederacy against thee in the midst of the house of Israel;* [and therefore (would he inferre) should the punishment of a traytor and a raiser of sedition be inflicted upon him, prophecying thus against the king in publick] *the land shall not be able to endure all his words.* [implying, the people would be stirred up to rebellion by him; so that the state of the land and the kings authority had need to look to it, and prevent the mischief that might ensue. Heb. *not able to hold , or , apprehend*]

11 *For thus saith Amos; Jeroboam shall die by the sword:* [*Amos* had spoken of the house of *Jeroboam*, above verse 9.] *and Israel shall assuredly be carried away captive out of his land.* [Heb. *shall be carried away captive, being carried* &c.]

12 *After that, Amazia said to Amos; thou seer,* [See 1. *Sam.* 9. on verse. 9.] *be gon, flee into the land of Juda;* [where *Thekoa* lay, the prophets own countrey above chap. 1. 1. Heb. *flee thee*, or *for thee*. The word *thee* or, for thee, is held redundant, onely to make the phrase sound better; otherwise it might be taken here, *for thee*, that is for thy own good and safety. Compare *Gen.* 12.1. *Jer.* 5. 5. *Mich.* 1.11, *&c.* with the anotat.] *and eat bread there,* [*i. e.* get thy lively-hood and maintenance there. See *Gen.* 3. on verse 19.] *and prophecy there.*

13 *But at Beth-El, thou shalt prophesie no more henceforth* [Compare above chap. 2.12. Heb. *shalt not adde* or *continue to prophesie*] *for that is the kings sanctuary,* [*i. e.* the place, which the king accounteth his sanctuary, where he doth celebrate his solemn worship and divine service, against which no prophecying is to be suffered. Some do understand here by the king, *Melech*, or *Molech*, the great idol of the king of Israel. See above c. 5.26.] *and that is the house of the kingdom* [this may be understood of a royall court, which undoubtedly the king had at *Bethel* also, when he came thither for to solemnize his idolatrous worship; or, of a sovereign court of Judicature, and for the councel of the kingdom; or it may be understood, that all Israel was wont to assemble here in the idolatrous temple, (house for temple) in which regard it would, according to *Amazias* meaning, not onely be very unsafe for *Amos* there, but the place it self could not at all tolerate any such Prophet]

14 *Then Amos answered and said to Amazia; I was no Prophet, nor was I any prophets son, but I was an heard-man;* [the Hebrew word comes from an other that signifies, *oxen, kine* or, *great cattel.* Compare above chap. 1.11. Oth. read, *but I sought and gathered &c.* the Hebr. word signifying properly *to seek*, and it being plain by the next verse, that he went after small cattle or sheep] *and gathered* [the Heb. word is found no where else but here] *wild-figs.* [or *Sycomore-fruit*; of such trees there was great abundance in the land of Canaan. See 1 *Kings* 10.17. *Isa.* 9. 10. and that fruit he might gather either for himself or for his cattel to feed on.]

15 *But the LORD took me from after the Flock;* [The Hebrew word doth properly signifie small cattel, but is taken here more generally] *and the LORD said to me,* [*i. e.* he whom I must obey more then men. Compare *Act.* 4. 19. Hence some conjecture that *Amos* fled not; the Jewes are of opinion that king *Jeroboam* gave no heed to *Amazias* information, but left the Prophet unmolested] *go thy way, prophesie to my people Israel.*

16 *Now then hear the word of the LORD: thou saiest; thou shalt not prophecie against Israel, nor drop* [See *Deut.* chap. 32. vers. 2. *Ezek.* 21. 2. with the annot.] *against the house of Israel,*

17 *Therefore thus saith the LORD, thy wife shall play the whore in the city,* [*i. e.* she shall either prostitute herself, or be abused by the enemy as an harlot] *and thy sons and thy daughters, shall fall by the sword; and thy land shall be divided by the line,* [*viz.* for others. See *Deut.* 3. on vers. 4. and *Psal.* 16. on verse 5.] *and thou shalt die in an unclean land,* [*viz.* in idolatrous *Assyria*] *and Israel shall assuredly be carryed away captive out of his land.*

CHAP. VIII.

By the vision of a basket with summer fruits, is shewed, that Israels end was drawing on, vers. 1, &c. *because of their oppressing the poor, wretched greedinesse deceitfull dealing, uncleannesse, and idolatrous swearing* 4, &c. (*and* 14.) *God swears to bring the utmost generall ruin and sorrow upon Israel,* 7. *together with a disconsolate condition, for the want of his word,* 15.

The *Lord LORD caused me to see thus:* [As above chap. 7. 1, 4, 7.] *and behold a basket with summer fruits.* [some do understand by the Hebrew word rendred *basket*, an *hook* wherewith one gets down the fruits past reach otherwise, from the tops of the trees. *Jer.* 5. 27. the word is taken to signifie a fig-basket, or birds-cage]

2 *And he said: what seest thou Amos; and I said, a basket of summer-fruits: then the LORD said unto me, the end* [In the Hebrew text the word used for *end* and that for *summer-fruits*, sound much alike, so that the one may easily put us in minde of the other. Compare *Jer.* 1. 11.] *is come upon my people of Israel, I will not passe them by any more henceforth.* [as above chap. 7. on verse 8.]

3 *But the songs of the temple* [*i. e.* the songs or musick, which they made use of in the idolatrous temples at *Bethel* and elsewhere, (above chap. 5. 23.)] *shall howl on that day,* [*i. e.* be changed into howling then. See below. verse 10.] *saith the LORD: there shall be many dead bodies, in all places.* [Heb. place] *they shall throw them away with silence* [or (*one shall hear*) *cast away, be silent.* or, *in all places (he that) cast them away (shall say) be silent.* The sence is, there shall be such a number of dead bodies, that there shall be made but little noise and lesse a doe about their burials, but they shall stealingly, as it were, be snacht and cast away, or into ground without any circumstances or bemoaning.]

4 *Hear this, ye that swallow up* [Or, *swill down* or, *gape after,*] *the needy: and that for to consume* [Heb. *make to cease* and consequently, dispatch, consume, destroy, as the Heb. word is likewise used] *the afflicted* [or, meek, lowly ones] *of the land.*

5 *Saying: when shall the New-moon passe over,* [*i.e.* the time for publick worship. See *Num.* 10. 10. and 28. 11, *&c.* this seemed irksom and tedious to these greedy wolves, that they must rest so long from pursuing their gain or prey. Oth: *this month*, that an other may come, wherein all things may be at a higher rate for our advantage: but that which followes of the *sabbath*, doth better agree with the *New-moon*] *that we may sell victual? and the sabbath that we may open* or, (*utter*) *corn?* [*i. e.* open our granaries or storehouses for the sale of corn] *lessning the Epha, and greatning the shekel,* [*i. e.* using deceitful weights and measures in uttering and selling your wares, and on the contrary raising and enhauncing your price, and using heavy weights for receiving of monies, against the expresse law. *Deut.* 25. 13. Of the *Epha* See *Lev.* 5. on verse 11. *Ezek* 45. 10. 11. of the shekel, *Gen.* 23. 15. and

and chap. 24. 22. with the annnot. again *Ezek* 45. 12. the shekel is taken here for the weight of the shekel] *and dealing perversly with deceitfull balances:* [*i. e.* so that by falsifying of them we may the better defraud others. Or thus, *perverting (the sale) with deceitfull* (or *false*) *balances.* Heb. perverting the balances of deceit.]

6 *That we may buy the poor for money, and the needy for a pair of shoes:* [*i.e.* not onely bereave them of all they have left, but also engage and enslave their persons, against the law of God, *Lev.* 25. 39, 40. Compare above chap. 2. 6.] *then shall we* [or, *yea, that we may* &c.] *sell the chaff* [Heb. *the falling of i. e.* the chaff or other refuse which falls off from the corn] *of* [Oth (for)] *the corn.*

7 *The LORD hath sworn by the glory of Israel,* [Or *by the excellencie, Highness, eminency. i. e.* by himself, he being the honour and glory of Israel, and they bound to esteem him accordingly. See *Psal.* 106. verse 20. with the annot. Compare above chap. 4. on verse 2. and 6. on verse 8.] *if* [see of this abrupt phrase usuall in making of oathes, *Ezek.* 34, on verse, 8. &c.] *I shall forget all their* [*or, any of (these) their*] *works in eternity.*

8 *Shall not the land be troubled hereat? and all that dwell in it, mourn? yea it* [*viz* the land] *shall wholly rise up* [Oth. *should it (not) wholly &c.*, and so in the sequel by way of question] *like a river,* [that riseth and swelleth up till it overflowes all the banks. Or, *the river, viz. of Nile*, as followeth] *and it shall be driven to and fro* [like the waves of a deep sea. Oth. *snatched, hurried away*] *and drowned as (by) the River of Egypt:* [See *Ezek* chap. 29. vers. 3. The meaning of the whole verse is, should not all these sins be enough to bring a total destruction upon the whole land, and to overflow and overthrow it utterly, as the river of *Nile* doth the land of Egypt, and all it meets with, yearly? yea verily, doth God imply here. Compare below chap. 9. 5. understand by the land the inhabitants, as followes.]

9 *And it shall come to pass on that day, saith the Lord LORD, that I shall cause the sun to go down* [Heb. *goe in.* To wit into his bed chamber, that is to say, go down. See *Psal.* 19 6.] *at noon;* [*i. e.* when they shall think themselves most secure and flourishing, then shall he surprize them with all extremities, intimated by the *darkning* in the next words: See *Gen.* 15. on verse 12. and Compare *Isai.* chap. 59. 9, 10. *Jer.* 15. 9. *Joel.* 2.2. 30, 31. with the annot.] *and the land be darkened at, bright day.* [Heb. *day of light,*]

10 *And I will turn your feasts into mourning, and all your songs into Lamentation, and bring forth a sack* [See *Gen.* 37. on verse 34. and compare *Isa.* 15. 3. *Jer.* 48. 37. *Ezek.* 7. 18, *&c.*] *upon all loines, and baldness upon every head;* [See *Jer.* 16. on verse. 6.] *and I will put the (land) into mourning such as there is over an onely (son)* [*i. e.* I shall cause the inhabitants of the land to mourn so bitterly under the plagues that shall be upon them, as parents do for the death of an onely dear son. See *Jer.* 5. 26. *Zach.* 12. 10.] *and the end thereof* [*viz* of the land, Heb. *hindmost, uttermost, last.* See *Psal.* 37. on vers. 37. understand *that shall I make (or put) &c.*] *as a bitter day.* [Oth *read thus the end thereof (shall be) as a bitter day.*]

11 *Behold the dayes come, saith the LORD, that I shall send a famin into the land:* [Or, *on the earth*] *not a famin for bread, nor thirst for waters, but for to hear the words of the LORD.* [thereby to get some ease and comfort, and to learn from the mouth of some Prophet, when all those Miseries shall be at an end once. Compare *Psalm* 74. 9. with the annotat.]

12 *And they shall wander from sea to sea, and from the North to the East;* [Heb. *rising viz.* of the sun, *i. e.* the East] *they shall run about, for to seek the word of the LORD, but shall not finde it.*

13 *On that day shall the beautiful virgins, and the young men faint for thirst:* [Or, *fail, swoon.* Compare *Hos.* 2. 2.]

14 *They that swear by the guilt of Samaria,* [*i. e.* by the idols, (by whom the Israelites made themselves guilty before God) at Samaria, Dan, *&c.* where those idols were set up. Compare *Deut.* 9. 21. *Isa.* 29. 9. *Hos.* 10.8. with the annotat.] *and say; (as truly as) thy God, of Dan liveth* [or *thy God O Dan*] *& the way of Ber-seba liveth:* [*i.e.* the idol which is served & worshiped at *Ber-seba* as God, according to the way and manner there in use. See ab, chap. 5. 5. with the annotat. *Way*, for, divine worship Religion, manner of serving God, here in a bad sence, elsewhere in a good. See *Jer.* 32. on ver. 39.] *and they shall fall and not rise again.* [as above chap. 5. 2.]

CHAP. IX.

By an other vision and the explaining thereof, together with the power and majesty of God, the unavoidable destruction and transportation of the Israelites, is further confirmed verse. 1, &c. *because of their degenerating unthankfullness and great security,* 7. 10. *with a promise notwithstanding of saving a chosen remnant,* 8, 9. *and the setting up of the kingdom of Christ, for the deliverance, and everlasting assured blessedness of all the elect, both Jewes and Gentiles,* 11.

I *saw the LORD* [*viz* in a vision, wherein God shewed unto the Prophet, that he would not spare his own temple, temple worship, Priests and heads of the people, but would go on and execute his judgements *cap à pe*, as they say, from the highest to the lowest] *stand,* [Heb. *put, set,* or *standing*] *upon the Altar:* [understand that of the burnt-offerings (according to most opinions) whereby God intimated, that he stood upon parting or removing. Compare *Ezek.* 10.4. though others hold it to be meant of the idolatrous Temples and Altars of Israel, as at Bethel, Dan, &c. If so be that the Prophet was indeed fain to flie into the Land of Juda, according to what is here related above chap. 7.12. it may well be that this vision was shewed him there, towards the Temple of Solomon: others conceive, the Prophet never fled for it, from chap. 7. 15.] *and he said;* [*viz.* the *LORD* unto an Angel, that was to execute his Judgement; or, unto the Prophet himself. Compare *Ezc.* 9. 1, &c. & 43. 3.] *smite that Button* [or, *apple, pome-granate,* that may have stood above on the top of the Temple, or Portal, as is otherwise usuall in such magnificent structures] *that the posts may shake,* [or, *the thresholds,* to shew, that God would ruin and rase all down to the ground, from the top to the bottom] *and cleave them all through in the head;* [oth. *wound them, which are the head of all i.e.* the chief and principal ones,] *and I will slay their hindmost* [hereby some understand the rest of the common people. Oth. the *residue*, or *remnant, posteritie.* See *Psal.* 37. on vers. 37.] *with the sword;* [*viz.* of the Babylonians and Assyrians] *the fleeing among them* [or, *with* or *of them*] *shall not flee away, nor the escaping among them be saved.* [*i.e.* they that think to save themselves by flight, or, such as otherwise used to shift away and make their escape, they shall not be able to do it now; and so in the sequel. See above chap. 1.14, 15, 16. and chap. 5. 19.]

2 *Though they digged into hell* [See. *Job* 26. 6. *Ps.* 139. 8. with the annotat. By this and the two following verses, the *LORD* doth intimate, that they shall not be able to escape his punishing hand in any place whatsoever

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ever, in regard that with his Being, Almighty Power and Government, he is alwayes every where preſent] *my hand ſhall fetch them hence.: and though they mounted up into heaven, I ſhall cauſe them to come down thence.*

3 *And though they ſhould hide themſelves on the top of Carmel*; [See 2 *Kin* 19.on verſ.23.Heb.*head of Carmel*] *I ſhall trace them and fetch them thence*,[Heb. *take them* &c.See *Jer*.37.on verſ.17.] *and though they ſhould hide themſelves from before mine eyes*[imagining I ſhould not be able to ſee and find them out] *in the bottom of the ſea, I ſhall command a ſerpent thence, which ſhall bite them.* [*i.e.* I ſhall ſo order and diſpoſe it by my providence, that it ſhall do, as if it were by expreſſe charge and command. See *Lev*.25.21.and compare 2 *Kin*. 18.25. with the annotat. and ſo in the ſequel, of the ſword verſe 4. of the calling of the *waters*. verſ.6.]

4 *And though they ſhould go into captivity before the face of their enemies*, [Meaning at leaſt by that means, to have paſt the danger of periſhing by the ſword] *I ſhall command the ſword thence, to ſlay them. And I will ſet mine eye againſt them for evil and not for good.* [See *Jer*.24.on verſ.6. and compare *Lev*.17.10. and *Jer*. 44. 11, with the annotat.]

5 *For the Lord LORD of hoſts* [The Prophet further confirmeth this propheſie by deſcribing the Power and Majeſtie of God the Authour thereof, leſt they ſhould imagine it an impoſſible thing for him to make it good by the aforeſaid execution. Compare above cha.4. 13.and chap.5.8,9.] *is he who toucheth* [or, *ſhall touch* &c.] *the Land*, [to wit, of Canaan: as Juda and Iſrael. Oth. a Land. *i.e.* if he do but touch a ſinful Land with his puniſhing hand or finger,&c.Compare *Pſal*.39.12. with the annot.] *that it melteth, and all that dwell therein mourn: and (that) it* [to wit, the Land. See above chap 8.on verſ.8.] *riſe up altogether like a River, and be drowned, as (by) the River of Egypt*.

6 *That buildeth his upper-rooms in Heaven*, [Compare *Pſal*.104. verſ. 3. 13. with the annotat. Heb. *ſtairs*, or *aſcents, degrees*; whereby one body goeth up into the upper-rooms, or chambers] *and his Troop* [or, *hoſte, Army, cloſe-joyned companie*, as 2 *Sam*.2.25.or bundle; whereby one may not unfitly underſtand all the creatures of God, whom he keepes, as it were, in a bundle, or ſmall Troop cloſe together, to be always ready and at hand,every where, and eſpecially on earth,to perform his will and pleaſure. Compare *Gen*. 2.1. 1 *Kings* 18.15. with the annotat.] *the ſame he hath founded on earth:* [Oth. *above*, underſtanding by the word *bundle* the Elements whereof the earth is as the foundation] *that calleth the waters of the ſeas*, [ſee above chap. 5. on ver.8.] *and poureth them forth upon the ground of the earth*, [Heb.*face of* &c.] *LORD is his Name.*

7 *Are ye not unto me as the children of the Moores* [Heb. *Cuschjim*] *O children of Iſrael, ſaith the LORD*: [implying, that he had indeed exalted Iſrael, of his grace above other Nations, above chap.3.2. but that of themſelves, and in regard of their wickedneſs and unthanfulneſs, they were now no better or more to be valued in his ſight, then the contemptible and accurſed poſterity of *Chuſch*, the ſon of Cham. See *Gen*.10.6.] *Have not I brought forth Iſrael out of the Land of Egypt, and the Philiſtines out of Caphtor*[ſee *Gen*.18.v.14.where the Philiſtines and Caphtorim are put among the poſteritie of Mitzraim the ſon of Cham. *Gen*. 10. 8. and compare further,*Deut*.2.23.& *Jer*.47.4.with the annot.] *and the Syrians* [Heb. *Aram* that is, Syria, and conſequently the Syrians. See *Gen*.10, on verſ. 22.] *out of Kir?* [See 2 *Kings* 16.on verſ.9. and above chap. 1. 5. where it is ſaid that the Syrians ſhould be carried away captive unto *Kir*. Here it ſhould ſeem, the ſpeech is of their being delivered out of *Kir*;whereof there is no other mention made elſwhere; as indeed divers hiſtories are to be found in the Prophets, which though no where elſe related in Scripture, were well enough known in their times. The ſenſe of all is, as if the *LORD* ſhould ſay, It is true indeed I did deliver you out of bondage of Egypt, and poſſeſſe you of the Land of Canaan, but ye are as little thankful to me for it, as the Philiſtines and Syrians, for my having delivered them out of Kir and Caphtor: or the *LORD* implies, that by reaſon of Iſraels unthankfulneſs, he looked no otherwiſe now upon their deliverance, then if he had delivered ſo many heathen people as Moores,Syrians &c.]

8 *Behold the eyes of the Lord LORD*, [*i.e.* mine eyes: ſee above verſ.4.] *are againſt this ſinful Kingdom*, [*i.e.*wholly given up to ſin. See *Pſal*.1. on verſ.1. This ſeemeth to have regard to Iſrael or the ten Tribes and Juda together, both their Kingdoms being deſtroyed. Some take it thus; *againſt a ſinful Kingdom &c.* but with Jacob I will deal more favourably then with others. See *Jer*.30.11.] *to deſtroy it from the earth:* [Heb. *face of the earth*] *but that I will not wholly deſtroy*, [Heb.*deſtroying deſtroy*] *the houſe of Jacob*, [ſaving a remnant of grace, and bleſſing the ſame ſingularly, as followeth verſ.11,&c.] *ſaith the LORD.*

9 *For, lo, I give command*, [See above chap.6.11.] *and I will ſhake the houſe of Iſrael among all the Heathens; even as (ſeed) is ſhaken in a ſieve*; [or, *fanne*] *and* [or, *but, yet*] *not a little ſtone ſhall fall on the ground.* [*i.e.* nothing of any weight or ſubſtance, but onely the light and paltrie chaff: the likeneſſe is taken from the ſmall ſtones which now and then are found among the corn.Oth. *ſmall grains*: as if he had ſaid; I will ſo ſhake them all, that none ſhall eſcape; onely I ſhall ſo govern it by my providence, that none of mine elect (compared with the wheat) ſhall come to be loſt.]

10 *All ſinners of my people* [See above verſ. 8. and *Pſal*.1ver.1.] *ſhall die by the ſword: they that ſay; The evil* [*viz*.of puniſhment] *ſhall not come neer* [or about] *us, nor come before (us)* [or, *ſurprize, occurr, meet* us. Compare above chap.5.18.and 6.3.with the annot.]

11 *On that day* [*i.e.*after the foreſaid deſtruction,&c.] *will I ſet again the decayed Tabernacle of David:* [*i.e.* then will I reſtore the Kingdom of David, changing the ſame into a ſpiritual and everlaſting Kingdom, under the Meſſia. See *Act*. 15.verſ. 16,7. whence it doth plainly appear that this and the like propheſies muſt be underſtood ſpiritually] *and I will hedge up the gaps thereof*, [*viz*. of the Tabernacle of David] *and ſet up again that which is broken down of her*, [Heb. *its breakings down,deſtructions*, *i.e.*Rubbiſh, broken ſtones, morter, ruins,] *and will build them, as (in) the dayes of old.*

12 *That they may hereditarily poſſeſſe*, [They *viz*. the ſpiritual Iſrael, my Church, whereof Chriſt is the head] *the remnant of Edom and all the Heathen*, [*i.e.*all the choſen Gentiles, even ſome of their greateſt enemies typified by Edom, who ſhould be brought under the obedience of Chriſt, and to the Communion of his Church, by the Preaching of the Goſpel and operation of the holy Ghoſt. See *Iſa*.19.25.] *which are called after my Name:* [Heb.*upon whom is called*. See of this phraſe, *Iſa*.4.1. and *Jer*.7.10. with the annotat. The ſenſe is, which heathen people I will take in to be my people and children, and call them to have Communion with me, whereof they ſhall make a chearful profeſſion. Compare *Iſa*.44. 5.*Hoſ*.1.10. and chap. 2.22.*Act*. 2.39. *Rom*.9.25,&c.] *ſaith the LORD that doth this.*

13 *Behold the dayes come, ſaith the LORD; that the plowman ſhall reach to the reaper, and the grape preſſer unto the ſeed-ſower:* [Heb. the *drawer* or, *him that drawes*, or, *holds forth the ſeed i.e. drawing* throwes it into the ground; or, drawes it forth out of the ſack, for to ſowe. See *Pſal*.126.6. The meaning is, there ſhall be plentie of all things. See *Lev*.26. 5. whereby the riches and abundance of ſpiritual gifts and bleſſings in Chriſts Kingdom, are typified. Compare *Hoſ*.2.14,20,21. with the annot.] *and the mountains ſhall drop with ſweet wine*, [ſee *Joel* 3.on verſ.18.] *and all the hills ſhall melt.* [*i.e.* ſeem to melt, through the abundant bringing forth of wine, milk, oil,&c.as if they flowed with them.]

14 *And I will turn the captivity of my people Iſrael* [From the ſpiritual captivity and power of Satan, by their Saviour *Chriſt*] *and they ſhall rebuild and inhabit the deſolate cities*, [Compare *Iſa*.65.21,22,&c.] *and plant vineyards, and drink the wine thereof: and they ſhall make gardens, and eat the fruit thereof.*

15 *And I will plant them in their Land*, [*i.e.* in my Church, both the military here, and the triumphant hereafter, the Celeſtial Canaan] *and they ſhall no more be pulled up out of their Land, that I have given them ſaith the LORD thy God.*

The end of the Prophet Amos.

THE PROPHET OBADIA.

The Argument of this BOOK.

A Propheſie of Gods dreadfull Iudgments upon Edom, becauſe of their Inſolence, Violence and Cruelty againſt the people of God, verſ. 1.&c. and on the Contrarie of the preſervation and ſalvation of the Church, through their Saviour, JESUS CHRIST, and of the downfall and ruine of all their Enemies, 17.

THe *Viſion* [See *Iſa*. 1. on verſ. 1.] *of Obadia:* [ſee of another *Obadia* in Achabs time, 1 *Kin*. 18. on verſ. 3. and below on verſ. 12.] *Thus ſaith the Lord LORD of Edom*; [or *againſt*, *unto Edom*] *We have heard a report of the LORD*, [*viz*. I and other Prophets my fellow miniſters, inſtead hereof *Jer*. chap. 49. 14. ſaith, *I have* &c. ſetting down the like propheſie againſt Edom, and almoſt in the ſame words. See the annota. there, and further *Ezek*. 25. 12, &c. and chap. 35. 2, &c. and *Amos* 1. 11, 12.] *and there is an Ambaſſadour ſent among the Heathen: Ariſe, and let us riſe up againſt her* [*viz*.*Idumea*] *in Battel.*

2 *Behold I make you ſmall among the Heathen: thou art much deſpiſed.*

3 *The inſolence of thy heart hath deceived thee*; [Compare *Ier*. 49. 16.] *he* [or, ye &c. as Ieremiah hath it, chap.49.16, or *him*] *that dwelleth in the clefts of the rocks, in (his) high habitations* [or, *(being)* *viz*. the foreſaid Rocks, *his high habitation*, or, *ſeat*. Hebr. *the height of his habitations*] *that ſaith in his heart:* [*i.e.* thinks, conceives, imagines. as *Pſal*. 10. 16. &c.] *Who ſhould puſh me down to the ground?*

4 *Though thou ſhouldeſt elevate thy ſelfe like unto the Eagle*, [Compare *Ier*. 49.16. &c] *and put thy neſt between the ſtars; yet will I puſh thee down thence, ſaith the LORD.*

5 *If thieves, if night-robbers, were come to thee*; [Compare *Ier*. 49. 9.] *(how art thou deſtroyed!) Would they not have ſtoln as much as had been enough for them?* [Hebr. *their ſufficiencie*] *If grape-gatherers had come to thee, would they not have left a gleaning after them?*

6 *How are Eſaus*[Or *thoſe of Eſau i.e.* Eſaus poſteritie] *(goods)*[or places.Com. *Ier*.49.10.] *ſearched out,his hidden (Treaſures)* [or, *hidden places*. The Hebr. word is nowhere found thus but here; and may be compared with another coming of the ſame root, *Pſal*. 17.verſ, 14.] *ſought up?*

7 *All your Confederates* [Hebr. *people*,or,*men of your Covenant*, ſo preſently after, *thoſe of your peace,i.e.* with whom ye were at peace: ſee *Pſal*. 41.10.*Iſa*. 41.11, 12. *Ier*. 20.10. and chap. 38.22. with the annot.] *have led you forth unto the borders*; [ſhewing your Embaſſadours much reſpect, as if they meant it very ſincerely with you,and would minde your affaires very Cordially; but

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but (as followeth) they deceived you: or they went forth to battel with you, but forsook you on the Borders. Oth. they drave you out, i. e. helped to thrust you out, or friends becoming Enemies] *They that were at peace with thee have deceived thee, they have prevailed against thee:* [viz. by their deceitfull advices. Compare *Jer.* 38.22. (*they that eat*) *thy bread* [Compare *Psal.* 41. 10. Hebr. (from what goes before) *people,* or, *men of thy bread i.e.* thy own guests, thy most familiar friends] *Shall* [hence and in the sequel it appears, that this is a prophecie of the time to come, though before the prophet spake as of things past, according to the propheticall manner, to denote the certaintie of what they did foretell] *lay a swelling among thee;* [Even as base Villains and Enemies use secretly to lay or hide such things in places where men are wont to sit, stand, goe or converse, unawares thus to hurt, wound or otherwise to endammage or destroy them Hereby may be understood some Treacherie, or subtil plots and practises, to bring a state into Confusion, Oth. thus, *They have set thy bread* (for) a swelling among thee. *i. e.* the feastings wherewith thou didst entertain them, they abused for thy destruction, [*There is no understanding in him.* [To wit, in Edom. Oth. whereof (thou shalt have) no understanding; and consequently, thou shalt not know, what cure to applie to it, or how to avoid it, though thou conceive thy selfe never so wise and provident. Thy understanding shall be taken from thee then, as is said in the sequel.]

8 *And shall it not be on that day saith the LORD; that I shall cause the Wise* (ones) *out of Edom,* [Meaning their Governours or Councellours, compare *Jer.* 49.7.] *and the understanding out of the mount of Esau, to perish?*

9 *Also thy Valiant* (ones) *O Theman,* [See *Jer.* 49. on vers. 7] *shall be faint hearted:* [*i. e.* as then there shall neither be advise nor understanding with thee, so shall there be also no courage left thee] *that every one out of Esaus mountain may be destroyed by Murther:* [for, if the Champions be daunted, then all is easily defeated and cut off without resistance.]

10 *Because of the violence, committed on thy brother Jacob,* [Hebr. *because,* or *for the violence of thy brother Jacob: i. e.* that which he did practise against him; that is against his posteritie, your own kinsmen. Compare the phrase with *Jer.* 2.2. *Hab.* 2.6,17. and see the annot. there &c. further *Psal.* 137.7. *Ezek.* 25. vers. 12. and 35 5.] *shame shall cover you:* [Compare *Iob* 8.vers. 22.with the annot.]

11 *In the day when ye stood over against;* [For to take your pleasure and pastime, in looking upon your brethrens Calamitie] *In the day, when the forrainers* [*i. e.* the Babylonians with their Army: from whence it may be gathered, that Obadia did prophesie this, much about, or somewhat after the taking of Ierusalem, and the transportation of the people to Babel; at the same time when Ieremiah prophesied at Ierusalem, or among the Remainder of the Iewes in Iuda, or in Egypt, and Ezekiel in Babel it selfe among those that were carried thither captive] *carried his host* [or, *substance, viz.* Iacobs. Compare below vers. 13. and 20.] *Captive, and the strangers marched in at his gates, and did cast the lot over Jerusalem;* [that is, over the bootie, plunder and Captives] *were ye likewise as one of them.* [*i. e.* as a Caldean, stranger and Enemie.]

12 *Then thou shouldest not have looked on the day of thy Brother,* [*i. e.* the time of his Visitation, or affliction, as is declared in the sequel. Compare *Psal.* 37. on vers. 13.] *the day of his becoming a stranger;* [When, being delivered up into the hand of *strangers,* he was carried out of his own into a *strange* land, and God himself was in a manner become a *stranger* to him. Oth. *but look not &c.* and so onwards, *viz.* with joy and delight; and so verse 13. See *Psal.* 22. on verse 18. as if God should have said, Doe not ye rejoyce in your brethrens Calamitie; take heed, your own, a heavier one by farre, is at your very door, as followeth v.5. It is an exprobration, and upbraiding of their insolent carriage, which God would be sure to punish, and afterward shew favour to his people] *nor rejoyced over the children of Juda in the day of their ruine, nor made thy mouth great in the day of the distresse:* [that is, ye should not have opened your mouth so wide, nor mocked at, and insulted over them so much and spightfully. Compare *Ezek.* 35.12, 13. and *Psalm* 22. 4. and 35. 26. with the annot.]

13 *Nor entred in at the gate of my people in the day of their destruction; nor have looked on, thou also,* [Whom it became very ill, as Kinsmen, to carrie themselves so like the Enemies and strangers] *on his evil,* [*i. e.* miserie, evil of punishment, See *Gen.* 19 on vers. 19.] *in the day of his destruction: nor stretched forth* (*thine hands*) *on his hoste* [*i. e.* Jacobs *hoste,* or *forces,* or *substance,* as above vers. 11. they did both very unwisely, laying their hands on their persons as followeth, and on their goods too. Compare *Gen.* 37.22. with the annot.] *in the day of his destruction.*

14 *Nor have stood in the crosse-way,* [Oth. *rent,* or *breach, viz.* of the Citie, to prevent the escaping of any] *to destroy his escaped* (*ones:*) [*i. e.* to stop or cut off the passages every where, where any of the Jewes might or did seek to shift for his life and escape, murthering them in the attempt] *nor delivered up* [*viz.* into the Enemies hand] *their remained* (*ones,*) [whom the Enemie might have spared, or not regarded, and left alive, but for your grudge to see them live] *in the day of the distresse.*

15 *For the day of the LORD is nigh upon all the heathen,* [*i. e.* the appointed time of their punishment; See *Joel* 1.15. *Psalm* 37.13. with the annot.] *even, as thou didst, so shall it be done unto thee* [*Ezek.*35.17.] *thy recompence* [See of the Hebr. word 2 *Chron.* 20. on vers. 11. *Psalm* 13. on verse 6. also *Joel* 9.16.&c.] *shall return upon thy* (*own*) *head.*

16 *For, as ye* [*i. e.* ye Iewes, my own Church and people] *have drunk* [*viz.* oft of the cup of my Wrath. See *Jer.* 25.15,18,29 and 49.12. with the annot.] *upon the mountain of my holinesse;* [Zion, typifying the Church of God. See *Psalm* 2. on vers. 6.] (*so*) *shall all the heathen drink continually:* [without ceasing my wrath shall rest and remaine upon them] *yea they shall drink and swallow down,* [*viz.* the very dregs and bottom thereof. See *Psalm* 75.9.] *and shall be as if they had not been.* [They shall so drink, that by my Wrath and plagues they shall be utterly destroyed. But with my Church I will deal as followeth. Some do understand this as thus. Even as ye (Edomites) did drink with much rejoycing upon my holy mountain, when the same was laid wast, so shall all the Heathen drink again with rejoycing at your destruction, and devour and swallow you up altogether, as if there had never been any Edomite.]

17 *But on mount Zion there shall be escaping,* [*i. e.* the Destruction of my people shall not be universall, but I shall keep my chosen Remnant, and restore and consecrate my Church thence under the Messia] *and he shall be a holinesse:* [he *viz.* that mount, *i. e.* they that inhabit thereon, *Psalm* 15. 1. that is, the Church shall be very holy. See *Ezek.*43.12. *Joel* 3.17. with the annot.] *and they of the house of Jacob shall* [Hebr. *the house of Iacob shall,* in the plural] *hereditarily possess their inheritances.* [*viz.* their own, those that are promised them by God in the Messia, the blessing of the Covenant, unto which likewise appertaineth the possessing of that of their Enemies, the nations before mentioned. See *Amos* 9. 12. with the annot.]

18 *And Iacobs house shall be a fire, and Iosephs house a flame,*

flame, and Esaus house for stubble; [*i. e.* the Church shall, through the power of her Head *Jesus Christ,* consume and destroy all her Enemies, typified by the Edomites. Compare the phrase with *Judges* 9.15, 20. *Isa.* 29.6.] *and they* [*viz.* of the house of Iacob and Ioseph] *shall be incens'd against them* [*viz.* against the Edomites, Compare *Psalm* 7. vers. 14. and 10.2.] *and shall consume them: so that Esaus house shall have none remaining: for the LORD hath spoken it.*

19 *And they of the south shall hereditarily possess the mountains of Esau, and they of the plain the Philistins:* [He. *And the south shall* (plural) &c. Iuda extendeth it self Southwards of Canaan, unto the mountaines of Esau. The Iewes that dwelt in the plaines, bordered on the land of the Philistins Westward along the Mid-land sea. Oth. thus. *And they shall hereditarily possess the South* (*Namely*) *of the mountaines of Esau, and the plaines,* (*namely*) *of the Philistins &c.* Compare *Deut.* 1.7. *Ios.* 10. 40. *Judg.* 1. 9. 2 *Chron.* 28. 18. It is a prophesie (according to the stile and state of the old Testament) of the spreading of the Gospel of Christ, among the hostile Heathen. Compare *Amos* 9.12. *Zeph.* 2.7, 9. &c. with the annot.] *Yea they shall hereditarily possess the field of Ephraim and the field of Samaria:* [*i. e.* the land or Country, as *Hos.* 12. 13. that is, the principall part of all the ten Tribes, which was Ephraim, the Seducer of all the rest, and Samaria the Metropolis or chief City thereof] *and Benjamin Gilead.* [understand, he shall possess Gilead, situate beyond Jordan and belonging to Reuben, Gad, and half the Tribe of Manasseth.]

20 *And they that were carried away Captive of this host* [As above verse 11.13.] *of the Children of Israel,* [Heb. *the Captive carrying away, transporting, banishment,* as frequently; and so in the sequel: *i. e.* the host that was carried away] *that which was the Canaanites* [*viz.* shall they possess hereditarily. By the Canaanites understand idolatours and hostile Nations] *unto Zarphat* [See 1 *King.* 17. on vers. 9.] *and they that were carried away Captive from Jerusalem, that which is in Sepharad* [Oth. *they in Sepharad, shall &c.* Of this Sepharad, what it was, opinions varie, &c.] *they shall hereditarily possess the Cities of the South.*

21 *And there shall come up Saviours on mount Zion,* [That onely great and perfect Saviour, Deliverer and Redeemer of the Church *Jesus Christ,* that is called by the name of Saviour, Jesus, typified by Josua, and other Worthies and Judges or Governours, whom God bestow'd upon his people. See *Mat.* 1.21. *Judg.*2.16. *Heb.* 4. 8. Thus the plural number is sometimes taken, for something of great excellencie and concernment. See *Iob* 40.10. *Prov.* 1.20. *Psalm* 73.22. with the annot. &c. In the mean time, it is true also, that this Saviour doth make use of his Messengers and Ministers, to make known and publish his Salvation unto men, that they may be saved; by reason whereof they are likewise themselves said to save men, *viz.* as Ministers and Instruments of their Salvation. See 1 *Timo.* 4.16. *Iam.* 5.20. and compare *Jer.* 1. on verse 10. *Ezek.* 3. on verse 18. as also this great Saviour doth oft times raise temporall Saviours, Redeemers and Deliverers, unto his People, for to deliver them from the miseries and oppressions of inhumane Tyrants. Compare *Mich.* 5. on vers. 5.] *for to judge the mountains of Esau:* [*i. e.* to punish the Enemies of his Church according to their Desert, and to deliver Gods people out of their hands, as the Judges of the old Testament did in their time, temporally. See *Gen.* 15. on verse 14. *Judg.* 2. on vers. 16. and understand further the spirituall judging and convincing of the World &c. See *John* 16.8. &c.] *and the Kingdom shall be the LORDS.* [or, belong to the LORD, or, the LORD shall have the Kingdom, *i. e.* He shall be the onely King and Governour, he *viz.* the LORD *Christ,* being made and instituted, the everlasting King of his Church and of the Whole World. *Psalm* 2. vers. 6,8. *Luk.* 1.33. &c.]

The End of the Prophet OBADIA.

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THE PROPHET JONA.

The Argument of this Book.

THis book containeth a very wonderful hiſtory of the Prophet Jona, who being called by God to the prophetical office, among the ten Tribes, or Iſrael, (*as may be gathered from* 2 King. 14.25.) *is ſent here in an extraordinary manner, to ſhame the obſtinate Iſraelites, unto the heatheniſh Ninevites, to propheſie among them how neer they were their ſubverſion; which he through humane frailtie, ſeeking to avoid, by flying toward Tharſis, it came to paſſe, through Gods incomprehenſible Providence, he was made a Type of our Saviour* Jeſus Chriſt, *having continued, after he was caſt forth in a tempeſt, whereby the ſame was calmed, three days and three nights in a whales belly, without any prejudice to either body or ſoul, and being afterward ſpewed out again upon the ſhore; even as* Chriſt, *having appeaſed the wrath of God, was three days and three nights in the belly of the earth* (Mat.12.40.) *and roſe again after that out of the grave. Jona, being thus chaſtiſed of God and wonderfully preſerved, he is ſent the ſecond time, and obeys his charge: but ſeeing the Ninevites repentance, and Gods gracious ſparing of them thereupon; he ſhewes his humane frailty again, by growing very paſſionate at it, for which he is reproved and gently inſtructed and convinced by God.*

CHAP. I.

Jonah being ſent by God to preach at Nineve, he fleeth to Tharſis, v.1, &c. *is purſued by God at ſea with a great tempeſt, and diſcovered by lot, and thereupon, by his own advice, caſt into the Sea at laſt, which grew forthwith calm again,* 12. *God appoints a great Fiſh, that ſwallows up Jona, in whoſe belly he abides three days and three nights,* 17.

AND [This particle in the Old Teſtament, according to the uſe of the Hebrew language, is frequently put in the beginning of an hiſtory; and ſo it is by the Evangeliſts in the New; as other languages alſo have theirs to begin their ſpeeches withall, more for ornament then neceſſitie] *the word of the LORD came to Jona,* [being of Gath Hepher, ſituate in the Tribe of Zebulon. See 2 *Kin.*4.25. with the annot. from which place it is gathered, that he propheſied about the time of the Prophets *Hoſea* and *Amos*, and of King Jeroboam the ſecond of that name, the ſon of Joas, reigning in Iſrael, whiles that Realm enjoyed outward peace and proſperity yet, though they were very unthankful to God and obſtinate againſt all his warnings and threatnings; for which cauſe it pleaſed God, to diſpatch this Prophet to *Nineve*, to ſhame and convince his own people by the example of the Ninevites. Compare *Mat.*12.41. *Luke* 12.32.] *the ſon of Amitthai, ſaying:*

2 *Get thee up, go to the great city Nineve,* [The ancient Royal Metropolis or chief City of Aſſyria. See *Gen.*10. 11, 12. 1 *Kin.*19. 36. *Nehe.*2.8, &c.] *and preach againſt it:* [Heb. *cry*, or, *proclaim*, which in the New Teſtament alſo is often taken for preaching, even by Chriſt himſelf in ſpeaking of theſe Ninevites, *Mat.* 12. 41, &c.] *for their*

their wickedneſs [*viz.* that of the inhabitants there] *is mounted up before my face.* [*i.e.* their ſins are ſo many, grievous and notorious, that I can endure them no longer, but muſt puniſh them forthwith unleſſe they repent. Compare *Gen.*18.20,21. Some read; *Preach to it, that their wickedneſſe is &c.*]

3 *But Jona aroſe to flie* [See below chap. 4. 2. what moved him to this] *to Tharſis* [the famous ſea-port and chief City of *Cilicia*, the birth place of the Apoſtle Paul, ſee 1 *Kin.*10. on v.22 and *Act.*21.39 & 22.3.] *from the face of the LORD:* [before whoſe face he ought to have ſtood (in the Scripture phraſe) as his *Miniſter*, for to receive and execute his charge, which he ſeeking to eſchew here, it is ſaid of him, that he *fled from the face of God*, *i.e.* neglected this dutie of his. See *Deut.*10. on verſ.8. 1 *King.*17.1, &c.] *and he came down to Japho*, otherwiſe, called *Joppe, likewiſe a ſea-port or Haven-town.* ſee 2 *Chro.*2. on verſ. 16.] *and found a ſhip going to Tharſis, and he paid the fraught thereof,* [*viz.* of that ſhip, Heb. *the wages of it*, *viz.* the ſhip] *and went down into the ſame, for to go with them,* [*viz.* the mariners, or paſſengers of that ſhip] *to Tharſis from the face of the LORD.*

4 *But the LORD caſt a great winde upon the ſea:* [Denoting the ſuddenneſs of that tempeſt, whereby the mariners could eaſily gueſſe that it was an extraordinary caſe, beyond the courſe of nature] *and there was a great tempeſt in the ſea; ſo that the ſhip thought to break.* [an uſual expreſſion both in the Hebrew and other tongues alſo; that is to ſay: it ſeemed no otherwiſe, one would have thought, or the mariners thought their ſhip would have been ſplit and wrackt in pieces.]

5 *Then the ſea-men* [Or, *ſea-faring* (*people*) *i.e.* the mariners and paſſengers that were on ſhip-board to paſſe the ſea, which the Heb. phraſe hints at] *were afraid, and cryed, every one to his God,* [*i.e.* Idol, whom he worſhipped according to the manner of his countrie] *and caſt out the veſſels* [*i.e.* all kinde of moveable goods: ſee of the Heb. word, *Lev.*15. on verſ.4.] *that were in the ſhip into the ſea to lighten* [or, *disburther*] (*it*) *of them: but Jona was gone down at the ſides of the ſhip,* [*i.e.* on the one ſide thereof. See *Jud.* 12. on v.7.] *and lay, and was taken with a profound ſleep.* [as not imagining any trouble, or, thinking himſelf very ſafe and ſecure of any danger.]

6 *And the ſhip-maſter* [Or, chief-ſhipper, boat-ſwain: the Hebr. word is derived from mannaging of ropes or cables] *drew near to him and ſaid to him; what ailes thee, thou profound ſleeper?* [or, *how art thou taken with a profound ſleep thus*] *ariſe, call upon thy God, peradventure that God will remember us* [*viz.* for good, to pitie and ſpare us. Oth. *ſhew himſelf kinde* (*or*) *friendly to us*] *that we periſh not.*

7 *Moreover they ſaid, every one to his companion; come and let us caſt the lot, that we may know, for whoſe ſake this evil* [*viz.* of puniſhment: this miſchief, and danger wherein we are, this terrible tempeſt. See *Gen.*19. on verſ.19.] (*comes upon*) *us:* [*i.e.* who of us all is that guilty perſon, for whoſe ſake we are thus tormented: or who ſhall be able to diſcover the guiltie man unto us, that we may ſee, what courſe to take then, and whether it may prove the means of delivering us. Oth. inſtead of *for whoſe ſake*, read, *wherefore*] *ſo they caſt lots, and the lot fell upon Jona.* [by Gods ſpecial direction. See *Prov.*16. 33 with the annot.]

8 *Then they ſaid unto him, declare now unto us, for whoſe ſake this evil* (*comes upon*) *us:* [*i.e.* is it for thy own ſake, or, any belonging to thee, or peradventure for the ſake and worth of him, whom thou or thine have ſinned againſt: otherwiſe wherefore, or for what cauſe: The Hebr. expreſſion is much the ſame with that of the former verſe] *what is thy buſineſs* [or, imployment, trade, condition, what doeſt thou deal in?] *and whence comeſt thou? which is thy countrey? and of what people art thou?*

9 *And he ſaid unto them, I am an Hebrew:* [See *Gen.*10.21.] *and I fear the LORD the God of heaven* [he that is ſaid to have his throne and habitation in heaven, where he doth manifeſt his divine Majeſtie in a moſt glorious manner: or, he that made the heavens:] *that made the ſea,* [even this alſo we ſail in] *and the dry* (*land.*) [*i.e.* the earth. See *Gen.*1.9,10, &c.]

10 *Then thoſe men were afraid* (*with*) *a great fear, and ſaid unto him; why haſt thou done this?* [Or, what a doing is this? how cameſt thou to do ſuch things? ſpoken as in an amazement. Oth *what is this, that thou didſt*, or, *why haſt thou? &c.*] *for the men knew that he fled from the face of the LORD;* [as above verſ.3.] *for he had made it known to them.*

11 *Moreover they ſaid unto him; what ſhall we do unto thee, that the ſea may be calm from us?* [Or, *from againſt us*, *i.e.* from raging thus againſt us; or *grow calm*, (and ceaſe) *from us:* in the ſame ſenſe. See of the Heb. word *Joſ.* 10. on v.12. and *Pro.*26. on ver.20 Oth. *againſt us.* Compare *Pſal.* 28.1. and ſo again verſe 12.] *for the ſea grew more and more tempeſtuous.* [Heb. *went and became boiſterious*; or, *goeth and groweth tempeſtuous:* as a ſea-phraſe. *i.e.* growes or grew more and more tempeſtuous and boiſterous every moment. See the like phraſe, *Gen.*8.3.5. and 26.13. *Jud.*4.24. 1 *Sam.*14.19. 2 *Sam.*3.1. in the annot. and to verſ.13.]

12 *And he ſaid unto them; Take me, and caſt me into the ſea, then ſhall the ſea grow calm from you: for I know,* [By ſpeciall inſtinct from God, and the teſtimonie of his own Conſcience] *that this great Tempeſt* (*comes upon*) *you for my ſake.*

13 *But the men rowed,* [Hebr. properly *digged*; *viz.* into the Sea *i.e.* they rowed, by reaſon of the likeneſs that there is between rowing and delving. Theſe men did all they could to ſpare and ſave Jona] *for to bring* (*the ſhip*) *againe to the drie* (*land*) [as above verſ. 9.] *but they were not able: for the ſea grew more and more tempeſtous.* [as above v. 11.]

14 *Then they cried unto the LORD and ſaid; Ah LORD! let us not periſh, we pray, for this mans ſoul,* [*i.e.* perſon. See *Gen.* 12. on verſ. 5.] *and lay no innocent blood upon us: for thou, LORD, haſt done, as it pleaſed thee.* [*i.e.* do not impute it unto us, LORD, and puniſh us not as for murther, that we are forced to throw this man over-board now; we avow, he hath committed no offence againſt us, and we know no more of his courſe and carriage, then he told us himſelf: we are very loath to lay hands on him, and do it not but by extreme neceſſity; but it ſeemeth, that all this is thy own work and providence, and we have nothing to ſay againſt it; Thou haſt diſpoſed of all this according to thy own good pleaſure. See of the phraſe *Judg.* 9. on verſ. 24.]

15 *And they took up Jona, and caſt him into the Sea: then the ſea ſtood* (*ſtill*) *from her raging.*

16 *Therefore the men feared the LORD* (*with*) *great fear: and they ſlew ſlay-offering unto the LORD,* [*viz.* after their ſafe arrivall on there, giving thanks to that God whom they had found thus experimentally to be the authour of that great Tempeſt, and of the calming thereof, and conſequently alſo of their wonderfull preſervation] *and vowed vowes.* [Compare below chap. 2. 9. with the annot.]

17 *Now the LORD appointed* [Or *had prepared, appointed*, to wit, by his almighty, wiſe and fatherly providence: ſee below chap. 4.6,7,8. The Hebr. word is the ſame, from which the *Man* or *Manna* had its name, wherewith God fed Iſrael in the wilderneſs. See *Exod.* 16. on verſ. 15.] *a great fiſh* [*i.e.* a whale, *Math.* 12.40.] *for to ſwallow up Jona:* [which accordingly came to paſſe thus, that he did ſwallow him up] *and Jona was in the Bowells of the fiſh* [*i.e.* in the belly or panch of that whale] *three dayes and three nights.* [hereby God made this

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this Prophet to become a type of our LORD Jeſus Chriſt. See *Matth.* 12.40. and 16.4. *Luk.*11.30.]

CHAP. II.

Iona's prayer, verſ. 1, &c. *the Fiſh, at Gods command, ſpues out Iona on ſhore,* 10.

AND *Iona pray'd unto the LORD his God, out of the Bowells of the Fiſh.*

2 *And he ſaid* [*viz.* after his Deliverance. For it appeares by the following words, that the prophet drew up this prayer afterwards, as a Summary of his inward Conflict, together with all the holy thoughts, motions and deſires, which the holy ſpirit inſpired him with, dureing his three dayes and three nights abode in the whales belly, whereby he could well perceive, that God wonderfully preſerved and ſupported him amidſt this grievous chaſtiſement, and would doubtleſs deliver him at laſt] *I called* [See *Job* 36. on verſ. 13.] *out of my diſtreſs* [or, *becauſe, by reaſon of* &c.] *unto the LORD; and he anſwered me: I cried out of the belly of the Grave,* [*i. e.* out of the midſt of the whale, wherein I was ſhut up as in a Grave, and which ſeemed to have been mine] *and thou heardſt my voice.*

3 *For thou hadſt caſt me* (*into*) *the depth,* [*viz.* by meanes of the Mariners, whoſe action thou didſt guide and govern] *into the heart of the ſeas,* [*i. e.* into the very midſt, depth, bottom, of it. Compare *Deut.* 4. 11. *Ezek.* 27.2. with the annota.] *and the ſtream compaſſed me; all thy waves and thy billowes paſſed over me,* [*Pſalm* 42.8.]

4 *And I ſaid;* [*viz.* by my ſelf, *i. e.* I thought. Compare *Pſal.* 31.23. with the annot.] *I am caſt out,* [or, *thruſt out, driven out*] *from before thine eyes: nevertheleſs I ſhall againe behold the temple of thy holineſs,* [*i. e.* thine holy Temple, where God was more eſpecially preſent with his grace and favour. Heb. *I ſhall adde,* or, *continue to behold,* &c. This ſpeciall confidence the ſpirit of God wrought in the Prophet, whereby he obtained the Victory over the fleſh: Oth. *I will nevertheleſs hold on to look towards thine holy Temple.* That is to ſay, I will not give over to wait for thy help, which thou ſhalt ſend forth unto me out of thine holy Temple (*i. e.* for the Meſſia's ſake, typified by the Temple) Compare below verſe 8.]

5 *The waters had ſurrounded me even to the ſoul,* [So that they threatned to take away my life, and were ready to ſuffocate me and bereave me of my ſoul, if Thou hadſt not moſt graciouſly prevented it. Com. *Pſalm.*69. 2. and ſee *Gen.* 19.on verſe 17.Otherwiſe by *waters* there are alſo underſtood great ſtraights and extremities. See 2. *Sam.* 22. on verſe 17] *the abyſs encompaſſed me; the ſedg was bound to my head.* [or, *the ſea-graſs was wound about my head,* underſtand as I was driving in the ſea, or lay in the whales belly, that ſwallowed the ſedg.]

6 *I was gone down to the foundations of the mountains* [Heb. *the cutting off, i. e.* the uttermoſt, lowermoſt parts or bottoms of the mountains or rocks] *the bars of the earth* [Heb. *the earth, her bars*] *were all about me,* [*i. e.* I was in the bottom of the ſea, as in a cloſe priſon, ſurrounded on all ſides with the earth, the rocks and mountains. Oth. *and the earth with her bars* &c.] *in eternity:* [ſo that there was no likelyhood or poſſibility of eſcape, if thou hadſt not miraculouſly ſaved and delivered me] *but thou haſt brought forth my life out of deſtruction* [or, *pit, grave.* Compare above verſ. 3. and ſee *Pſalm.* 7.16. and 16. 10. with the annotat.] *O LORD my God.*

7 *When my ſoul was overwhelmed within me,* [Compare *Pſalm.* 61. 3. with the annotat]. *I thought on the LORD:* [as *to forget God* ſignifieth wickedneſs; See *Pſal.* 9. 18, with the annotat, ſo not to forget, but remember him, implies, to have him before one's eyes, to ſerve him, confide in and take refuge to him. See *Pſalm.* 20. 8. and 42. 7. and 44.18. and 77. 4. &c.] *and my prayer came to thee,* [as *Pſalm.*102. 2.] *into the temple of thine holineſs.* [See above verſe 5. and compare 1. *Kings* 8. 44. with the annotat. Some underſtand the heaven here, and render it the *Palace of thine holyneſs,* See *Pſalm.* 11. 4. likewiſe typified by the Temple.]

8 *They that entertain falſe vanities,* [Heb. *vanities of falſhood,* or, *lying, nought, fruſtration, i. e.* they that in diſtreſs do call upon idols, and return thanks to them for what good they receive, See 2. *Kings* 16. 15. *Pſalm.* 31. 7. and 62. 11. *Jer.* 2.5,8,11. with the annotat.] *forſake their (own) mercy.* [*i. e.* they do not conſider of nor lay to heart the mercy and kindneſs which thou didſt ſhew unto them, but moſt unthankfully aſcribe it to their idols. Or they forſake thee, their true benefactour and the onely God. See *Pſalm.* 59. 11. *Jer,* 22. with the annotat.]

9 *But I will offer unto thee, with the voice of thankſgiving;* [Or, of praiſe, See *Pſalm.* 50. verſe 14. 23. and 116.17. *Hoſ.* 14. 2. *Heb.* 13. 15, &c.] *that which I vowed* [See *Pſalm.* 50. 14. and 61. 6. with the annotat.] *I will pay: the ſalvation is the LORDS.* [Oth. *all the ſalvation i. e.* all deliverance of body and ſoul, doth come from him alone. See *Pſal.* 3. 9. and 36. 6, 7, 8.]

10 *Now the LORD ſpake to the fiſh:* [Heb. properly, *ſaid.* Gods *ſaying* is his commanding, ordering, diſpoſing and effecting. See *Gen.*1.on verſ.3. The ſence is, he ordered and cauſed this fiſh to do as followeth] *and he ſpued Jona out upon the dry (land.)* [as above chap.1. 9, 13.]

CHAP. III.

Jona being ſent a ſecond time, he preacheth unto the Ninevites their ſubverſion, verſe. 1. &c. *which they beleeving, humble themſelves before the LORD, both king and people, with faſting, praying, and amending of their lives,* 5. *whereupon God ſpareth them,* 10.

AND *the word of the LORD came the ſecond time to Jona,* [Without which renewed charge, *Jona,* having made himſelf unworthy of this high calling by his ſlight and diſobedience, would not have preſumed to undertake it] *ſaying:*

2 *Get thee up, go to the great city of Nineve; and preach againſt her the preaching which I ſpake unto thee.* [*i. e.* ſpake of before and charged thee with, renewing it now.]

3 *Then Jona aroſe and went to Nineve, according to the word of the LORD:* [Being obedient now, which before he was not, and therefore ſo grievouſly chaſtiſed] *Nineve now was a great city of God,* [or, *before God. i. e.* an extraordinary great city. See the like uſe of the word *LORD God* added to another in the Hebrew tongue, implying the rare and extraordinary condition of a thing, *Gen.* 13. on verſe 10. ſome do compare herewith the phraſe *Iſa.* 22. 5. *Act.* 7. 20. and 2 *Cor.* 10.4. This was an argument, that God regardeth no greatneſs or gloriouſneſs (which none hath but from and by him) when any abuſe the ſame to wickedneſs] *of three dayes journey.* [Heb. *a journey of three dayes.* Of the extraordinary greatneſs of this city, many heathen-authors alſo make mention.]

4 *And Jona began to enter into the city, a dayes journey: and he preached, and ſaid; yet forty dayes, then Nineve ſhall be ſubverted.* [*i. e.* after ſo much time, when that ſhall be paſt, then ſhall God deſtroy and ruin this city; under condition notwithſtanding in Gods ſecret

cret councel, if they repented not as the event ſhewed, and this very preaching of *Jona,* together with the limitation of ſo much time, covertly implyed, and Gods word throughout teſtifieth; and this may be taken as a Summarie or the contents of *Jona's* ſermon. The word rendred *ſubverted* here, may alſo be read *deſtroyed,* or *ruined* or *cut off, rooted out,* as the ſcripture uſeth it throughout, eſpecially of Sodom and *Gomorra*]

5 *And* [In the five following verſes, is deſcribed the faith and repentance of the *Ninevites;* whereof ſee the words of Chriſt, *Mat.* 12. 41. *Luke* 11 32.] *the people of Nineve beleeved in God* [Compare *Ex.* 14. 31. 2.*Chro.*20.20. with the annotat.] *and they proclaimed a faſt,* [See *Joel* 1. 14. with the annot.] *and arayed themſelves with ſacks* [See *Gen.* 37. on verſe 34. *Joel* 1. 8. 13, &c.] *from their greateſt unto their leaſt.*

6 *For this word* [Or, *this thing, viz* the preaching of *Jona*] *reached unto the king* [*i. e.* it paſt through, was reported to, or come before the king] *and he ſtood up from his throne, and put of his glorious upper-garment:* [or, *robe, veſt, royal habit, upper coat,* &c. The ſame Hebrew word is uſed of the cloak of *Elia* the prophet, 2 *Kings* 2.8. and of the *Babylonian mantle,* which *Achan* had ſtolen, *Joſ.* 7. 21. ſignifying otherwiſe *glory.* See *Ezek.* 17 8. *Zach.* 11. 3. and compare *Gen* 25. 25. and *Pſalm.* 8. 2. and *Mich.*2.8.] *and he covered himſelf with a ſack, and ſat down in the aſhes.* [or, *upon the aſhes.* See *Job.* 2. 8.]

7 *And he cauſed proclamation to be made,* [Oth. *he called (the people) together*] *and they ſpake at Nineve,* [Heb. *he ſaid i. e.* command, charge was given as elſewhere. See *Neh.* 13. 9, 19 and compare above chap. 2. on verſ. 11. or, *he* (*viz* the king) *ſaid i. e.* cauſed to be ſaid and publiſhed, what he and his great ones commanded, as followeth] *by command* [Heb. properly, *taſte i. e.* judgement, pleaſure, and conſequently command. See of the Hebrew word *Prov.* 12. on verſe 20. ſo this word is alſo frequently uſed in *Ezra* and in *Daniel*] *of the king and his great (ones),* [*i. e.* Councellours, Princes, the chief and principall men of the City. See 2. Kings. 10. 6. and 25. 9. *Jer.* 5. 5. with the annot.] *ſaying: let neither man nor beaſt, ox nor ſheep, taſte ought, and let them not feed, nor drink water.* [not as if the beaſts had a rational ſoul and underſtanding of repentance, but becauſe they were variouſly abuſed by men, and are ſubject to a great deal of ſuffering by the ſins of men, it was held expedient by this ſad ſpectacle of the poor creatures, to excite the inhabitants to more tenderneſs and compaſſion towards them for the future. Compare the annnot. on *Joel.* 2. 16. with the annot.]

8 *But man and beaſt ſhall be covered with ſacks, and ſhall cry ſtrongly to God, and they ſhall turn themſelves.* [This praying and turning to God, muſt be underſtood of men; although the beaſts alſo in ſcripture are ſaid, after their manner, to cry unto God. See *Job.* 39. 3. *Pſalm.* 147 9, *Joel* 1. 20. with the annotat.] *every one from his evil way,* [from his bad life and converſation. See *Gen.* 6. on verſe 12.] *and from the violence, that is in their hands.* [*i. e.* which they wrought and practiſed, and whereof they have made themſelves guilty, Heb. *palmes* as *Pſalm.* 74.]

9 *Who knoweth?* [Compare *Joel* 2. 14. with the annot.] *God may turn himſelf and repent:* [See *Gen.* 6.6. and *Joel* 2.13. with the annot.] *and he may turn himſelf from the heat of his wrath that we periſh not.*

18 *And God ſaw their works,* [Whereby they teſtified the ſincerity of their faith and Repentance,] *that they converted themſelves from their evil way; and God repented the evil* [of puniſhment] *which he had ſpoken* [*i. e.* threatned by Jona, as above on verſ. 4. was noted] *to do unto them, and he did it not* [*i. e.* he ſpared them for that time; but afterwards, when they relapſed into the ſame ſinnes again, (eſpecially thoſe againſt the people of God) this royall City together with the Aſſyrian Monarchy was quite deſtroyed. See *Ezek.* 31. *Nah.*1.1, &c. *Zeph.*2.13, &c.]

CHAP. IV.

Jona is much vexed at Gods ſparing of Nineveh, and complaines of it to the LORD, verſe. 1. &c. *who reproves him for it, and by the* Wonder-tree *doth inſtruct and convince him,* 6. &c.

THis *Jona vexed at (with) great vexation:* [Hebr. *And it was, ſeemed,* or *did evill to,* or, *by Jona* (with) *great evil,* or *illneſs, i. e.* it pleaſed him very ill, it vexed, diſtempered, troubled him very much &c. as the Hebrew phraſe is often taken. See *Gen.* 21. on verſe 11. and 40. on verſe 7. *Prov.* 15. 15. *Eccle.* 7. 3. The meaning is, that Jona was much diſpleaſed and afflicted in his minde, fearing through humane frailty, that Gods honour and truth might ſuffer by it, and himſelf be counted a falſe prophet; perceiving well enough, by the repentance come in betwixt, and ſo much of the time already paſſed by, or otherwiſe by divine Revelation, that Nineve would be ſpared this time. Whether this happened before or after the time of the forty dayes, is not ſet down here] *and his (anger) kindled.* [Heb. *(it) viz.* the anger *kindled him.* See below, verſe 4. 9.]

2 *And he prayed unto the LORD.* [In his ignorance and paſſion, he nevertheleſs addreſſeth himſelf to God, from whoſe face he fled formerly] *and ſaid; Ah LORD, was not this my word,* [*i. e.* that which I ſaid, *viz.* by my ſelf heretofore, *i. e.* did not I think once, thus it would happen? yea verily, would he ſay; *therefore* &c.] *when I was in my country yet? therefore I prevented it, fleeing to Tharſis: for I knew, Thou art a gracious and mercifull God,* [Jona goes about here to excuſe his flight, notwithſtanding he was ſo ſeverely chaſtiſed for it by God] *long ſuffering,* [See *Exod.* 34. on verſ. 6.] *and great of kindneſs, and repenting of the evil;* [as above chap. 3. 9, 10.]

3 *Now then, LORD, take, I pray, my ſoul from me:* [See *Gen.*35.on v.18. and 1 *Kings* 19.on verſ.4.] *for it is better for me to die, then to live.* [Heb. *my death is better then my life. i. e.* I would rather be dead, then live any longer; or I prefer death before life. Compare *Job* 10.1.]

4 *And the LORD ſaid; is thine (anger) juſtly kindled?* [Heb. *is that ſewell kindled?* thus ſome do underſtand, as if God ſhould ſay; is it equal, or, juſt thou ſhouldſt be incenſed thus? implying, by no means; but very wrongfully, and without any reaſon: thou ſinneſt in doing ſo. Others underſtand it as if God ſaid; art thou in good earneſt, ſo much and fervently heated? by comparing verſ.9. below, and the more frequent uſe of the *Heb.* word, for *earneſtly, ſeriouſly, perfectly, to the purpoſe,* for which we uſe to ſay *indeed,* art thou indeed angry &c. *i. e.* very angry. See of this ſignification. *Deut.* 9. 21. and 14. and 17.4. and 19.18. and 23. 8. 2 *Kin.* 11. 8. *Iſa.* 1. 13. *Mich.* 7. 3. Both ways the Prophet is reproved for his anger, the former reflecting on the *unreaſonableneſs,* the latter on the *eagerneſs* of it, which, wanting ground, was ſinful.]

5 *Now Jona went forth out of the City,* [Or, *For Jona was gone forth* &c. ſo that this and the ſequel ſhould be a declaration of what was ſaid before of *Jona's* anger and Gods reproving of it in general] *and ſeated himſelf againſt the eaſt of the City: and he made himſelf a booth there, and ſat under it in the ſhadow, till he ſhould ſee what would become of the Citie.* [Or, *happen in the Citie. i. e.* Whether they would hold out, theſe 40. days in their repentance, and whether thereupon God would ſpare them, or not.]

6 *And*

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6 *And God the* LORD *appointed* [See above chap. 1. on *verſ.* 17.] *a wonder-tree*, [Heb. *Kikajon*: of this plant there are various conjectures. The chiefeſt Expoſitors hold it now for the *Palma Chriſti*, otherwiſe called *the Great ſpurge*, which uſed to grow much in Egypt, and was known there by the name of *Kike*: it groweth up very ſuddenly, and higher then a mans length, with great broad leaves, being of a cooling nature. See *Dodonæus in his herbal*,] *and cauſed it to ſhoot up above Jona, for to be a ſhadow over his head*, [his own cover probably being withered and made unſerviceable by the heat of the ſun] *to deliver him from his vexation*: [*i.e.* by this unexpected refreſhment to allay and qualifie his diſcontent, ſpoken of before in the beginning of this chapter, and by the conſequence afterwards to inſtruct and ſettle him again, Heb. *ill* or *illneſs*. See above on verſ. 1.] *and Jona rejoyced over the wonder-tree (with) great joy*. [becauſe of the pleaſant and refreſhing commodiouſneſs which he had thereby, not conſidering what it was God intended by it.]

7 *But God appointed* [As before verſ. 6. and ſo again in the next] *a worm on the ſecond day in the riſing of the day-break, which pierced* [Heb. *ſmote*, *i.e.* pierced or *hurt &c.* Compare *Gen.* 8. on ver. 21. and *Hoſ.* 9. on verſ. 16. and here the next verſ.] *the wonder-tree that it withered.*

9 *And it came to paſſe, when the Sun aroſe, that God appointed a ſtill eaſt-winde*; [or, *ſilent, deaf*, which the Hebrew word hiats at, *i.e.* a calme Eaſt-winde, which one could hardly feel, or hear, and conſequently could but little allay the heat of the ſun, ſhining ſo much the hotter upon Jona's head] *and the ſun pierced* [Heb. *ſmote*] *the head of Jona, that he fainted* [or *ſwounded*, *i.e.* was not farr from ſwouning and expiring] *and he wiſhed his ſoul might die*, [or *deſired for his ſoul*, *i.e.* for himſelf, his perſon. Compare *Jug.* 16. 30. *&c.*] *and ſaid, it is better for me to die then to live*, [as above verſ. 3.]

9 *Then God ſaid to Jona, is thine (anger) juſtly kindled?* [as above verſ. 4.] *at the and he ſaid, mine (anger) is juſtly kindled, even to death*: [See verſ. 4. with the annot.]

10 *And the* LORD *ſaid, thou ſpareſt the wonder-tree*, [*i.e.* thou wouldeſt gladly have ſeen it ſpared, and continue in a flouriſhing condition, thou tookeſt pitty of it *&c.*] *for which thou tookeſt no paines, nor madeſt it great*; [*i.e.* didſt not bring it up] *which grew in one night, and periſhed in one night*: [Heb. *which was* or *became a ſon*, or *child of one night, and periſhed a ſon of one night*, *i.e.* which decayed in one night, as it was grown up in one night: an Hebraiſme; Compare the annot. *Gen.* 5. 32. *&c.*]

11 *And ſhould I not ſpare that great City Nineve? where there are more then an hundred and twenty thouſand Men*, [Heb. *twelve millions*, or, *twelve times ten thouſand*] *that know no difference between their right hand and their left hand*, [*i.e.* ſmall, young children and infants: which are not come up yet to their years of diſcretion and are far more to be valued, than this wonder-tree, which thou art ſo paſſionately affected with] *beſides much cattel?* [which likewiſe is much to be preferred before that Hereupon, Jona being convinced, doth make no further reply.]

The End of the Book of JONA.

THE PROPHET MICHA.

The Argument of this BOOK.

THE Prophet Micha (or, Michas) *propheſied about the ſame time, and in ſubſtance the very ſame things, yea ſometimes in the ſame words with the Prophet Iſaiah, as appeares by the firſt Verſes of both their Books, and the contents of their Propheſies, for Micha partly moſt vehemently reproves the groſs and manifold ſins of Iuda and Iſrael, as may be ſeen by the Contents of the Chapters, threatning them both with Gods heavy Iudgments, eſpecially their Deſolation by the Aſſyrians and Babylonians: And partly he alſo comforteth the Faithfull with promiſe of their deliverance out of the Babylonian captivity, but principally with very clear and glorious Propheſies of their ſpiritual Deliverance, by their King* Jeſus Chriſt: *of Whoſe Coming, place of Nativity Bethlehem, abundant bleſſings and benefits to his Church, (which ſhould be gathered through the powerfull operation of the holy ſpirit, by the preaching of the Goſpel out of Iewes and Gentiles) this Prophet largely foreſelleth, aſſuring us of the undoubted and everlaſting Salvation of the Church, and of the final and eternal ruin of all her Enemies.*

MICHA.

CHAP. I.

Micha his countrie, calling, and the time of his propheeie. verſ. 1. *He publiſheth the coming of God for to judge his people by reaſon of their idolatry*, 2. *a propheeie and propheſical repreſention of the deſolations and miſeries, that were to come upon Iſrael and Juda in General, and divers places in particular, and partly lay heavy upon them already*, 6.

THE Word of the LORD *which came to Micha* [Not him that propheſied in the time of Ahab and Joſaphat, who was the ſon of *Imla* 1 *Kings* 22. 8, & 2 *Chron.* 18. 7. &c. but] *the Moraſchtite*, [ſee *Jer* 26. on verſ. 18. where expreſſe mention is made of this Prophet and his propheeie. See alſo below verſ. 14. 15.] *in the dayes of Jotham, Achaz, and Jehizkia, Kings of Juda*: [in whoſe days Iſaiah alſo propheſied. *Iſa.* 1. 1. Of the raign of theſe Kings, ſee 2 *Kin.* from chap. 15. to 21. and 2 *Chron.* from 22. to 33.] *which he ſaw* [*i.e.* which word was revealed to him of God by viſions. See *Eze.* 13. verſ. 3. and *Amos* 1. verſ. 1. &c.] *over* [or, upon] *Samaria and Jeruſalem*. [*i.e.* both the Kingdom of Iſrael or the ten Tribes, and the Kingdom of Juda, Samaria being the Royal Metropolis of Iſrael, as Jeruſalem was of Juda.]

2 *Hear, ye Nations altogether*; [Heb. *Nations thoſe*, or, *they all*. A figurative ſummoning of all people and creatures, for to make their appearance, and to aſſiſt in Gods court of judgement, pronouncing ſentence upon his people. Comp. *Deut.* 32. 1. *Pſal.* 50. 1. *Iſa.* 1. 2. *Jer.* 6. 18, 19. *Amos* 3. 9. Compare alſo below chap. 6. 1, 2. Some, by the Nations underſtand all the Tribes of Gods people, and by the *earth* following, the land of Canaan] *mark, thou earth* [or, Land] *together with the fulneſs thereof*: [as *Pſal.* 24. 1.] *now the Lord* LORD *ſhall be a witneſs* [or, *be a witneſs*] *againſt you*: [or, *among* as having a regard to the Nations in whoſe preſence God would teſtifie thus againſt his people; meaning thoſe of Samaria and Jeruſalem, whom he would convince of their wickedneſſe, and the righteouſneſs of his judgement, as in an open Court of Judicature. Compare *Pſal.* 50. 7. with the annotat.] *the* LORD *out of the Temple of his Holineſſe*. [*i.e.* his holy Temple, or, *his holy Palace*: intending to come down, as it were, out of Heaven (where his glory inhabiteth) or, out of the Temple of Jeruſalem (where he dwelleth with his gracious preſence) not for to ſhew grace and favour now, but to keep judgement: ſee *Pſal.* 11. on verſ. 4. *Zeph.* 2. 4, 7. with the annot.]

3 *For behold, the* LORD *goeth forth out of his place*] [See *Iſa.* 26. 21. with the annot.] *and he ſhall come down, and tread upon the heights of the earth*. [See *Amos* 4. on verſ. 13.]

4 *And the mountains ſhall melt under him*, [As not being able to undergo the preſence and wrath of this Judge; figuratively ſpoken: as *Pſal.* 97. 5.] *and the valleys ſhall be cleft, as wax before the fire*, [viz. doth melt] *as waters* [underſtand are ſplit as it were, being daſht into ſmall drops, that they are loſt in a manner, when they are poured out from a high place. Comp. 2 *Sam.* 14.] *which are powred out into the low (ground)* [Heb. *deſcent, going down.*]

5 *All this* [viz. that is ſaid before, it ſhall all come to paſſe] *for the tranſgreſſion of Jacob, and for the ſins of the houſe of Iſrael: who is (the beginning)* [Compare below verſ. 13.] *of the tranſgreſſion* [revolt, falling off] *of Jacob? is it not Samaria? i.e.* who are the principal authours and founders of the wickedneſs and idolatry in Iſrael? ſurely they are thoſe of Samaria] *and who (of) the high places of Juda? is it not Jeruſalem?* [*i.e.* who are the authours and founders of the idolatrous high-places, and thoſe that ſeduce the people in Juda by their evil example? (See *Lev.* 26. on verſ. 30. *Eze.* 20. 29.) ſurely they are thoſe of Jeruſalem.]

6 *Therefore will I put Samaria to* (*be*) *a ſtone*- [Or earth-] *heap of the field, planting of a vineyard*: [*i.e.* the City, which now is built ſo magnificently and ſtately, ſhall be reduced into a heap of earth, caſt up in the field; or become like a field, that is digged up and turned upſide down: and as a place which is delved and turned up, for the plant of a vineyard in it. Compare below chap. 3. 12.] *and I will precipitate her ſtones* [the ſtones of their walls and buildings] *into the valley*; [Samaria having been ſeated upon a mountain] *and uncover her foundations*: [*i.e.* quite ſubvert and overthrow the City, that the foundations ſhall lie bare, and nothing abide in its place. See *Ezek.* 13. verſ. 14. with the annotat.]

7 *And all her carved images ſhall be bruiſed, and all her*

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her harlots wages [The Heb. word is used for harlots wages, & put in the plural here. Understand thereby, all their Riches and abundance, which God indeed had given them, but they accounted of them as gifts of their lovers, that is of the Baals or idols; and a reward of their adultery, that is idolatry, whereof they again offered gifts and presents unto their idols, for to trim and adorn them and their Temples therewith. See hereof *Hos.* 2. 4, 7, 8, 11. and chap. 9. 1. besides that, they were so base, that in lieu of receiving harlots-wages, they offered and gave the same themselves, to obtain new idols and idolatrous alliances. See *Ezek.* 16. 31, 34, 41.] *shall be burnt with fire; and all their idols will I make a desolation:* [See 2. *Sam.* 5. on verf. 21.] *for she hath gathered them of harlots-wages, and they shall return to harlots-wages.* [i.e. vanish away, and come to nothing. *So got, so gone.* Or it may be applyed to the Assyrians, who should rob & plunder it again, as a gift & reward of their idols, or pay their whores hire of it Compare *Joel*, 3. 3.]

8 *For this shall I wail and howl;* [These are words of the Prophet, as *Isai.* 21. 3. and 22. 4. *Jer.* 4. 19. and 9. 1, *&c.* to excite the people to attention and repentance] *I shall go bereaved and naked* [or, *poor*, or *torn and naked* (Compare *Job.* 12. 17.) See *Isa.* 20. 2. with the annot.] *I shall wail as the dragons,* [See *Job.* 30. on verf. 29. and Compare *Psalm.* 102. 7. with the annotat.] *and mourn as the young ostriches.*

9 *For her plagues are mortal:* [Heb. *is mortal*: and so in the sequel *i. e.* every one of her, *i. e. Samaria's*, plagues: they are all past cure, irrecoverable, desperate] *for they are come even unto Judah:* [in token that the ten tribes were laid waste already, and that the enemy was pressing on into *Juda*. Compare *Isa.* 8. 7, 8. 2 *Kings* 18. 13.] *he* [*viz.* the enemy, or *it viz.* the evil, out of verf. 12.] *is gotten to the gates of my people, even to Jerusalem.* [hence some do gather, that this Prophet was of Juda, where with agrees what is said of him, *Jerem.* 26. 19. and above verf. 1.]

10 *Publish* (*it*) *not at Gath,* [Left the *Philistines* rejoyce at it. See 2. *Sam.* 1. 20. with the annot.] *and weep not so grievously:* [Heb. *weeping weep not*] *rowle thy self in the dust* [or, *sprinkle thy self with dust* in token of mourning. Compare *Jer.* 6. 29. *Ezek* 27. 30. with the annotat.] *in the house of Aphra.* [or, *over*, or *for the house of Aphra*, for his sake. We read indeed of an *Ophra* in Manasseh, and another in Benjamin; See *Jud.* 6. on verf. 11. but *Aphra*, or *Beth-Aphra*, occurres no where but in this place: and so also the following places *Saphir, Zaanan, Beth-Ezel, Maroth*; whence some are of opinion, that they are but feigned names, whereby the Prophet aimed at certain places of note, having regard to the signification of these word: or at leastwise that he had respect to the signification of the Names of such places, as also below chap. 14. 15. *Beth-Aphra* is as much, as so say, *house of dust*, or, *dust-house, dusty house*, as if the Prophet had said; rowl thy self in the dust (or, *about*, *over* that place), which shall be laid into a dust, or made a desolation: *Saphir* is to say *goodly, fair: Zaanan*, where there is abundance of cattel; or, according to others, where much issue is, *Beth-ha-Ezel*, the house which hard by, beside, or separated, is kept, or spared. *Maroth* bitter places, or bitternesses; whereby may be understood some drie and barren places: unto all these places the Prophet fortell their approaching miseries. Some would have *Aphra* to point at *Ephraim*; *Saphir* at *Samaria*; *Zaanan* at *Zion*; *Beth-Ezel* at *Beth-El*; *Maroth* at *Ramoth* in *Gilead* *&c.*]

11 *Pass away thou inhabitant of Zaphir,* [Heb. *passe your selves, pass thou &c.* namely forth out of the land into captivity; as for the redundancy of the word *your selves*, See *Amos* 7. on verf. 12.] *with the bare shame:* [Heb. *uncovered* (at) the shame. See *Isa.* 47. 2. 3. *Jer.* 13. 22. with the annotat.] *the inhabitant* [or *inhabitress* in the feminine] *goeth not forth;* [*viz* with their cattel to feed them as they were wont; as some do take this; or, *shall not be able to go forth*, being so straitened and beset by the enemy, and standing in such fear of him. Some do construe it thus with the sequel; *went not forth to the bewailing of Beth-Ezel*, as not being in a condition to lament for or comfort their neighbours, being themselves so much distressed] *there is wailing* (*at*) *Beth-haezel* [See the note on the former verse] *he shall take his standing from you.* [*i.e.* God shall take away from you his assistance, or further residence and abode among you. Or *he, viz.* the enemy shall get the stronger footing by your ruin. Oth. (*which*) *shall receive it's standing from you*, meaning *Beth-haezel*, *i.e.* as it fairs with the foresaid fat and goodly places, so shall it go likewise with their neighbours of meaner condition, who must needs very sensibly participate of the destruction of those, from and by whom they had their best subsistence and livelyhood whereof further in the sequel.]

12 *For the inhabitant* [In the feminine again] *of Maroth is sick for the goods sake:* [which they lost, by the devastation of the fat bordering parts and places, even unto Jerusalem, or which the enemy took away from *Maroth* it self] *for an evil* [*viz* of punishment, meaning the desolation of the land by the *Assyrians*] *is gone down from the LORD, unto the very gates of Jerusalem.*

13 *Fasten the swift beasts to the charet, thou inhabitant of Lachis:* [See 2. *Kings* 14. on verse 19. Heb. *tie* or, *binde* (the Heb. word is no where else found thus) *the charet to, or with, the swift beast*, or, *Camel*, or, *Horse, Rumner, Mule.* See 1. *Kings* 4. on verse 18. The Prophet implies thus much, make what haste you will to escape the approaching Assyrians, it shall avail you nothing. See 2. *Kings* 18. 14, 17, and 19. 8.] *(this is the beginning of sin to the daughter of Zion:*) [hence some do gather, that this city of *Lachis* was the first in *Juda*, which followed the idolatry of *Israel*, or the ten Tribes, and by the example thereof even unto Jerusalem it self, and many others with it, became infected. Others apply it to the defection from the house of *David*, in that they were now become like unto the ten tribes, for having caused their own king *Amazia* (retired or fled thither from the conspirators) to be put to death. Both sences may well be comprehended in these words, so, that first being turned idolaters with the ten Tribes, they became afterwards disloyall also to their own King, and traiterously caused him to be murthered, for to pleasure the King of Israel and the conspirators, the King of Israel making war at that time against *Amazia*, and probably having (according to the manner of corrupt Israel) contrived and plotted this assassination. See 2. *Kings*. 14. 15, 19.] *for in thee are found the transgressions of Israel.* [*i.e.* of the ten Tribes. See the forgoing note.]

14 *Therefore give presents* [Thus the *Hebr.* word derived from *sending*, is likewise used 1. *King.* 9. 16.] *to Gaths-moreshcheth:* [See *Jer.* 26. on verse 18. Oth. *to the possession* (*i.e.* countrey) *of Gath*, that royal city of the Philistines, (See above verf. 10.) whose friendship and succour they should seek then by presents, but invain, implies the Prophet. There was also a city, called *Mareshcha*, belonging to *Juda*, and placed by *Achzib*, *Jos.* 15. 44. as *Gath* and *Marsa* are likewise joyned together 2 *Chro.* 11. 8. See there] *the houses of Achzib shall be a lie to the kings of Israel.* [*i.e.* they shall fail and deceive them of *Achzib* in Juda, See *Jos.* 15. 44. and of an other in the tribe of *Asser* (lying by the midland sea as some maps have it) *Jud.* 1. 31. it may be that by the houses of *Achzib* there are understood here, the soldiers whom the Kings of Israel hired now and then among the remaining *Canaanites*; or, that they had made and yet stood in some confederacy with the inhabitants of these parts

parts, for to assist them against the Assyrians; though all in vain. The Prophet names onely the city of *Achzib* because of the affinity of the word *Achzib* and *Achzab* *i. e.* a *lie*, or, *liar*, as in the sequel, *Mareshcha* and *heir.* others understand by the kings of Israel here, the kings of Juda, which were to reign over the remnant of Israel, or the ten Tribes, but should be destroyed themselves also by the Babylonians.]

15 *I will bring yet an heir unto thee, thou inhabitress of Mareshcha:* [*An heir*, or *inheriting possessor*, understand the enemy. The Prophet reflects to the signification of the word *Mareshcha*, and moreseheth; which it should seem (both signifying *inheritance*) he taketh for one and the same. Of *Mareshcha* see *Jos.* 15. 44. 2 *Chro.* 11. on verse 8. and 14. on verf. 9. also *Jer.* 26. on verse. 18. as also 2 *Machab.* 12. 35.] *he shall come unto Adullam,* [*i. e.* that new heir or possessour, the enemy, shall passe through and advance into Juda it self, where *Adullam*, formerly a Royal city, lay. See *Jos.* 12. verse 15. and chap. 15. 35. *Nehe.* 11. 30.] (*even to*) [this is inferred here, by Comparing above verf. 9. and 12.] *the glory of Israel,* [to wit, *Jerusalem*, which indeed was the glory of all Israel. These words being somewhat obscure, they are diversly taken and construed by the interpreters. Oth. *he* (to wit, the Enemie) *shall come* (*unto*, or as far as) *Adullam, the glory of Israel, i. e.* which city is glorious and renowned in Israel, situate far in the Countrey, near the Cave of Adullam, the shelter place of David.]

16 *Make thee, bald* [Thee *viz.* thou inhabitress of Mareshcha, and the other forementioned places: some apply it to Jerusalem, or Sion, and their transportation to Babel; bidden to make themselves bald, in token of their mournfull condition at that time. See *Jer.* 16. on verf. 6.] *for thy dareling children* [Hebr. *children*, or *sons of thy pleasures*, or *recreations*, *i. e.* thy dearly beloved children] *make bare thy baldness, as the Eagle,* [*i. e.* make thy self extreme bald all about, even as the Eagle doth, when he is to renew his feathers, and plumes himself all over] *because they* [to wit, those darlings and pleasant children of thine] *are carried away Captive.*

CHAP. II.

Wo, cruel Bondage and Banishment out of the land of Canaan, pronounced upon the Violent oppressors, Theives and robbers among the people, verf. 1, 2, 3, 5, 8, 9, 10. *a Lamentation upon the Enemies dividing of their land,* 4. *God doth sharply reprove his peoples loathing of propheticall reproofs, and their senceless delight in false prophets,* 6, 11. *a prophesie of the gathering and restauration of the Church by their King Christ,* 12, 13.

WO *to them that devise iniquity, and worke* [The Hebr. word, which otherwise doth signifie to *worke* and *do* or *act*, is here used for *contriving, designing, practising*, what and how to act] *evil upon their couches:* [where and when they should be at rest, and think upon God and ruminate their course and conversation before him, so *Psal.* 36. 5.] *in the light of the morning they do it,* [making all the hast they can, as inflamed to execute their wicked designs. Compare *Hos.* 7. 6.] *whiles it is in the power of their hand:* [whiles the state and condition of Justice and Government is such in the land now, that they may do what they list: they are masters, and have all the world at will, as followeth. Compare the phrase with *Nehe.* 5. 5. *Prov.* 3. 27. Others *for their hand is against God.*]

2 *And they desire fields and rob them, and houses and take them away:* [If they do but fancy, or get a minde to such and such a piece of land, or house, possessions, they will have it, and force it away from the owners. Compare 1 *Kin.* 21. *&c.*] *thus they practise violence upon the man* [making him poor and sad] *and his house;* [dispossessing and bereaving the proprietour thereof] *yea, upon every one* [or *the man (hominem)*] *and his inheritance.* [which God would in no wise allow to be taken away, or alienated from the heir.]

3 *Therefore, thus saith the LORD; behold I devise an evill against this Generation,* [Even as they wickedly devise, contrive and practise the *evil* of sin, so do I now devise the *evil* of punishment, that shall be executed upon them] *out of which ye* [here is a change of the person, by a vehement application, as below verf. 8. and frequently elsewhere]. *shall not be able to draw forth your necks,* [the yoak of Bondage, which ye shall be made to undergo, shall be so close and strong upon you. Com. *Lev.* 26. 13. and *Jer.* 11. 11. with the annot.] *nor go so bolt-upright;* [Hebr. (*with*, or *in*,) *highness, haughtiness, elevation, i. e.* with the neck or head raised, or bearing up lofty, that is, ye shall not look so high, nor carry your selves so insolently, as now ye do] *for it shall be an evil time.* [See *Amos* 5. on verf. 13.]

4 *On that day* [Hebr. *he*, that is they, men, people] *shall take up a Proverb over you;* [*viz.* to mock and jear you every where in your Miseries and Lamentations, or the following bitter lamentings and complainings shall be so common, that it will grow into a common Proverb among men, thus and thus mourns Israel,] *and they shall lament a dolefull lamentation (and) say, We are utterly wasted;* [Heb. *wasting* (*or with wasting*) *we are wasted*; That is, we are utterly ruined and undon] *He exchangeth the portion* [See *Psalm* 16. on ver. 5, 6. and so of the *line* and *lot* in the next verf.] *of my people,* [the meaning here is; God by the Assyrian gives away the land, which he had given formerly unto his people, unto strangers; and thereby he changeth the owners and proprietours of it] *how doth he take from me!* [words of admiration, very short and abrupt, and lively, representing the busie stirr about new dividing the land, as if they saw it down before their eyes] *he divideth turning away our fields,* [*viz.* over unto others; or, *doth he divide our fields, to restore* (*them*) *unto us?* a lasse no; (do they imply) there is now no more hope left, since they are given away thus to strangers. Thus they were to be made sensible of the punishment of their own iniquity, and their dispossessing of others, mentioned before, verf. 1, 2. as they bereaved their own brethren, so they are now bereaved by strangers: See the next verf. and further below verf. 8, 9, 10.]

5 *Therefore thou shalt have none to cast the line into the lot; in the Congregation of the LORD:* [Or, *by the lot, i. e.* to cast the lot for thy share: for there shall be no part nor portion more for thee among the people of God. The speech is addressed here to every one in particular of those wicked oppressours, that were threatened with the Wo above verf. 1. upon whom this particular judgment should light, by reason of their aforesaid wickedness; or there should be no casting of lots for them, because their land was now delivered up to strangers, and themselves quite outed, and destitute of a Josua to new-divide it by lot for them. Some give it a spirituall sence, understanding it of the Rejected ones out of the Church of God, which was typified by the dividing of the land of Canaan by lots and lines.]

6 *Do not prophesie* [This verse by reason of its abrupt expressions, is somewhat obscure, and is variously rendred: it should seem, that here are brought in the words or common speech of the wicked people, whereupon follows a heavie Reproof in the next verse] *prophesie,* [Hebr. *drop* not, and so in the sequel, *i. e.* do not prophesie. See *Deut.* 32. on verf. 2. and Compare *Isa.* 30. 10, 11. *Jer.* 11. 21. *Amos* 2. 12. and chap. 7. 12, 13, 16. These are the words of the people to the true prophets] (*say they*) *let* (*these*) *prophesie,* [*viz.* the false ones. Compare

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pare below verſ. 11.] *they* [*viz.* the true prophets] *propheſie not as thoſe*; [others, *viz.* the falſe prophets, or of thoſe things of which the true prophets dropped] *they ceaſe not from reproaches* [or *ſhameings, revilings,* (puting us dayly and continually to ſhame,) *ceaſe not*: the ſence ſhould be, Theſe (true) Prophets never give over to inveigh, finde fault and rail, reproaching and threatning as with all manner of evil, they are intolerable. Compare 1 *Kin.* 22.8. Oth. read this verſe thus; *Drop not*; (the peoples words) (*yet*) *they will drop*; (*but*) *they ſhall not drop for* (*or unto*) *them* (Gods words) (*that he*) *viz.* Iſrael, *may get no ſhame,* as the falſe prophets propheſied: or *that they* (my prophets) *may get no ſhame,* or *that no ſhame come upon them,* and ſo ſhould it be a threatning, that by reaſon of their horrible ingratitude, God would bereave them of the true prophets, and ſpare his Miniſters. Compare *Iſa.*8. 16. *Matth.*7.6.]

7 *O Thou, that art called the Houſe of Jacob,* [Ye bear that name indeed, doth the Lord here intimate, and boaſt of it, but very wrongfully: ſuch words, or ſpeeches become not Jacobs houſe at all. Compare *Joſ.* 8. 33, 37,39,40,44.] *is then the ſpirit of the LORD* [*i. e.* the holy ſpirit by whom the true Prophets were acted, 2 *Pet.* 1. 21.] *ſhortned?* [or *ſtraitned? viz.* ſo that he ſhould not be able to direct and govern his ſervants aright? or, ſhould not have liberty to cauſe them to propheſie, what he is pleaſed to charge them with; or, that he ſhould not have the ſame power ſtill, to reprove you for your wickedneſs, and conſequently pronounce Gods judgements upon you for the ſame, that ye go on thus to provoke and incenſe him. Compare the phraſe with *Num.* 11.2,3. *Iſa.*50.2.and 59.1.] *are theſe his works?* [*viz.* Gods. *i.e.* are theſe the works which God commands you, or, which are acceptable unto him. Compare *Job.*6.29. This agreeth well with the ſequel: others apply it to *Jacobs houſe*: thus, *are theſe works becoming Jacobs houſe?*] *and do my* [*i.e.* Gods] *words no good by him that walketh aright?* [See *Pſal.*7. on verſ.11. The ſenſe is Are not my words indeed pleaſing and acceptable for and with the godly, to whom they do not onely promiſe all manner of good things, but likewiſe inſtruct and correct them for their good? if you were pious, both my own and my Prophets words would likewiſe be pleaſing and acceptable to and among you; the fault is yours, that they muſt propheſie harſh things to you.]

8 *But yeſterday,* [*i.e.* but lately, of late dayes, not long ago] *my people ſtood up* (*as*) *an enemy,* [*i.e.* in an hoſtile manner, watching for all advantages to do miſchief, rob, plunder &c. God ſeems to infer here; How is it poſſible, that my words ſhould be pleaſing and acceptable to ſuch a people as this is?] *over againſt a garment*: [to ſee whether they might meet with any, that had good clothes on his back to ſtrip him of it. Here God returns again to that he upbraided them with above verſ.1 and 2. Oth. read the words of this verſ. (*Thoſe that*) *yeſterday* (*i. e.* heretofore) (*were*) *my people, are riſen up* (*againſt me as*) *againſt an enemy* &c.] *ye pull off* [a change of perſon again, as above verſ.3.] *a cloak* [or goodly upper *garment*: touching the Hebrew word, Compare *Jon.*3. on verſ.6.] *from thoſe that paſſe by ſecurely,* [Or, with confidence, thinking of no enemy; at leaſt-wiſe, not doubting you whom they never offended] *turning from the battel.* [having no thoughts more of robbing and plundering, in regard the war was ended. Oth. *being averſe from the fight. i.e.* ſuch as have no minde to fight, or, to wrong any, paſſing along their way, with confidence. Or, *whereas ye are removed from war. i.e.* live in peace, and have no war in the Land.]

9 *The women of my people ye baniſh, each one out of the houſe of her recreation*; [Wherein they (keeping at home for the moſt part) had their abode, content and freedom, with their own husbands and children: ſome underſtand it of the widowes, others of cruel and groundleſs divorces, the men in a tyrannous manner repudiating their own wives by letters of divorſe, at their own pleaſure] *from their little ones, ye take away my ornament* [clothes, livelyhood, inheritance, and the like, all which I had beſtowed upon them, by my eſpecial fatherly providence in token of my goodneſſe and abſolute power of diſperſing. Now ye bereave and diſpoſſeſſe them of all this, to my diſhonour: ſome refer it to the diſſolvings and divorces of the Parents mariages; others, to the ſlavery and bondage, from which God had redeemed them, and made them a free people and his children] *for ever.* [*i.e.* ye go on in theſe practiſes without any ceaſing or remorſe, or yet deprive and diſpoſſeſſe them of thoſe things, ſo that they are paſt all hope of recovery. Compare *Jon.*2.6.]

10 *Get you up* (*then*) *and go your wayes*; [*viz.* into captivity out of the Land] *for this* (*Land*) *ſhall not be the reſt*: [*i.e.* this Land which I had given you for a reſt, ſhall not be able to endure you longer, becauſe of the abominations, whereby ye have defiled the ſame; but it ſhall ſpue you out, and (as taking vengeance againſt you) utterly and forcibly deſtroy you. See *Deut.*12. 3. *Pſal.* 95. 11. Hebr. 4. 5,6. again *Lev.* 18. 25,27,28. *Ezek.*36.13, 17.] *becauſe it is defiled, it ſhall deſtroy* (*you,*) *and that with a violent* [or, *ſharp.* Compare 1 *Kings* 2.8.] *deſtruction.*

11 *If there be any, that dealeth in winde,* [*i.e.* with vain and falſe prophecies, which are as little able to edifie and comfort the ſoul, as the body can be fed with winde. Compare *Job* 6. 26. *Jer.*5. 13. and *Iſa.* 41.29. *Jer.*22.22. Oth. *with the ſpirit. i.e.* falſly boaſteth of Revelation from the ſpirit of God, ſee *Ezek.*13.3. and *Hoſ.*9.7.] *and lyeth falſly, ſaying*; [Or, *that converſing with wind and falſhood, lieth, ſaying,* &c.] *I will propheſie unto you,* [as above verſ.6.] *for wine and ſtrong drink,* [Or, *by the wine.* Compare below 3.5. *Iſa.* 28.7,8. Or, *of wine* &c. *i.e.* of a fruitful wine-year, all manner of proſperity and peace. See *Jer.*13.12. and 23.16,17. and chap.29.8,9. *Lam.*2.14.] *that is a Prophet of this people.* [*i.e.* an acceptable Prophet to them, or, for this people]

12 *Aſſuredly I will aſſemble thee altogether O Jacob, aſſuredly I will gather the remnant of Iſrael*; [Heb. *aſſembling I will aſſemble*, and, *gathering I will gather.* Theſe two laſt verſes are taken by many interpreters, to contain a gracious Evangelical promiſe of the gathering of the Univerſal Church, by their King the *Meſſiah Jeſus Chriſt*: the prophetical ſtile uſual in ſuch matters, ſeeming to import this ſence; and God being wont in his ſevereſt reproofes and threatnings, oft-times to intermix moſt gracious promiſes, for the comfort of his faithful ones. (Compare eſpecially *Jer.*16. 14,15. *Hoſ.*2.13, &c. See alſo below the laſt uſe of chap.3. and chap.4. the firſt uſe, &c. the Chriſtian attentive reader may likewiſe compare, *Jer.* 31.10. *Hoſ.*1.11. and 3.5, &c. eſpecially *Ezek.* 36.37,38. *Zach.* 2.4. Others nevertheleſs, conſidering what goes before and followes, take it to be a foretelling of the ſieges, the ſtraits and deſolations of the ten Tribes of Juda by the Aſſyrians and Babylonians, and the carrying away captive of both their Kings, Hoſea and Zedekia. 2 *Kin.*17. verſ.4. and 18.10, &c. alſo chap, 15.6,7. whereof the underſtanding reader may judge, and ſee the like phraſe, *Zach.*10.3 4,5. with the annot.] *I will ſet it together, like ſheep of Bozra*: [a plentiful place for cattel among the Moabites. See 2 *King.*3, 4. and *Jer.* 48.24. with the annotat.] *as a flock in the midſt of their fold*; [or, *ſtabling*] *they ſhall ſound of men.*

13 *The thorow-breaker ſhall march before their face*; [Heb. *is marched*, and ſo in the ſequel. *i.e.* he ſhall ſurely march. God ſhall remove all enemies & impediments to his work of grace, out of the way, and make the way plain and ſmooth for it: others refer it to the enemies, as was noted in the former ver. concerning whom the words *thorow-breaker* and thorow-breaking are frequently uſed. See *Pſal.*17. on verſ.4. though, when God delivers his people bodily and ſpiritually, he likewiſe violently deſtroys his and his Churches temporal and ſpiritual adverſaries. See 2 *Sam.*5.20. *Iſa.*28.21. & 63.3,4, 5 6. *Mich.*4.13.] *they ſhall break thorow, and paſſe through the gates and march forth through the ſame: and their King ſhall go* (*away*) *before their face*; [ſee on the former verſe] *and the LORD in their front.* [Heb. head, as we uſe to ſay, in the head of them, *i.e.* in the fore-front: leading as it were the Vanguard of his people. Compare *Iſa.* 52.12. others underſtand it, that God being become an enemie and adverſary to his people, would be with the enemy, and lead them as their General, againſt his rejected people. Compare *Jer.*21.5, and *Iſa.*63.10.]

CHAP. III.

Gods judgements upon the Governours becauſe of their tyrannie and baſeneſſe, verſ.1, &c. *upon the Prophets, ſeducing the people and promiſing peace unto them,* 5. *from whom Micha doth ſeparate himſelf, prophecying with great freedom of ſpirit of Jeruſalems and the Temples future deſolation, becauſe of the general wickedneſſe and corruption of the people, Governours, Prieſts and Prophets,* 8.

Moreover *ſaid I, hear now, ye heads* [*i.e.* governors] *of Jacob and ye chiefſtains of the houſe of Iſrael*: [See *Jud.*11. on verſ.6.] *doth it not become you to know the right?* [Or, *judgement.* Heb. (*is it*) *not yours,* or, *unto you? i. e.* hearken, doth it not befit you? is it not your part and duty to know the right or judgement of your God? yea verily, inferres the Prophet. Compare *Jer.* 5. 4, 5. and ſee of ſuch manner of queſtioning, *Jud.* 4. on verſe. 6, &c.]

2 *They hate the good, and love the evil: they rob their skin from of them, and eat the fleſh from their bones.* [*i. e.* They fleece and flay and ſqueeze their poor ſubjects as bare and dry as may be. By theſe phraſes is ſet forth the extreme, cruelty, baſeneſs, wretchedneſs and tyranny of the Governours, practiſed upon their ſubjects and fellow brethren with whom they dealt as Lions, Beares and Wolves.]

3 *Yea they are they, that eat the fleſh of my people, and ſtrip their skin off,* [Oth. *that which they eat, is the fleſh of my people,* &c. See *Pſal.* 14. on verſ. 4.] *and break their bones,* [or, *knell them in pieces,* for the Heb. word according to ſome, hath its ſignification from ſtrong ſounding, peales, knells, crackling: The ſence is, that, inſtead of being fathers and ſhepherds of their people as they ought, they do by open violence without any pitty or remorce, waſte, bruiſe, deſtroy and convert to their own uſe, all the ſubjects ſubſtance and propriety, as followeth] *and ſever* [Heb. *ſpread*] *them, even as in a pot, and as fleſh into the midſt of a kettle.* [the meaning is, They deal with men and the prey they take from them, juſt as if they were to put ſo much fleſh and bones of ſlaughterd beaſts into a pot to boil. Compare *Ezek.* 11. 6, 7. with the annot. And ſee the like phraſe in the deſcription of theſe wretches puniſhment. *Ezek.*24. 3, 4. &c.]

4 *Then ſhall they call unto the LORD*; [When the plagues before mentioned chap. 2. verſe 3, 4, 5, 10. ſhall come and be upon them, then they ſhall be ſo impudent yet, that they will preſume to call upon God, as if he were bound to help them: but they do it without any true and hearty Repentance, onely from the ſence of the puniſhment, and therefore &c.] *yet he ſhall not hear them: but ſhall hide his face before them* [See *Deut.* 31. on verſ.17. and *Job.* 13. on verſ. 24.] *at that time according as they made their dealings evil.* [or, *carryed themſelves evil in their dealings,* as it is ſaid of the converted, that they made their wayes good. The ſence is even as they plagued the poor ſubjects & had no compaſſion on them, ſo ſhall I requite them in the ſame kinde, &c. Comp. *Jam.* 2.13.]

5 *Thus ſaith the LORD, againſt the Prophets, that ſeduce my people: that bite with their teeth, and proclaim peace*; [Under pretext of love and kindneſſe, murdering their ſoul like devouring wolves, by their falſe ſeducing prophecies. Compare *Ezek* 13. 10, 19. and 22. 25. *Mat.* 7. 15. or, like hunger-ſtarved beaſts, tear and devour all that is given them; and cry peace, peace, bliſs and proſperity, as long as you fill their bellies. Com. ab. ch.2.11. *Iſa.* 56.10,11. *Ezek.*13.3. with the annot.] *but he that puts not into their mouth, againſt him they hallow a war.* [*i.e.* againſt ſuch they ſet and incenſe every one, to arm and make war againſt them: or, they denounce and prophecie all manner of evil againſt them, as if they were the onely contemners of God and his word. Of the *Hebr.* words *hallowing war,* ſee *Jer.* 6. on verſe. 4.]

6 *Therefore it ſhall grow nigh for you* [By this phraſe God foretelleth unto theſe falſe Prophets not onely blindneſs of underſtanding (as ſome take this) but likewiſe all kinde of other plagues, miſchiefs and ſad conditions. See *Gen.* 15. on verſe 12. and *Jer.* 15. on verſe 9. *Joel.* 2, 21, 31, &c.] *becauſe of the viſion,* [*i. e.* by reaſon of your falſe prophecies which ye boaſt to have received by eſpeciall revelation from me. Compare *Zach.* 13. 4. or, *ſo that ye ſhall have no viſions. i. e.* be diſabled to prophecy any more and ſo in the ſequel, *that ye ſhall not be able to divine.* Ye ſhall then get ſomething elſe to do then to practiſe your foretellings and ſooth-ſayings, ye will be taught to minde ſomewhat elſe. Compare *Ezek.*13.23.] *and there ſhall be darkneſs unto you becauſe of your ſooth-ſaying*: [Compare *Ezek.* 13.6,7, &c. and ſee of the Heb. word *Prov.* 16. on verſe 10.] *and the ſun, ſhall go down upon theſe Prophets, and the day ſhall grow black upon them.* [*i.e.* be very obſcure *Joel* 2. 10.]

7 *And the ſeers* [*i. e.* thoſe falſe Prophets, which do falſly brag of viſions from me. Of the word *Seer*, ſee 1. *Sam.* 9. on verſe 9. *Ezek.* 13. on verſe 3.] *ſhall be aſhamed, and the ſooth-ſayers bluſh; and all they together, wrap up their uppermoſt lip*: [or, *muſtacho,* in token of mourning. See *Lev.* 13. 45. *Ezek.* 24. 17, 22. with the annotat.] *for there ſhall be no anſwer of God.* [no divine viſion or prophecy, ſo as to enquire of God, for advice, or to receive comfort from him in the time of affliction. Compare *Pſal.* 74. 9. *Ezek.* 7. 27. *Amos* 8. 11, 12. or, no hearing (exauditio) as above verſe 4.]

8 *But truly I am full of power* [The Prophet being well-aſſured of his calling, of the truth of the divine revelations, and of the gifts of the ſpirit that ſent him, he doth here plainly ſeparate himſelf from the falſe Prophets, confirming his prophecies with divine authority, for the inſtruction of the godly, and conviction of the refractory, and ſhewing his courage and undantedneſs in reproving of ſin, notwithſtanding the impudent pretences and baſe flatteries of the falſe Prophets, among a diſobedient people. Compare *Iſa.* 50. 4, &c. *Jer.* 6. 11. with the annotat.] *of* [how the Hebrew particle *eth* is ſometimes taken for *of*, See *Jer.* 51. on verſe.59.] *the ſpirit of the LORD, and* (*full*) *of judgement* [*viz.* to publiſh and denounce the judgement of God, according to his charge, as *Jer.* 6. 11. *full of the LORDS indignation,* &c. or, *full of right. viz.* Gods right, as *Jer.* 5. verſe. 4, 5. alſo it may have reſpect to the governours, above verſe. 1. and below verſe 9 who ought to know the right, but have it in abomination: this miniſter of God was quite otherwiſe diſpoſed] *and readineſs* [or, *alacrity, activity,* or, *ability, courage.* Namely to ſuffer evil, and to go on cheerfully notwith-

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standing in my calling, as followeth] *for to declare unto Jacob his transgressions and to Israel his sin:* [understand, together with the puniment due to them for it.]

9 *Hear now this, ye heads of the houses of Jacob, and ye chiefrains of the house of Israel: that abhor judgement,* [or *the right:* or *make the judgement abominable*; to wit, by their wicked abuse of justice] *and pervert* [Heb. *they pervert, i.e.* ye are those which pervert &c. as elsewhere frequently] *all that is right.* [or *straight, righteous, equall.*]

10 *Building* [Heb. in the singular. *i.e.* every one of them is building, *viz.* great houses and palaces in] *Zion with blood,* [Heb. *bloods* in the plural, *i.e.* slaying and murdering, (See *Gen.*37.on vers.26.*Ezek.*22.27.*Zeph.*3.3.)and therewithall the mony which they get by it,or,for their countenancing conniving at, and sparing the murderers and oppressors] *and Jerusalem with wrong*; [*i.e.* with robbing, and all manner of injustice. See *Jer.*22.13.]

11 *Their heads* [The Governours and Judges of Zion and Jerusalem] *judge for gifts,* [Heb.*gift*] *and the Priests teach for hire* [*i.e.* they suffer themselves to be drawn for mony to teach and preach according to mens palates, when as they should be content with Gods allowance, and hold forth the pure word of God, without regard to men. See *Mal.*2.6,7.] *and their Prophets divine for mony:* [meaning the false prophets. God inflicteth here, that both in the civil and Ecclesiastical estate among his people,all was corrupted,and to be bought and sold for mony. Compare *Isa.*1.23.] *yet do they lean upon the LORD,* [not with an holy trust and confidence (which is ever accompanied with godlinesse) but in hypocrisie, out of an impudent arrogancie,and a vain, bold and carnal presumption. See *Isa.* 48.2. *Jer.*7.4,6,9.10. how intolerable this was with God appears by the next verse] *saying; Is not the LORD in the midst of us?* [as if it were not be called in question, and as if God were engaged to protect them, let them live and do what they pleased] *there shall no evil come upon us.* [*i.e.* of all those mischiefes and miseries, which the other Prophets do so much preach and talk of,we shall be free enough. Compare *Amos* 9,10.]

12 *Therefore, for your sake,* [That is, for your sins sake, whereby ye have filled and corrupted all things] *Zion shall be ploughed like a field; and Jerusalem shall be made an heap of stones,* [*i.e.* be utterly destroyed and laid waste; to little care and regard had God of Zion and Jerusalem and of his holy Temple it self, being thus polluted. These sharp and terrible prophecies,pious Hizkia, in whose dayes they were made, received with a believing and penitent heart, suing to God for mercy and favour, and doubtlesse doing his utmost for a general amendment. See *Jer.* 26.18,19, 20. and compare above 1.6.]*and the mountain of this house* [to wit the Temple] *shall be for high places of a forrest.* [as *Jer.* 26.18. Upon this terrible prophecie there followes a glorious Evangelical promise, touching the mountain of the house of the *LORD* in the beginning of the next chapter, as likewise towards the end of the same and in the beginning of the fifth.]

CHAP. IV.

*A prophecie of the future glory, spreading abroad, and peaceable blessed condition of the Kingdom of the Messia,among the converted Jews and Gentiles,*vers.1, &c. *A comfort for the Jewish Church against the approaching Babylonian captivity, by assuring them of the final deliverance from, and victory upon all the Church her enemies,by means of the presence and power of their King Christ,* 9.

But in the latter days [In the time of the New Testament, or, of the coming of the promised *Messia*, our Lord *Jesus Christ*. See *Isa.*2.2,3,4,5. where this prophecie is recorded almost in the very same words. See the annotat. there] *it shall come to passe, that the mountain of the House of the LORD shall be settled upon the top* [Heb.*head*] *of the mountains; and he shall be exalted above the hills: and the Nations shall flow unto him.*

2 *And many heathens shall go, and say; come and let us go up to the mountain of the LORD, and to the house of the God of Jacob; that he may teach us of his wayes, and we may walk in his pathes: for the Law shall go forth out of Zion, and the word of the LORD out of Jerusalem.*

3 *And he shall judge among great* [Or,many] *nations, and punish* [or rebuke] *mighty Heathens, afar off:* [even unto the ends of the earth. See *Psal.*2.8.with the annot.] *and they shall smite their swords into shares, and their spears into sickles; the* (*one*) *Nation shall lift up no sword against the other,* [Heb. *Nation against Nation shall lift up no sword*] *and they shall teach no war more.*

4 *But they shall sit, every one under his vine, and under his fig-tree, and there shall be none to make them afraid:* [Compare *Lev.*26.5,6. *Isa.*11.] *for the mouth of the LORD of hosts hath spoken (it.)* [therefore it shall surely come to pass.]

5 *For all nations shall walk* [Meaning all other Nations, that do not submit to the obedience of Christ] *each one in the Name of his Gods* [*i.e.*Idol.Com. *Jon.*1.5.] *but we will walk* [we that are of Christs Church, that believe and follow him] *in the Name of the LORD our God,* [*i.e.* in his religion, worship, faith, confidence, &c. See 1 *Kings* 8. on verse 16. 2 *Kings* 2. on vers.24.] *for ever and ever:* [that is, both in this life and in that to come.]

6 *In that day saith the LORD, will I assemble her, that was halting, and gather her that was banished:* [*i.e.* that for a long time was grievously afflicted. See *Psal.*35. and *Jer.* 20.10. *Zeph.* 3.19. with the annotat. The Heb. words *halting, banished,* are put in the Feminine: understand the daughter of Zion, by vers.8.that is to say, the remnant of the Jewish Church] *and whom I had plagued.* [Heb.*done ill to.i.e.*ill entreated,grievously afflicted, and plagued]

7 *And I will make* [Heb. *set* or *put*] *her that was halting for a remnant,* [insomuch that a part yet of the Jews and Israelites, shall believe in and be saved by the Messia. See Rom.11.5.] *and her that was cast away afar off, for a mighty people:* [*viz.* by the calling and coming of the Gentiles, as above vers.1,2.] *and the LORD shall be King* [or reign] *over them,upon mount Zion, from henceforth into eternity.* [*i.e.* from that time, that the *LORD* shall execute this work of Grace, there shall be no end of his Kingdom: as *Luke* 1.33. and so *Isa.*9.6.]

8 *And thou sheeps-tower* [Heb. *Migdal-eder*, which some take to be the place mentioned *Gen.* 35.21. whereabout Jacob pitched his tents, close by, or within Jerusalem: others understand it of a Tower built upon the sheepes-gate, spoken of *Neh.*3.1,32. See there, and understand by this and the next mentioned place Jerusalem it self, and consequently the Church of God, Christs sheep-fold] *thou Ophel* [*i.e. hill,* or *hillock.* See 2 *Chro.*27.3. and 33.14. *Neh.* 3.26,27. it may be, that the Church of God hath both these Names given her, in regard of the strength and firmness of the sheep-fold of *Christ*, and the publick eminencie of his Church in the world] *of the daughter of Zion, unto thee shall come; yea, there shall come, the former Dominion, the Kingdom of the daughter of Jerusalem.* [*i.e.* of the people, or inhabitants of Jerusalem, that is of the Church, which is the Kingdom of Christ, the Kingdom of Heaven, where

where Christ is King, typified by the kingdom past of David, and especially by that flourishing and peaceable Kingdom of Salomon. Compare above vers. 4. with the annot.]

9 *Now wherefore should st thou* [*viz.* Thou halting daughter of Zion] *make so great a cry,* [Heb. *crying cry*, or *cry* (*with*) *cry*,*i.e.*make such a noise and complaint,keep such a stir and lamenting for the sufferings to come yet] *is there no King among thee?* [as if God should say; it shall seem so indeed,as if ye had neither King nor Councellour left, when ye shall be carried away into the Babylonian Captivity; but your King is not lost,therefore he shall in due time come forth again, and reestablish his kingdom among you] *is thy councellour perished,* [com. *Isa.* 9.5. on the word *Councellour*] *that pain, as of a travailing woman, hath seized on thee?*

10 *Endure pain and labour to bring forth, O daughter of Zion as a* (*woman*) *in travail:* [*i.e.* be content to undergo these pangs and sufferings, there is reason for it; it must first be so, before it can be otherwise; the issue will be sweet and comfortable. Compare *Isa.* 26. verse 17, 18, 19.] *for now* [that is, ere long, shortly, See *Hos.* 10. on vers. 3. and below chap. 5. 4. and chap. 7.10.] *thou shalt indeed go forth out of the City and dwell in the field,* [*i.e.* go straying and wandring, forth out of thy land, and be scattered abroad] *and come even into Babel,* (*but*) *there thou shalt be rescued, there the LORD shall Redeem thee* [in token that thy King is safe still, and to typifie or shaddow forth the spiritual Redemption, and setting up of the Kingdom of Christ, the true and only Redeemer of his people. See *Gen.* 48.16. *Job* 19.25. *Isa.* 59.20.] *out of the hand* [Heb. *palme*] *of thine Enemies.*

11 *Now indeed there are many heathens assembled against thee;* [O Zion, or daughter of Zion] *that say let her be prophaned* [by bloodshed, abusing, plundring and all manner of Desolation] *and let our eye look on Zion;* [*i.e.* take pleasure and delight in seeing their ruin and destruction. Compare *Psalm* 22. on vers. 18.]

12 *But they do not know the thoughts of the LORD,* [They *viz.* the heathen, Jerusalems Enemies] *and understand not his councell; that he gathereth them as sheaves for the threshing floor.* [after that he shall have made use of the Enemies, for the chastening and humbling of his people by them, then shall he execute a terrible Judgment upon those Enemies. Compare *Isa.* 21. on vers. 10. and *Jer.* 51.33. *Joel* 3.13,14. with the annot.]

13 *Get thee up and thresh, O daughter of Zion;* [Trample and crush them under thy feet now, (those thine oppressours and Enemies) and that through the power of thy own Head and King *Jesus Christ*. Com. *Isa.* 41. vers. 15,16.] *for I will make thy horn iron,* [Heb. *put*, or *set*, and so in the sequel:that is, *I will make thy power invincible.* See *Deut.* 33.on vers. 17.] *and thy hoofs brasse, and thou shalt beat in shivers many Nations; and I will banne their gain unto the LORD, and their substance to the Lord of all the earth;* [this hath respect to the utter destruction or banning of a Nation in that sort, that the people being destroyed, all their goods were consecrated to the *LORD*. See *Deut.* 2. on vers. 34. *Jos.*6.17,18,19. and Compare further, *Zach.* 14.20.]

14 *Now troop together,* [*i.e.* do your best and utmost, gather and make up all the forces and power you are able: as if the Lord should say; seeing, that for this time,it must needs happen so, by reason of your sins as was said vers. 10,11. it shall be altogether in vain, whatsoever you shall enterprize against it; strive and stir never so much to the contrary, you must away to Babel. The speech addresseth it self to the inhabitants of Jerusalem, with whom the Prophet sorts himself in the sequel, by the word *Us*. Yet some do hold this to be the speech of God, deriding the Babylonians; as if he should have said: Even do thy best, thou warring Babel, (as doubtless thou wilt do) yet shalt thou not be able thereby to hinder, or retard the work of Grace which I intend for my people,whereof in the next chapter. Oth. *Now shalt thou be heaped* (*or packt*) *together with troops*, to wit,by the siege,as followeth.Some do make this Verse the beginning of the next chapter] *thou daughter of the trop,* [*i.e.* thou warlike nation,as thou thinkst thy self to be for experience in war, and readinesse of forces and provisions; and therefore, daring all, and fearing none: or,thou that art wont to make excursions with thy troops and companies, to set upon and strip the travellers and passengers, as so many high-way theeves and robbers: as above chap. 2.8. See of the Hebr. word, signifying a *Companie*, or *troop* of souldiers, *&c.* 2 *Sam.* 3. on vers. 22. *Jer.* 18. on vers. 22. and Compare Israels example, *Hos.*4.2. and 6.9. and 7.1. as for the phrase *daughter of the troop*, compare *Job* 5. on vers. 7. and *Zach.* 4. on vers. 14.] *He shall put a siege against us:* [*He, viz.* the Enemie, the King of Babel. These are words of the prophet,as if he had said; this shall assuredly betide us, practise or prepare to the contrary, whatsoever ye may] *they shall smite the Judge of Israel with the rod upon the Cheeks,* [that is, basely abuse and vilifie the Rulers or Governours of the people. See 1 *Kin.* 22.24. *Job* 16.10. *Psal.* 3.8. *Lam.* 3.30. with the annot. This was a sign that their earthly kingdom should have an end; in lieu whereof there is promise made in the sequel of a new and heavenly King the Messia.]

CHAP. V.

A Prophesie of the Birth of our Saviour Jesus Christ *at Bethlehem, and the Conversion of the Gentiles,* vers. 1. *of his Royall feeding and Governing of his; and of the power and meanes of his Church against her Enemies,* 4. *of the wonderfull growth, terriblenesse, victoriousnesse, safety and holinesse of the Church, and Gods vengeance against the Disobedient.*

And thou [*i.e.* As concerning thee] *Bethlehem Ephratah,* [See *Gen.* 35.16,19. *Jud.* 12.8. with the annot. Hebr. *Bethlehem, i.e.* house of bread; as *Ephrat*, or *Ephrata* (which also was the name of Caleb his wife, 1 *Chro.* 2.19, 24.) signifies *fruitfulnesse*] *art thou small* [*i.e.* indeed thou art not small *Matt.* 2.6. or (*although*) *thou be small, &c.* yet, *&c.* Oth. *it is* (*a*) *small* (*thing, or matter*) *that thou art among &c.* (Compare the annot. on this place made by the chief priests and scribes before King Herod,*Matt.* 2.6.) the sence is, thou art but small in deed, as to thy outward appearance, but thou shalt be exalted to great dignity, by the birth of the Messia and our Saviour *Jesus Christ*] *among the thousands of Juda?* [or *Leaders, Princes of Juda.* This hath respect to the dividing of the Tribes into their Thousands, each Thouland having their peculiar Head and Leader, or Chieftain; (See *Jud.* 6.15. 1 *Sam.* 10.19. with the annot. and 2 *Chro.* 12.20.) therefore you have it, *Mat.* 2.6. among the Princes,or Leaders,Guides, Dukes: the Hebrew words also that signify both *Thousand* and *Leader*, are neer of kin and derived from one and the same root] *out of thee shall come me forth* [words of God the Father] *he that shall be* [Hebr. for to be] *a Ruler* (Dominator) *in Israel:* [this is to be understood according to his humane nature; and in regard that the Eternall and self-subsisting word of the Father, was to be made flesh, the same should be born in Bethlehem, and so *Come forth*, or proceed *out of it*] *and whose goings forth are of old, from the dayes of Eternity:* [*i.e.* before the Beginning of the Creation, from eternity, or everlasting times. Compare *Prov.* 8.22,23,24,30,31.

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John 1.1.and 17.5. that the Hebrew word *Kedem*, being used of God, doth sometime signifie Eternity, thereof see *Deut*.33.27.with the annotat. Oth.*though his goings forth* &c. as the word *goings* or *coming forth* in the former clause was used of Christs coming forth out of Bethlehem, according to his humanity, being to be born there, of the virgin *Mary*. So the same word is used here for his everlasting coming forth or proceeding from the Father, thereby to signifie his eternal Godhead and Divine generation from the Father: and that in the plural, *goings forth*, which is not unusual in the Hebrew tongue, especially to signifie some great and extraordinarie matter. (See *Obad*.21,&c.) such as indeed the Co-essence *of the Son with the Father, and his incomprehensible birth* and generation out of him. See *Heb*.1.3.]

2 *Therefore shall He* [God] *deliver them* [the Jews] *up*, [Or, *leave them*, to wit, under the dominion and power of their enemies, both Babylonians and others, *until their King, the Messia, come*] *untill the time, that she which is to bring forth, shall have brought forth:* [*i.e.* until the Israelitish Church, by means of the Apostles preaching shall bring forth abundance of spiritual children, both of Jews and (especially) Gentiles. Compare *Isa*.54.1, &c. and chap.66.7, 8. or, (*as some*) until the travel and pangs of children (*i.e.* the sufferings of the Jewish Church) be past, and the joy be come of the woman delivered. Compare above chap. 4. 9, 10. *Joh*. 16.20,21. This may likewise plainly be understood of the birth of the Messia, by the virgin Mary. Compare *Isa*.cha.7.14.] *then shall the remnant of his brethren convert themselves*, [*viz*. the brethren of the Lord *Christ*, that is, the elect or chosen ones among the Gentiles, which shall joyn themselves to the Communion of Christ and his Church, and be united together with the Jews under one head by faith. See *John* 10. 16. *Heb*.2.11.12.*Eph*.2. 11,12.] *with the children of Israel*. [Oth. *unto*: the sense being one.]

3 *And He* [*viz*. the foresaid Lord and Ruler, Messia] *shall stand*; [*i.e.* be alwayes exercising of his office, as a faithfull shepherd, that keeps good watch over his flock, and is alwayes ready at hand in their behalf. Compare below chap. 7. 14. *Zach*. 1. 8. and 3. 5. and the phrase with *Zach* 14.4. 12. or he shall stand, *i.e.* subsist, have a stablished Dominion.] *and shall feed* [as a shepherd doth his flock, with the staff or rod of his word and spirit: or *feed*, that is, govern, in the same sence. See 2. *Sam*. 5. 2, &c. Therefore also, instead of *ruling*, (above verse 2.) *Matthew* hath the word *feeding* chap.2.6.] *in the power of the LORD, in the highness of the name of the LORD his God*; [*i.e.* his Fathers, which is also his own. See *Joh*. 10. 38. and 14. 10. and Compare *Joh*. 5. 18. *Phil*. 2. 6. *Heb*. 1. 3, 5.] *and they shall dwell*, [*i.e.* his subjects or sheep shall enjoy a quiet, stedfast and assured condition under this Ruler and shepherd. Compare above 4. 4, &c.] *for*, [or, *when*] *now*, [ere long, in his due time. See above chap. 4. 10.] *he shall be* [or, *become*, wax, grow] *great* [Oth. *made great* *i.e.* his honor and glory shall encrease, be spread abroad and grow famous, by meanes of the gospel, and throw the effectual operation of the holy Ghost among the heathen] *unto the ends of the earth*. [*i.e.* he shall shew forth his greatness and glory, to the utmost ends of the earth.]

4 *And this* (*man*) *shall be peace:* [This is put in as the Reason, why the Church shall dwell so securely and peaceably, as was promised in the former verse, because Christ was to be peace. *i.e.* he should send and give them his spiritual and divine peace, so assuredly, and to all intents and purposes, that no enemy shall be able to bereave her of the same (Compare *Jud*.6. 24. and *Joh*. 14. 27.) howe ver shee must endure much in the world, against which she is comforted in the sequel] *when Assur shall come into our land and when he shall enter into our palaces, then shall we put against him*, [or, *raise, cause to rise upon him:* chuse, call, appoint and ordain, *viz*. by and under the conduct and government of our king and his spirit. See *Ephes*.4. 11. *Act*. 20.28. and likewise chap. 13. 2, &c.] *seven* [*i.e.* a sufficient number, or a good many; a certain number put for an uncertain. Compare *Eccle*.11. 2. with the annot.] *shepherds*, [*i.e.* Ecclesiastical and civil rulers and governours; or, warlike Commanders, as the souldiery likewise are called flocks, See *Jer*. 49.19,20. with the annotat.] *and right Princes* [or principal persons, lieutenants, governors. See *Ezek*.32.on ver.30.] *out of men*. [Heb. *of the*, or, *of a man*, or, *of men*, *i.e.* according to some, of the common *sort of men. Compare Psal*.4.on *vers*.3. so that the very meanest of Gods Church, by a lawful calling, and the spirit of Christ, shall be sufficiently enabled to make resistance: according as God for this very end did call, enable and institute Moses and Aaron &c. and Christ his Apostles, out of the multitude, and others afterward by their means, and his people. See *Act* 4.13. or, it may be taken thus, *the Princes of men. i.e.* the excellentest and ablest or best gifted persons among us. Compare *Psal*. 149. 6,7,8, 9. with the annotat. also 2 Cor.10.4,5,6. and *Joh*.16 8,9,10,11. In this verse the Church is brought in, shewing forth her quietness, and the confidence she put in this King of hers against all enmity and hostility whatsoever. Compare *Isa*. 41.25. and 59.19. with the annotat. The plainest sense of these figurative words seems to be; when the enemies of the Church, the children of this world (typified by the hostile Assyrians, and the Land of *Nimrod*) shall molest them, (which she knowes well enough before hand, will happen unto her) that they shall be sufficiently, yea abundantly provided then by their King (who is said, to *deliver from Assur*, vers.6.) with means of resistance and revenge, for to maintain their spiritual good estate, and to punish their adversaries: (as well altogether, as if she were able to draw forth and put into the field *seven* or *eight* good armies under so many able Generals or chief Commanders, against the Assyrians and Chaldeans:) and that *first*, by the sword of the word of God, and the means of Ecclesiastical discipline, (which are the spiritual weapons of the Church) managed by the shepherds and governours of the Church, (whereof onely some would have this to be understood, as also of the conversion of the aforesaid enemies to the Communion of the Church, together with their Ecclesiastical and spiritual government) and afterwards also now and then, outwardly and corporally, (as others here infer) when it shall please the Son of God, to ease and deliver his Church from the assaults and pressures of her enemies, by his Champions, whom he is able to raise at all times, for the good of his people, until at last he shall surely and perfectly destroy and confound them for ever. Compare vers.9 and 15.]

5 *These shall eat up the Land of Assyria with the sword, and the Land of Nimrod*, [See *Gen*.10.8,9,10.] *in the entrances thereof*, [Or, *openings, doors of the Land. i.e.* the borders, or frontiers, or open places thereof, where it lies most open. Oth. *with its* (the Lands own) *naked swords*; another like Hebrew word being likewise taken thus. See *Psal*.55.22. with the annot.] *thus shall he rescue* (*us*) *from Assur*, [*he*, *viz*. the ruler that is to come forth out of Bethlehem, shall do all this, making use of, and blessing to that end all the means aforesaid] *when the same shall come into our Land, and when he shall enter into our borders.*

6 *And Jacobs remnant shall be in the midst of many nations, as a dew from the LORD, as drops upon the herb*, [In regard that out of Jacobs remnant there were to proceed *Christ* (after the flesh) and his Apostles, and consequently out of the universal Church teachers from time to time, who by the preaching of the Gospel of
saving

Saving Grace, should sprinkle and moisten many Nations, as with a heavenly Dew, and gentle drops of rain, whereby the spirit of the *LORD*, (whose alone work this is) should so work in the hearts of the Elect, that multitudes of Believers should spring up, or be born and grow up thence, and spread, and flourish, &c. Compare *Psalm* 110.3. *Isa*. 26.19. and 66. 8.9. *Ezek*. 47.7. with the annot. &c. 1 *Cor*. 3.6,7.] *which waits for no man, nor attends any children of men*. [and consequently, shall be the meer and sole Work of God from above. Compare *Job* 38.26,27. and the notes.]

7 *Yea the Remnant of Jacob shall be among the Heathen, in the midst of many Nations, as a Lyon among the beasts of the forrest, as a young Lyon, among the flocks of sheep:* [That is cheerfull and couragious in his way, and terrible to his enemies through the invincible power of their Head *Christ*, (the Lion of Juda, *Rev*. 5. 5.) and of his spirit. See *Joh*. 16. 33. 1 *Joh*. 5.4,5. Some do here oppose the Dew of the Church, as pleasing and acceptable for the penitent, and the *Lion*, as Dreadfull to the impenitent and obstinate, in the Use of the keyes of the Kingdom of Heaven] *who passing through, doth trample down and tear, that none rescueth.* [See *Psalm* 7. 3.]

8 *Thine hand* [*i.e.* Thy power, O Jacob, from what goeth before. Compare *Gen*. 49 vers. 8. and see *Gen*. 16.on vers. 6.] *shall be exalted above thine adversaries: and all thine enemies*, [not only the spiritual ones, but at last, all the corporall also, as vers. 15.]

9 *And it shall come to passe in that day, saith the LORD, that I shall cut off thine horses, out of the midst of thee; and I will destroy thy Charets.* [By this and that which followeth, the *LORD* implieth; that he will take away all their meanes, whereby his people had for so long a time dishonour'd him; to wit, their fleshly arm, all their vain, idolatrous and devilish refuge and Confidence; and on the contrary so cleanse and sanctifie his Church, that thence-forward she shall trust in none but him alone, serve and worship him alone, and being safe and secure under his Protection, through his power and Judgments, shall triumph over all Her Enemies. Compare *Hos*. 2. 7. and 14 .4. with the annotations.]

10 *And I will destroy the Cities of thy land: and I will break down all thy Forts.*

11 *And I will destroy the witchcraft out of thine hand: and thou shalt have no Juglers.* [See *Lev*. 19. on vers. 26.]

12 *And I will destroy thy carved Images, and thy standing Images out of the midst of thee: that thou shalt bow down no more before the Work of thy hands.* [*i.e.* before thine idolatrous images.]

13 *Moreover I shall destroy the groves out of the midst of thee:* [Understand those, which were made and dedicated in honour of the Idols, and used for their worship. See *Deut*. 12. on vers. 3. and 18. 21. with the annot. and compare herewith *Ezek*. 43. 7,8,9.] *and I will lay waste thy Cities.*

14 *And I will in wrath and fury act vengeance against the heathen; that hear not.* [*i.e.* That obey not. Compare *Isa*. 60.12. *Jer*. 12.17. Others *which* (*viz*. vengeance, *i.e.* the like) *they have not heard*, that is, such as never was heard of before.]

CHAP. VI.

A Declaration of Gods Controversie with his people, by reason of their unthankfulness for his Continuall mercies, vers. 1. *God rejecteth their sacrifices, and shews what it is he requireth, and they stand bound to perform*, 6. *and forasmuch as the contrary was known among them, to wit, unrighteousness, oppression, lies and deceit; together with the Idolatrous practise of Omri and Achab, he threatneth them with Desolation, Famine, helplesness, and the sword*, 10.

HEar now what the LORD saith: Get thee up; contend (or plead) *with the mountains, and let the hills hear thy voice:* [Some take this as *against* the mountains; and understand by the mountains, the *Great ones*, and by the *hills*, the meaner sort, or common people. But it should seem, the particle *with*, here implies as much as if the *LORD* had said, Take in the mountains for your aide, or as witnesses, or do it before, by, or in presence of, &c. for the Lord bids the Prophet in the sequel, *to speak unto the mountains, to the* further Conviction and Confusion of men. Compare *Deut*. 6. 26. and chap. 32. 1. and above 1. 2. and the notes.]

2 *Hear, ye mountaines, the Controversie of the LORD, as also ye strong foundations of the Earth*; (*i.e.* ye Earth so strongly founded: or ye foundations, ground-works, roots, cuttings off (as *Jon*. 2. 6.) of the mountains, rocks and clifts, which are as it were the strength and firmness of the Earth] *for the LORD hath a controversie* [or, plea, cause, processe. Compare *Isa*. 1.18. and chap. 5.3,4. and 43.16. with the annot.] *with his people, and he will go to law with Israel.*

3 *O my people, what have I done unto thee?* [Com. *Jer*. 2.5,31.] *and wherewith have I tired thee?* [or made thee weary, have been toilsom and troublesom to, or molested thee? as if the *LORD* said; your own Consciences convince you, that I never dealt ill, but on the contrary, alwayes well with you: What reason have ye then, that ye carry your selves so revoltingly and daringly against me?] *testifie against me.*

4 *Surely I have brought you up out of the land of Egypt, and delivered you out of the house of Bondage:* [Hebrew, *house of Bond-men*, or *servants, slaves*, as frequently. See *Exod*. 20. 2.] *and I sent away before your face*, [*viz*. for to conduct and assist you, both in spirituall and temporall concernments. See *Isa*. 63. vers. 11,12.] *Mosch, Aaron and Mirjam*, [as being also a Prophetess. See *Exod*. 15.20. *Num*. 12. 2.]

5 *My people, Remember but, what Balak the King the king of Moab consulted, and what Bileam the son of Beor, answered:* [*viz*. How that the King sought and indevoured by all meanes possible and devisable, to bring my Curse upon you, and how I changed the same into a glorious blessing. See *Num*. 22.5. and 23.7. and 24.1, 14. *Deut*. 23.4.5. *Jos*. 24. 9, 10. *Rev*. 2.14.] (*and what hapned*) *from Sittim*, [where ye committed such hainous whordom with Baal-Peor, *Num*. 25.] *even unto Gilgal*; [where, according to my promises, notwithstanding your manifold unthankfulness, I led you on dry foot through the Jordan, and brought you into the land of Promise: a new, as it were, confirming my Covenant there with you, by the Circumcision. See *Jos*. 3. and chap. 5. 2, &c.] *that ye might know the righteousness of the LORD*, [*i.e.* those Righteous acts which the *LORD* performed for you against your Enemies, vouchsafing you those glorious victories against the Kings of the Midianites, and Sihon and Og. See *Num*.31.7,8. *Deut*.2.33. and 3.3. Some do understand by the *righteousnesses of the LORD*, his great *faithfulness* in keeping of his promises, or his endless compassions. Compare *Jud*. 5.11. and 1 *Sam*. 17.7. *Dan*.9.16. with the annot.]

6 *Wherewith shall I* [Here the people is brought in, as makeing answer to the foregoing words of the Prophet, and demanding what they should do then, that might be pleasing to God] *come towards the LORD*, [*i.e.* go to meet him: thus the Hebr. word is taken, *Deut*. 23.4. *Neh*. 13.21. &c. or *prevent*, *i.e.* eschew his wrath and punishment] (*and*) *bow me before the high God?* [Hebr. *the God of highness*] *shall I come*
towards

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towards him with burnt offerings? with calves of a year old? [Heb. *sons, or, children of a year?*]

7 *Should the LORD take pleasure in thousands of Rams? in ten thousands of oyl-brooks?* [This may be taken, as the Prophets answer upon the peoples question going before, he by this other quere expressely acknowledging, that the outward offering would be nothing to purpose in this case, though they brought never so many] *shall I give my first born (for) my Transgression? the fruit of my wombe (for) the sin of my soul?* [the people instanceth, further implying, why if beasts will not do it, shall we offer up men then, even our own first born? would that be availing to make our peace with God? according as they were wont to sacrifice their children to the idols after the manner of the heathen. See *Lev.* 18. 21. 2 *Kings* 23. 10. *Jer.* 7. 13. and 19. 5, 6. *Ezek.* 16. 20, 21. and 23. 39. with the annot. Thus the Prophet doth most lively express, what thoughts they had in their mindes, and wherein they, as hypocrites, did place true Religion and conversion.]

8 *He* [*viz.* the LORD] *hath made known unto thee what is good*: [namely, by his word; so that ye can pretend no ignorance, and notwithstanding ye proceed clean contrary thereunto (as they are told of it in the sequel) and yet ye go about to perswade your selves as if God must needs be well pleased with your offerings, and that nothing else can be required at your hands] *and what is it the LORD requireth of you, but to do right,* [or, *judgement*, See *Gen.* 18. 19. 1. *Kings* 10. 9. *Jer.* 4. 2. with the annot. These things which God required at their hand were so plainly and frequently exprest in the word of God, that doing the contrary (as they did) they could not but be extreme guilty] *and to love mercy and to walk humbly* [Heb. *humbly be walking*, or *to humble ones self (with) walking*, or, *walking*. See of the like joyning of two verbs together, *Psalm.* 45. on vers. 5.] *with thy God.* [See *Gen.* 5. on vers. 22.]

9 *The voice of the LORD calleth to the city*, [*viz.* Jerusalem. Some apply it to *Samaria*, from verse 16. or to both these capital cities. The sence is, That yee do clean contrary, to what ye know God requireth of you, the same is sufficiently made known and daily preached and published unto you by his prophets, and by my self at this time] (*for thy Name* [*i.e.* thy self, O LORD, full of Glory and Majesty,] *seeth the substance*:) [*i. e.* thou seest all things. See *Deut.* 28. on verse 58. or *what there is*, *i. e.* every thing, or all that passeth, how it is outwardly and inwardly conditioned. Oth. *seeth after the wisdom* (which consists in true Repentance) Oth. *the wisdom* (*i. e.* a wise man) *shall see thy Name*, *i.e.* he shall perceive that Thou art He that doth it, that they are thy words and works, and govern himself accordingly. See of the Hebrew word, *Job.* 5. on verse 12.] *Hear the Rod*, [*i. e.* the prophesie of Gods rod, that is of his plagues and punishments. See *Job.* 9. 34. *Isa.* 10. 5. *Lam.* 3. 7. with the annotat.] *and who appointed it.* [*i. e.* him, that ordered or set the place and time for this rod, or that (evil) or, by way of question, who hath appointed it? *viz.* but God, or besides him. See the like words of *the sword of the LORD*, *Jer.* 47. 7. and Compare *Isa.* 30. 32. with the annot.]

10 *Are there (not) in every wicked (mans) house yet, treasures of wickednesse?* [*i. e.* such as are gotten by wicked and violent or other wrongfull means; *yet*, that is after so many divine warnings and chastisements. Oth. *(hath not) every one yet a wicked house?* or, *a house of a wicked one?* and treasures of wickednesse? but it should seem the prophet hath regard here to the generality of wickednesse, that every one was practising still all manner of wrong and wickednesse, or as some, *are there not in the house of the wicked (man)* yet treasures of wickednesse? Compare bel. chap. 7. 2, 3, &c. Yet the Hebrew word (here extant in the Text) may likewise be taken for *is* or *are*. See the like 2 *Sam.* 14. 19. in the annotat. whence this diversity ariseth] *and a scant Epha* [or *sharp*, *i. e.* such a one as is too little. Heb. an Epha of leannesse or meagerness. Of the Epha. See *Exod.* 16. on verse 36. and *Deut* 25. 15, 16. *Ezek.* 45. 10, 11, &c.] *which is to be abhorred?* [or, *is abhorred, ought to be abhorred.*]

11 *Should I be clean*, [*i. e.* can any one be clean, *&c.*] *with a wicked ballance* [Hebr. *ballances of wickedness*] *and with a bag of deceitfull weight?* [Heb. *weighing stones of deceit.* They had their weights in bags. See *Lev.* 19. on vers. 36. and *Deut.* 25. 13. *&c.* in no wise, doth he mean, shall the Lord, account them clean, but he shall account of and deal with them, as followeth.]

12 *Because her* [*viz.* Jerusalems, from v. 9. or thus, *whose* (*viz* Jerusalems) *rich &c. and whose inhabitants* &c.] *rich people are full of violence, and her inhabitants speak lies; and their* [*i. e.* her inhabitants] *tongue is deceitfull* [Heb. *deceit*,] *in their mouth.*

13 *Therefore shall I also disease thee*, [*i. e.* you the inhabitants or people of Jerusalem; I will punish you with diseases, sicknes, faintnesse, *&c.*] *smiting (and) wasting you for your sins.*

14 *Thou shalt eat, but not be satisfied, and thy pressing down*, [*viz.* wherewith others shall bring down thine insolent and haughty course and carriage, See above chap. 2. 3.] *shall be in the midst of thee* [or. *within thee, in the inmost of thee.* This may be understood of the great straits, which they should be reduced unto within the city, during the siege by the Babylonians. Some take it, as if God said, Yee shall be the cause your selves of all your miseries, and no body else; and ye shall be fain to see it with your own eyes, how ye shall decay from time to time, untill ye be utterly ruined] *and thou shalt lay hold on*, [or, *remove*, *transport, transpose* from one place to the other, *viz.* your wives and children; your goods and substance, for to save and secure them, but in vain] *but not get away, and that which thou shalt get away*, [*i. e.* shalt have shifted to an other place, and conceive it free and safe there out of harms way] *I will deliver up to the sword.*

15 *Thou shalt sowe but not reap: thou shalt tread* [*i. e.* press] *Olives*, [Heb. *the olive-tree*] *but not anoint thee with oyl; and must*, [*i. e. tread grapes.* Compare. *Amos* 5. 11. *Zeph.* 1. 13.] *but drink no wine.*

16 *For, the institutions of Omri are kept, and all the work of the house of Achab*; [Understand the idolatries which *Omri* and his son *Achab*; so highly advanced among the ten tribes. See 1. *Kings* 16. verse. 16, 25, 30, 31. with the annot.] *and ye walk in their consultations.* [*i. e.* those of *Omri* and *Achab*, by all means and practises to introduce and settle that idolatry, and to frame and fashion all the land accordingly] *that I may make thee a desolation*, [*i. e.* whereby ye do even constrain me that I must *&c.* Compare *Jer.* 18. 16. and 27. 10, 15. and 32. 31. *Lam.* 2. 4. *Ezek.* 8. 6, *&c.* with the annot.] *and her* [Jerusalems] *inhabitants, a whistling*; [See 1. *Kings* 9. on vers. 8.] *thus shall ye bear the reproach of my people.* [*i. e.* the punishment of the reproach and shame, which ye have put upon my people, (especially the poor and needy ones among them) by all the foresaid base and wicked practises of yours: or, *the reproach of my people. i. e.* that which my people hath deserved. So, *reproach of my youth. i. e.* that which I have deserved in my youth, or, brought upon my own neck, by the sins thereof. *Jer.* 31. 19.]

CHAP. VII.

The church complains of her small number, and the generall corruptions of great and small ones, for which Gods judgement is at hand verse 1 &c. she gives warning not to confide in men, and puts her confidence in God, 5. she triumpheth by faith over her enemies, and God comforteth her with his future work of grace by the Messia, their shepherd, though Canaan should lye waste, 11. Whereupon the Church doth cheerfully speak to Christ, 14. God promiseth to shew her wonderfull things, 15. she prophecies of the confusion of the enemies of the Gospel, 16. shee stands in admiration of the grace of God, and waits in faith for the coming of Christ 18.

A *Y me!* [This is a lamentation of the Prophet, in the church her Name, for the generall corruption of the people.] *for I am*, [or, *that I am*, &c.] *as when the summer fruits are gathered in, as when the gleanings in the vintage are past*: [Heb. *as the in-gatherings of the summer fruits* or, *of the summer, and as the in-gleanings of the vintage. i.e.* it is with me as with a passenger, or wayfaring man, which after the fruit and vintage-time, findes no where ought to refresh himself withall in his travel, which proves very irksom to him; so, implies the Prophet, or the Church, here, doth it afflict and grieve me exceedingly, that I can see and perceive so little of any goodness among the people; as is further explained in the sequel. Compare herewith *Deut.* 32. 32. *Psalm.* 12. 1, 2. and 14. 2, 3. *Isa.* 24. 33. *Jer.* 5. 1. *Ezek.* 22. 30. *Hos.* 11. 7. *&c.*] *there is no grape for to eat*, [or, *bunch (of grapes)* as *Numb.* 13. 23, 24.] *my soul desireth early-ripe fruit (those) my soul desireth.* [*i. e.* such as is very gratefull, which are much longed for, and give great content, where they may be had. See *Isa.* 28. 4. *Jere.* 24. 2. *Hosea.* 9. 10. with the annot.]

2 *The kind (one)* [Compare *Psal.* 12. 2. *Isa.* 57. 1. with the annotat. there] *is perished out of the Land*; [Oth. *from the earth*] *and there is none upright* [Heb. *right* or *straight*. See *Psal* 7. on vers. 11. the same word occurs also below vers. 4.] *among men*: *They lurk all for blood*; [Heb. *bloods*, in the plural. *i. e.* killing and murthering: See *Gen.* 4. on vers. 18. and chap. 37. on vers. 26.] *they hunt every one his brother with a hunting yarn*: [for to get him into their net by all manner of practises, that they may take and swallow him up like a prey Compare *Psal.* 10. 8, 9, 10. and *Eze.* chap. 19. 3, 6 &c.]

3 *(With) both hands to do evil most readily; so the Prince requireth*, [To wit, *gifts and presents*. Compare *Hos.* 4. 18,] *and the Judge (judgeth) for recompense*: [*i. e.* bribes. Oth. read from the beginning of the verse, thus. *The hands are for evil to do good, i. e.* to further the cause of any: the *Prince requireth*, (to wit, presents,) *and the Judge* (to wit requireth) *recompense*: or thus, for to do good the hands are for to do evil &c. or; *for evil the hands are very valiant* &c. or, *that both hands may do evil*, or, both hands (are about, or busied) *to do evil*, or *readily, to purpose, masterlike, craftily i. e.* to do hurt and wrong. They endeavour and strive all they can, all their minde is set and bent to it: of the Heb. adverb here used, see *Jer.* 4. 4.] *and the great (one,)* [See 2 *Kin.* 25. 9.] *he speaketh the destruction of his soul*, [that is, he scruples not, nor is ashamed to speak of and utter forth, what mischief hurt and wrong he intends to others: or that whereby he doth bring his soul into utter destruction: or, whatsoever he hath but a mind or desire to, the same he dareth to professe in words and act in deed, be it never so base or unjust. See *Psal.* 27. 12. and compare above chap. 2. 2.] *and they shall twist it close together.* [*viz.* their basenesse and villanies; even as divers small cords, or, ropes, are with great force weav'd and twisted together to make great ones, as cables, or cart-ropes, so do they draw and twist all their practises close together, combining themselves, and conspiring together, by mutual strength and support, the better to compasse and accomplish their wicked plots and designes. Compare *Eccl.* 4, 12. *Psal.* 129. 4. *Isa.* 5. 18.]

4 *The best of them* [He among them, whom one might account the least guilty] *is like a thorn*, [See *Eze.* 2. 6.] *the most upright, is sharper then a hedge of thorns*: [Compare *Prov.* 15. 19.] *the day* [*i. e.* appointed time. See *Joel* 1. 15.] *of thy watchmen*, [*i. e.* Prophets understand that day, which the Prophets (sent to thee from God) have foretold thee. See *Ezek.* 3. on vers. 17.] *thy visitation*, [or, of *thy visitation*, understand, that day of thy visitation, *i. e.* punishment. See *Gen.* 21. 1.] *is come*; [*i. e.* shall surely come, the time is near hand, wherein God shall visit you] *Now* [very soon, suddenly. See *Hos.* chap. 10. on vers. 3.] *shall then* [those foresaid wicked wretches their] *confusion be*; [even as they brought in all manner of confusions, and twisted all manner of wicked practises together, so shall they now themselves be enthralled and entangled with utter confusion and desolation, insomuch that for distresse they shall not know which way to turn themselves, what to do or leave undone. Compare 2 *Chro.* 26. *Jer.* chap. 39. *Ezek.* chap 4. 3; 4, 5, 6, 9, 10, 11.]

5 *Do not believe* (or, trust) *a friend*; [All truth and faith is gone, doth the Prophet imply. Compare *Jer.* 9. 4, 5. some take this and that which followes, as a wholsome advice, which the Prophet gives to the godly, of what they are to avoid and eschew] *confide not in a principal friend*: [or *guide, leader*, him that should advise and affect you in all things. See *Ps* 55. 14. *Pro.* 16. 28. and 17. 9. with the annotat.] *keep the door of thy mouth* [that thou discover not the secrets of thy heart, for to be deceived, or betrayed] *from her that lieth* [or, *sleepeth, lieth asleep*: as lying down is taken for *sleeping* and afterwards for *dying* also, or *falling asleep*. See *Deut.* 31. on ver. 16.] *in thy bosom*: [meaning the wife. Compare *Deut.* 13. 6. and see the annot. there. Hebr. the lying or lyer-down (fem.) of thy bosom.]

6 *For the son despiseth the father*, [Or, *dishonoureth, little-esteems, meanly values* &c.] *the daughter riseth up against her mother, the daughter in law, against her mother in law: a mans enemies* [this place our Saviour made use of, though to another intent] *are his houshold.* [Heb. *men* or *people, folks, of his house. i. e.* these of his own family, are unfaithfull to, deceive, and betray him.

7 *But* [Or, therefore] *I will look out after the LORD*; [Or, keep watch. Compare *Psal.* 5. 4. with the annot. this the Prophet speaketh in the name of the Church, or, the Church her self is brought in here, cheering up and encouraging her self by faith in Gods mercy and promises] *I will wait* [or, *hope*] *in the God of my salvation. My God will hear me.*

8 *Rejoyce not over me*, [For being now in trouble and affliction] *O my enemy*; [in the feminine. *i. e.* thou congregation of the wicked, my persecutresse: the Church compares her self to a woman, and so she doth likewise her enemies] *when I am fallen*, [*viz.* into miserie and adversitie. See *Prov.* 24. on vers. 16.] *I shall rise up again*: [Or, *I stand.* Heb. properly, *I am risen again*, *i. e.* I shall rise again assuredly; to wit, out of my misery and trouble] *when I shall have sat in darkness*, [See *Gen.* 15. on vers. 12.] *the LORD shall be a light unto me.* [Or, *when I sit* &c. *the LORD is a light unto me.* See *Psal.* 27. on vers. 1.]

9 *I will bear* [*viz.* with a penitent and patient heart, as the sequel shewes] *the indignation of the LORD*; [*i. e.* the plagues and chastisements proceeding from his indignation. Compare *Ezek.* 7. on vers. 3.] *for I have sinned against him, until he plead my plea, and execute my right*; [*i. e.* make my right plainly to appear, which I have and maintain, not in Gods regard (before whom I do acknowledge my self guiltie) but against my enemies

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mies and persecutors. See *Psal.35.* on verſ.1.] *he ſhall bring me forth to the light*, [or, *produce, advance me, bring me out* of the darkneſs before mentioned, verſ.8.] *I ſhall ſee* (*my delight*) [this is inſerted here to compleat the ſenſe of the Heb.phraſe. See *Pſal.22.* on verſ. 18. and ſo in the next verſe] *in his righteouſneſſe.* [Oth. *I ſhall behold his righteouſneſſe.* Whereby he ſhall right me againſt my adverſary, delivering me, and puniſhing her: or, his *ſalvation*, which, according to his promiſes, he ſhall ſhew unto me. Compare above chap.6.5. with the annot.]

10 *And my enemie, ſhe ſhall ſee it, and ſhame ſhall cover her*; [Oth. *Thou*(O LORD)*ſhalt look upon mine enemy*, to wit, with an angry Countenance, *and cover her* (*with*) *ſhame*] *that ſaith to me*; *where is the LORD thy GOD? mine eyes ſhall ſee on her*: [to wit, my deſire, my expectation,or,Gods righteous vengeance. See *Pſ.54.9.* with the annot.] *Now* [*i.e.* very ſhortly, ere long, as above chap.4.10. and 5.4.] *ſhe ſhall become a trampling, as wire in the ſtreet.* [*i.e.* be reduced to extremity of ſhame and reproach. See *Job* 30.19. *Iſa.*41.25. *Pſal.*40.3. with the annot. alſo 2 *Sam.*22.43. and *Pſal.*18.43.]

11 *At that day when he ſhall rebuke thy* [This is a ſpeech addreſt to the Church of Chriſt] *Walls*; [underſtand hedge-walls: of the Heb.word ſee *Pſal.*62. on v.4. This is an Evangelical promiſe of the reſtoring and gathering again of the church in the time of the new Teſtament, by the Meſſia. Comp. *Amos* 6.11.& above ch.4.1, 2,3.and chap.5.3,4,5.] *at that day the decree ſhall go far away.* [Or,*the inſtitution,ordinance,viz.* of God,touching his onely begotten Son, the Meſſia. *i.e.* the Goſpel ſhall be ſpread far abroad. Compare *Pſal.*2.7. with the annot. *Pſal.*110.2. *Iſa.*2.3. and above chap.4.1,&c. and ſee hereof the declaration below here verſ.14, &c. Oth. *the tax*: or *tribute*, or *command*, *charge* (the enemies tyrannie and impoſition) *ſhall be far removed* (from thee.) The Hebr. word uſed here and *Pſal.*7.7. of the Evangelical decree of Grace,is made uſe of *Ezek.*20.25. about the divine decrees,or determinations of his puniſhments and judgements. See there]

12 *At that day ſhall it* [*viz.* the aforeſaid decree] *alſo come unto thee*, [Or, *one ſhall come unto thee*; underſtanding the ſame of the concourſe of Nations unto the Church of God. Compare *Iſa.*19.23,24, &c. Oth. *he*, to wit, the Meſſia *ſhall come unto thee* &c.] *from Aſſur* [lying Northward from Canaan] *even(unto) the fenced cities?* [namely of Egypt, lying Southward, being very ſtrong, as by their natural ſituation abounding with waters,ſo alſo by art and induſtrie of men. Heb. *cities of ſtrength.* The word *Matzor* it ſelf here uſed, hath ſome reſemblance with *Mitzraim. i.e.* Egypt. Comp. *Iſa.* 19. the annot. on verſ.6.] *and from the ſtrong holds* [Heb. *ſtrong hold*,or, *firmneſs,fortreſs*] *unto the River*; [Euphrates] *and from ſea unto ſea, and from mountain unto mountain.* [Heb.(*unto*)*ſea and from ſea, i.e.* from the one ſea to the other,and from the one mountain to the other; from the North to the South,from the Eaſt to the Weſt; Canaan had mountains North, Eaſt and South. The dead ſea was in the Eaſt; the midland ſea in the Weſt; by which ſituation and deſcription of Canaans borders the ſpreading forth of the Goſpel throughout all the world,and the uniting of Jews and Gentiles in Chriſt, is typified.]

13 *But this Land ſhall become a deſolation*, [or,*after that*,or,*when this Land ſhall be become &c.* Or,*however, nevertheleſs this Land, underſtand the Land of Canaan ſhall* &c. this happened firſt, in the time of the Babylonian devaſtation, and afterwards in the time of the new Teſtament,and continueth ſo to this very day. Com. *Dan.*9.26,27,&c.] *becauſe of* [or, with] *the inhabitants thereof for the fruits ſake of their dealings.* [*i.e.* the deſert, or deſervings, demerits thereof. See *Prov.*1.31.]

14 *Thou* (*then*) *feed* [Here the Church, cheriſhed in the ſpirit; ſpeaketh to the Meſſia, the chief Shepherd of the Church Jeſus Chriſt, as if ſhe ſaw him feeding his flock and performing his perſonal office. Compare above chap.5.4. This ſerves for an explanation and coherence of verſ.11.and 12.] *thy people*, [*i.e.* thy Church, ſcattered all abroad upon the earth, and hated by the children of this world] *with thy ſtaff*, [*i.e.* thy word and *ſpirit.* Compare *Pſal.* 23. 4.] *the flock* [of ſheep, whereunto the faithful are here and frequently elſwhere compared] *of thine inheritance* [See *Deut.*32.9. with the annot.] *that dwelleth alone*, [as a ſeparated people of God, not intermixed with the reſt of the world, with ſects and hereticks, (for which reaſon alſo they are often perſecuted and driven into ſolitudes) and yet living in ſafetie and confidence againſt all enemies and Hell-gates, under the protection of their ſhepherd. See *Num.*23.9. *Deut.*33,28. *Joh.*1 5.19. 1 *Pet.*2.9.1 *Joh.*5.19. and compare the phraſe with *Jer.*49.31.] *in the wood, in the midſt of a fruitful Land*: [Heb. *Carmel.* See *Jer.*2.7. with the annot.] *let them feed in Baſan and Gilead*, [abounding with excellent paſtures. See of Baſan *Deut.*32.on verſ. 14. and *Pſal.*22. on verſ.13. *Jer.*50.on verſ.19.and of Gilead, *Gen.* 31.21. *Jer.*22.6. with the annot.] *as in the days of old.*

15 *I ſhall make her* [To wit, my flock, *i.e.* Church, ſpoken of in the former verſe. This is the anſwer of *Jeſus Chriſt* upon the foregoing addreſſe of the Church] *ſee wonders*; *as in the days, when thou* [O Iſrael] *wentſt forth out of the Land of Egypt.*

16 *The heathen* [Or, Nations] *ſhall ſee it, and be aſhamed*; [*i.e.* the enemies of the Church ſhall be fain to behold the glory of the Kingdom of Chriſt, or of his Church. Some underſtand this of the Elect among the heathen, who ſhall come on to the communion of the Church, with ſhame for, and the confeſſion of their ſins, by comparing this place with *Hoſ.*3.5. and 11.10, 11. as alſo *Iſa.*45.14.] *for all their mights ſake*; [*i.e.*becauſe that all their rage and fury againſt Gods work and Church proved bootleſſe: or (as ſome) becauſe of the ſpiritual might, which God ſhall afford and lend unto his Church,by the preaching of the Goſpel. See 2 *Cor.*10. 4,5,6. and compare above verſ.5,8, &c. *Pſal.*149.6,7, 8, 9. with the annot.] *they ſhall lay the hand upon the mouth*; [not being able, nor daring, to gainſay. See *Jud.* 18. on verſ. 19. and *Job* 21.on verſ.5.] *their ears ſhall be deaf.* [with that they muſt hear, and are not able to endure; or, as ſome, the things which they ſhall hear ſhall be ſo ſtrange,great and wonderful, that their ears ſhall be in a manner made deaf with the relations of,and aſtoniſhments at it.]

17 *They ſhall lick the duſt*, [In token of their extream fear and deepeſt ſubmiſſion; their pride and haughtineſs being brought down now to the very ground, as the manner was in the Eaſt-countries, to bow ones ſelf down to the ground, to ſhew ſubjection and awefulneſs. See *Pſal.*72.verſ.9. with the annotat. and compare *Iſa.*49.23. where the like is ſaid of the converted heathen] *as the ſerpent*; *as creeping creatures of the earth*, [or *ſerpents,worms of the earth* &c. See *Deut.*32.24. with the annot.] *ſhall they ſtir themſelves out of their caſtles*: [with commotion, fearing ſtill, trembling and creeping forth upon their bellies as it were out of their caſtles, or fences and ſtrong holds. Compare 2 *Sam.*22.46. *Pſal.*8. 46. with the annot.like as ſerpents or other creeping creatures, come creeping forth out of their holes] *they ſhall come with fear* [Heb. *they ſhall be afraid* or, *fear to come* &c. as *Hoſ.*3.5. See there, and compare *Hoſ.*11.10,11. Oth.*they ſhall fear* (or) *be afraid before* &c.] *to the LORD our God, and ſhall fear before thee*: [underſtand (changing the perſon, as elſwhere) God himſelf, the Meſſia, whom the Prophet ſpeakes unto here with lifting up of his heart and admiration; as in the ſequele; or; the Church,being graced with the glory and might of her Head. Compare *Iſa.*19,17,17.with the annot.]

18 *Who*

18 *Who is a God like unto thee, that forgiveth* [Or, *taketh away*] *iniquity*, [ſee *Pſal.*25. on verſ. 18.] *and paſſeth by* [*i.e.* winketh at, imputeth not, regardeth not, according to his juſtice,or,in wrath. Compare 2 *Sam.*12. 13. with the annot.] *the tranſgreſſion of the remnant of his inheritance?* [*i.e.* of his elect, faithful, or,Church. See above verſ.14.] *he keepeth not his wrath for ever*, [Compare *Jer.*3.5,12. and ſee the contrary, in regard of Gods and his Churches enemies. *Nah.*1.1.] *for* [or, *but*] *he delighteth in mercy.*

19 *He will pitty us again*; [Heb. *he will return, he will pitty us.* Compare *Pſal.*71.20. and 85.7. with the annotat. again *Num.*11. on verſ.4. *Pſal.*45. on verſe 5.] *he will ſuppreſſe* [or, *ſubdue, ſubject*] *our iniquities*: [ſo that they ſhall not be able to get up, or riſe up againſt us in judgement: and conſequently ſhall he take away the dominion and tyrannie of ſin (under which we had been ſold as ſlaves or bondmen) and ſanctifie and renew us, here initially, and hereafter perfectly: unto which laſt favour ſome do apply this wholly. See *Iſa.*50.1. *Rom.*6 7.] *yea thou wilt caſt all their* [the Elect and faithful, their] *ſins into the depths of the ſea*: [a very elegant and comfortable ſimilitude, ſignifying, that our ſins ſhall not be looked upon by God, but ſhall be put in everlaſting oblivion, covered, unregarded, and ſunk away for ever. Compare *Pſal.* 103. 12. *Iſa.*43. 25. *Jer.*31.34.27. &c.]

20 *Thou ſhalt give* [Or, deliver. *i.e.* make good, actually ſhew forth and perform] *Jacob the faithfulneſs, Abraham the mercy*; [*i.e.* both theſe to the poſterity of Jacob and Abraham. See *Rom.*9. 6,7, 8.or, *the faithfulneſs*,or *truth of Jacob,the mercy* or,*kindneſs of Abraham. i.e.* that ſame which thou didſt promiſe them. Compare *Jer.*2.on ver.5.2.and underſtand here by the Meſſia the Mediator of the Covenant of grace, and together with him, all things. Compare *Luke* 1. 68,69,70,71,72,73. *Rom.*8.22. A moſt excellent concluſion of this propheſie, full of faith and expectation of the Meſſia] *which thou haſt ſworn to our fathers from the days of old.* [Or age,that is a long time ago.]

The End of the Prophet MICHA.

THE PROPHET NAHUM.

The Argument of this Book.

At what time the Prophet Nahum lived and prophecied, is no where recorded in the Scriptures: yet it ſhould ſeem, according to the opinion of ſome, that he did propheſie in the time of King Hiskia, and ſometime after, about 90. years after Jona, upon whoſe preaching they had indeed repented, ſo that the LORD therefore withheld the execution of his threatning at that time; But they returning afterwards to the practice of all their former evils and wickedneſs, perſecuting and oppreſſing the people of God,the Prophet here foretelleth unto the City of Nineve, and withall to the king of Aſſyria, (whoſe capital City Nineve was) their ruine and ſubverſion and conſequently unto the Jews, their deliverance, out of the hand of the Aſſyrians: comforting them in their preſent miſeries, according to his name, Nahum, *ſignifying a Comforter. His words are alledged in the New Teſtament,* Rom.10.15.

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NAHUM.

CHAP. I.

A Description of the Nature of God, that he is strong and severe against his own and peoples Enemies, 2. but gracious towards the Godly and them that love him, 7, &c. The Prophet goeth on threatning the Ninevites with ruin, 8. and comforteth the godly Jewes, foretelling them that their Enemy the King of Assyria, would be defeated, 15.

THe Burden [This is the common Title, or inscription of all the threatning Prophets. See *Isa.* 13. on verf. 1. and chap. 15. 1. and chap. 17. 1. and chap. 19. 1. and 21. 1, 11, 13. *Ier.* 23. 33, 34. *Hab.* 1. 1. *Zach.* 9. 1. and chap. 12. 1. *Mal.* 1. 1.] *of Nineve:* [or *over, upon, against,* concerning the City of Nineve, which once was the Chief City of all Assyria: and understand here by Nineve, not only that City it self, but also the whole Kingdom of Assyria] *The book of the Vision of Nahum,* [*i. e.* the book in which the Vision or the Prophesie revealed to Nahum, is described] *the Elkosite,* [*i. e.* that was born at Elkos, a village of Galilee: or as some write, in the Tribe of *Simeon,* standing yet in Hieroms time: but no where else mentioned in the Scripture. Others hold *Elkos* to be the Name of Nahums Familie.]

2 *A Icalous God* [*i. e.* God is Jealous, to wit, of his Honour. See *Isa.* 9. 6. not able to suffer any Idol to be worshipped and invocated besides him] *and an Avenger is the LORD,* [such a one as will not let the sin Committed against his Majestie go unpunished: nor the Tyrannie practised upon his Chosen people] *an Avenger is the LORD, and very fierce:* [being most highly offended with those that abuse or persecute his people. Hebr. a *Lord, Master,* or *Possessour of fiercenesse,* or *of hot anger.* See *Gen.* 14. on verf. 13.] *an Avenger the LORD is to his Adversaries, and he keepeth* (*the anger] to his Enemies.* [See the annot. *Psal.* 103. on verf. 9. and *Ier.* 3. on verf. 5. but on his Elect he hath compassion, as a Father on his children. See *Psalm* 103. 8 9, 10, *&c.*]

3 *The LORD is long-suffering* [See *Exod.* 34. on verf. 6. and *Num.* 14. 18.] *but of great power: and he holds* (*the guilt;*) *no wayes guiltless:* [See *Exod.* 34. on verf. 7. Others, he shall not hold (them) to wit, the enemies, *guiltless*] *the LORDs way is in* (*a*) *whirlwinde, and in tempest,* [the sence is, The *LORD* shews himself mighty, dreadful and terrible. See *Psalm* 18. 8.] *and the Clouds are the dust of his feet.* [Compare *Psal.* 104. 3.]

4 *He rebuketh the Sea* [Here in this verse, the Prophet describeth the power which God hath over the Seas, rivers and fields, whereof see examples, *Exod.* 14. 22. *Isa.* 4. and 2 *Kings* 2. *Psalm* 66. 6. and 106. 9. and 107. *Luk.* 8. 24. The meaning is, He, that is able to do such mighty things in the waters, and on the land, can likewise if it please him, worke a change in the kingdom of Assyria] *and maketh it dry, and he drieth up all Rivers,*] *i. e.* he is able to do it at his own pleasure] *Basan and Carmel wail:* [see of Basan, *Psalm* 22. 13. and of Carmel, 2 *Kings* 19. on verf. 23.] *also the flower of Libanon* [*i. e.* the flowers growing on mount Libanon] *wail.* [*viz.* because of his anger; or by reason of the great and long continued drought, which frustrateth the coming forth of the fruits of the earth.]

5 *The mountains tremble* [Or shake] *before him; and the hills melt away:* [compare *Mich.* 1. 4. and *Amos* 9. 13.] *and the earth lifts up it self before his face* [as the like happeneth in Earth-quakes. Others, *the earth burneth before his face*] *and the world and all that dwell therein,* [*i. e.* If it did please God he could as well destroy the whole world, as he did Sodom and Gomorra; or he is able to burn the earth to ashes with extraordinary heats and droughts. See 2 *Sam.* 5. on verf. 21.]

6 *Who shall* [Or *can*] *stand before his fiercenesse? and who shall* [or *can*] *subsist before the heat of his wrath? his indignation is poured forth as fire, and the rocks are bruised by him.*

7 *The LORD is good,* [*viz.* to them that fear and serve him] *he is a strength in the day of distresse, and he knoweth them that trust in him,* [or *that hope in him,* that is, he doth love, and protect, and care or provide for, as *Psalm* 1. 6. those that betake themselves for Refuge to, and trust in Him.]

8 *And He* [To wit, the *LORD,*] *shall reduce her, place to nothing,* [meaning the City of Nineve it self. It being an usual scripture-phrase, that the place of a thing

thing is said to perish, when the thing it self perisheth. So *Dan.* 2. 35. *Rev.* 12. 8.] *with a thorow-passing flood:* [*i. e.* by an hostile invasion, that shall overrun all, God shall utterly destroy it. Or, *and with a thorow-passing flood, he shall make her* (to wit *Nineve's*) *place destruction i. e.* he shall cause, that the place of *Nineve,* shall be or prove destruction it self, and be reduced to nothing, *viz.* by the Medes and Chaldeans] *and darknesse* [that is, all kinde of great miseries and calamities, as *Joel.* 2. 2. *Mich.* 7. 8. and elsewhere] *shall persecute his Enemies.* [*viz.* Gods or his peoples, and understand here, by enemies, the *Assyrians.* Oth. *he shall cause the darknesse to persecute his enemies.*]

9 *What do ye devise* [Ye Assyrians] *against* [or, of] *the LORD?* [Oth. *what do ye imagine,* or *think of your selves,* against the *LORD,* as if he had said, God shall not always suffer you, O thou king of *Assyria,* and thou mighty city of Nineve, to bear sway and rage as ye do] *he himself* [See *Jer.* 4. the annot. on verse 27.] *shall make an utter end:* [Heb. *he maketh an accomplishment.* The present tense is frequently taken for the time to come soon after, as *Gen.* 13. 15. and 19. 13, 14. and 48. 21. and 50. 5, 24. *Exod.* 12. 33. *Jon.* 1. 3 *Matt.* 3. 10. and 17. 11. *Act.* 27. 6. and 1 *Cor.* 15. 35.] *the distresse shall not rise up twice.* [or, *shall not come* the second time. The meaning is, God shall so take thee down, O Nineve, by this threatened invasion, that he shall not need to come the second time, or to do it over again; he shall destroy and cut thee off once for all. Others take it in this sence. He shall not suffer his people to be plagued all at once, or with utter destruction.]

10 *Because they* [The *Assyrians*] *are entangled one in another as thorns,* [*i. e.* to leagued and combined with other kings and nations. The meaning is; it shall fare with them, as with thorns entangled together, which the husbandman not being able to part or pull assunder, doth fling together into the fire, and burns the one with the other. Oth. *for they are distressed to the very thorns. i. e.* so perplexed, that they betake themselves for refuge to the thornes, there to hide and shelter themselves: it is a token of great perplexity and strait indeed, when one is driven to flee for refuge, where one cannot chuse but be hurt and annoyed. Compare 1. *Sam.* 13. 6.] *and are drunk, as they use to be drunk.* [Heb. *and are drunk, after,* or, *according, to their wine,* or, *drunkenesse.* Oth. *and as being drunk* (*of*) *their wine. i. e.* they are acted by a perverse spirit, which makes them giddy and reeling, as if they were drunk; and this because of their long prosperity, having had all to their wil] *therefore they are fully consumed, as dry stubble.* [or *therefore they shall be consumed.* (Heb. *devoured,* or *eaten up*) *as whole,* or, fully dry, *stubble.*]

11 *From thee* [Or, *out of thee, O Nineveh*] *there is one gone forth* [*i. e.* shall shortly come forth, See ab. v. 9.] *that thinketh evil against the LORD,* [*i. e.* breatheth forth nothing but fire & flame against the people of God] *a counsellour of Belial,* [understand hereby *Sanherib* and *Rabsake,* who fought & thought to perswade the people of God, that God should not be able to deliver them out of their hands. See 2 *Kings* 18. 3 5. and 2. *Chr.* 0. 22. and *Isa.* 36. and of the word *Belial,* see *Deut.* 13. on verf. 13.]

12 *Thus saith the LORD:* [Now the Prophet turns his speech to those of Jerusalem, whom he comforteth, with the prophecy of the defeat and destruction of the Assyrians,] *are they prosperous,* [Heb. *perfect,* or *having peace i. e.* perfect in power, or, prosperous] *and so many so also shall they be shorn,* [the prophet *Isai.* makes use of this same similitude, chap. 7. verse 20. The meaning is, Let them be never so powerfull and numerous, the *LORD* shal nevertheless by his Almighty hand easily pull down and destroy them.] *and he shall pass away:* [*Sanherib* namely, 2. *Kings* 19. 25, 36, 37.] *I have indeed pressed you, (but) I will presse you no more.*

13 *But* [In this verse God continueth speaking to his people, as in the former verse] *now break his* [to wit, the king of *Assyria* his] *yoke* [*i. e.* slavery, bondage, servitude. See of the Hebr. word *Jer.* 27. on verse 2.] *from you* [Heb, *break up from you. i. e.* I will take it off broken from your necks, and deliver you from it] *and will tear your bonds* [wherewith the king of *Assyria* is binding and keeping you in bondage] *in pieces.* [So that ye shall be no more subject and enslaved to him. Compare *Psal.* 2. verse. 3. and see it fulfilled 2. *Chro.* 36. 22. and *Ezra* 1. 4.]

14 *Yet against* [Or, *of*] *thee* [to wit, O Nineve, or yee Ninevites, or, O thou king of *Assyria*] *the LORD hath commanded,* [namely, to the king of the Medes and of Babylon, to destroy thee and thy people utterly. This God hath decreed, to that it shall come to passe thus, and be executed upon thee and thy people] *that there shall be none more sowen;* [*i. e.* thou shalt so wholly and totally be extirpated, that after this, none shall bear so much as thy name any more. Or, that there shall be no further mention made of thee, such as hitherto was made] *out of the house of thy God I will destroy the carved and molten images,* [*i. e.* thine idols, which thou didst worship there] (*there*) [*viz* in the house of thy God *Nisroch.* See the fulfilling of this Prophecy, 2. *Kings* 19. 37. and *Isa.* 37. 38.] *I will make thee a grave when thou shalt have been despised.* [to wit, after that with great losse and shame thou shalt be fled out of the land of Juda, whereby thou wait come into great contempt among all nations.]

15 *Behold, on the mountains,* [Or, *upon these mountains viz.* of the land of Juda, it being a mountainous country] *the feet of him* [or, *of one*] *that bringeth good tidings* [or, *of an Evangelist;* understand this of the glad newes, of the great slaughter in the camp of the *Assyrians,* seconded by that of their kings death. However, this may also well be applyed to the spirituall deliverance of the Jewes by Christ] *that causeth to hear peace:* [*i. e.* victory and prosperity] *keep thy feast-dayes, O Juda, pay thy vowes,* [as if he said; now ye people of Juda, may yee freely and publickly again attend your holy worship, and give praise and thanks to your God, which for a long time you were hindred and interrupted to doe] *for the Belials* (*man*) [See abverse 11.] *shall hence-forth no more passe thorow you* [*i. e.* he shall not dare any more to march into, nor through your land, with his destroying army as *Joel.* 3. 17.] *he is wholly destroyed.* [to wit his great camp, whereof no lesse then 185000 men were smitten at once by the Angel, and himselfe soon after, by his own sons *Adramelech* and *Sarefar.*]

CHAP. II.

A further prophecie of the Ninevites destruction, by the Babylonians, because of their Tyrannie against the people of God and the other Nations.

THe Destroyer [To wit, Nebuchadnezzar, the King of Babel, that subdued and destroyed many Kingdoms] *marcheth up against thy face,* [O Nineve,] *guard thy fortresse,* [this, and that which followes, the Prophet speakes Ironically, or, in a deriding manner, intimating thereby, that the Assyrians with all their means of defence and resistance, should not be able to do any thing] *view the way,* [take good heed, which way the enemy may come] *strengthen the loins: fortifie the power much.* [*i. e.* get ready, use and employ all thy power and might. See *Job* 40. 11.]

2 *For the LORD hath turned away the pride of Jacob, as the pride of Israel:* [As if he said · O Assur, it

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is time the judgement of the *LORD* should come also upon thee now, it having layn a good while already upon the people of God, whereby the *LORD* humbled the pride of Jacob, as formerly he had done that of Israel: Oth. *for the LORD is returned (with) the excellence, or, glory, of Jacob. i. e.* with *Christ Jesus, as Am's* 8.9. to wit, that henceforth he may assist his people, and suffer them no longer to be destroyed by thee, but rather cause thee to be destroyed for their sakes. See 2 *Sam.*1. on vers. 19. of the *ornament* or *glory of* Israel] *for the emptiers* [*i. e.* the Babylonians, with their great armies, which did plunder and emptie all the places they came to] *have emptied them,* [to wit Juda and Israel, that is, they plundered their cities, and laid the Land waste] *and they have spoiled their vine-branches.*[this may well be understood according to the letter, yet some by the *vine-branches* here, do understand the cities and villages of the Land of Juda: as the people of the Jews is frequently resembled to a Vine. See *Mich.*7.1.Oth. understand by it, their *sons and daughters*; and some, the fruit of the Land]

3 *The shields* [In this verse and the sequel the Prophet describes, the condition and armature of those, which were to come with their great and puissant armies against Nineve and Assyrians, the enemies of the Israelites, for to subdue and suppresse them] *of his* [*viz.* the enemies that was to lay siege against Nineve] *Champions are made red*; [*viz.* with the blood of the slain; or,it may be understood of the red-died garments, which many, especially among the souldiery of the Medes, Persians and Babylonians &c. used to wear. See *Ezek.*23.14.] *the valiant men* [of the word *valiant* see *Gen.*27.on verf.6.*Exod.*18. on verf.21.] *are of a scarlet colour*: [or, crimson-hue.] *The chariots are in the fire of torches*, [that is, they run so fast, and violently forwards, that as they passe the stones, they strike fire all along,whereof more verf.4. understand here the fighting chariots, which were used in battail, men sitting in, and fighting forth out of them; see *Jos.* 17. 16. and 2 *Sam.* 10.18.] *in the day, when he prepares himself.* [*viz.* For the Battail] *and the spears* [Heb. *the firre-trees*: that is the spears made of that wood] *are shaken.* [Oth. understand it; that the chariots run so swiftly and fiercely that the wood, axel-trees and beams thereof did shake and tremble. See 2 *Sam.*10.on verf.18.]

4 *The chariots* [Understand the chariots with them that sit thereon] *rage through the passages, and run to and fro upon the streets*: [that is, the warlike chariots shall so run, and rumble throughout all the parts and passages of the street, as if the guides of, or men in them, were all ragging mad] *their lights are as the torches*, [*i. e.* it shall seem as if fire were flashing forth out of their eyes, for anger and fiercenes] *they run promiscuously along like lightnings.* [Oth. *they shall break thorow like lightnings.*]

5 *He* [*viz.* The king of Assyria] *shall remember his excellent (ones)* [*i. e.* he shall put his confidence in them; otherwise, *he shall master his mighty (men)*] *(yet) they shall stumble in their marches*: [or *in their goings*, *i. e.* in all their wayes and passages; meaning they shall so precipitately run that they shall make one another to stumble and fall every where] *they shall make haste* [*viz.* the Assyrians] *toward their wall,* [the wall of the City of Nineve] *when the protection shall be ready.* [or the *cover*; understand such a warlike structure, fence, or gallery, under which, or wherein the souldier was safe from the shot of stones, or arrows. Heb. *and the protection shall be made ready.*]

6 *The gates of the Rivers shall be opened,* [That is the water gates, here are meant the River Tygris and other lesser ones, falling into, or running out of Tygris, close by Nineve. The fence is, the Enemy shall fall upon the City, from that part where it seemes to be strongest, to wit, where the Tygris and other streams run along. *Diodorus Siculus* saith, *lib.* 3. *Biblioth. cap.* 7. that when the Chaldeans besieged Nineve, it came to passe, that through the overflowing of the Tygris, the wall of this City was overthrown, for twenty furlongs together, by which breach the Enemy entered the City] *and the Palace* [or the Temple; for the Hebrew word signifies, both Palace and Temple: and here may be understood the Temple of the Assyrians Idol] *shall melt away* [to wit, through the heat of the fire, either the material one, or that of the consuming wrath of God. Otherwise, *shall flow away*: and this agrees very well with the great overflowing of the waters before mentioned.]

7 *And Huzab* [Divers understand this to be the Queens name. Oth. that *Huzab* doth signifie a *Queen* from *Iatsab*, to *assist*; she being dayly with, or about the King; or standing before him, as the phrase is. See *Psalm* 45 9. Oth. *She that is settled*: that is, the City, which concieves, she stands firm and safe enough] *shall be carried away captive*: [or *shall be made bare*, or *uncovered*, *viz.* of all her Jewels and precious ornaments] *they shall bid her passe on,* [or *get up*; to wit, on the waggon, or chariot, wheron she is to be carried away captive, out of her own land into another] *and her maides shall lead her, as (with) the voice of doves,*[that is, wailing, weeping, sighing within themselves not dareing to cry out and complain in the hearing of their Enemies, for fear of them] *drumming on their heart,* [as if he had said, they shall not play upon Tabres and Timbrels, as they were wont to do in their jolities; but they shall beat with their fists upon their own breasts in token of the distresse thereof.]

8 *Nineve indeed is like a water pond, from the dayes since she was,* [Hebr. *from the dayes she*: and no more, *i. e.* Nineve hath ever been very populous, since its beginning. Thus *many waters* is taken for *abundance of people*, *Isa.* 8 7. and *Rev.* 17.15. Compare *Jon.* 4.11.] *yet they shall flee,* [*i. e.* the inhabitants of Nineve shall do all they can to get away and save themselves by flight, when their City shal be taken] *stand,stand,(one shall cry) but none shall look about.*

9 *Rob silver, rob gold,* [Thus the Enemies are spoken to which were to take Nineve; either by the Prophets words, or by one another, the souldiers encouraging their fellow-souldiers] *for there is no end of the Provision,* [understand here by *provision*, all manner of store and treasure, money, plate, jewels, garments, *&c.*] *of the glory of all kind of desired vessels,* [*i. e.* of all sorts of curious and costly houshold-stuff, one could wish or desire. Compare 2 *Chr.* 32. 27.]

10 *She is enticed* [Namely, Nineve] *yea emptied-out, exhausted, and her heart melteth,* [see *Deut.* 1. 28. and chap. 20.8. *Ios.* 2.11. and 5.1. and 7.5. *Isa.*13. 7. *Ezek.* 21.7.] *and the knees shake,* [or *strike*, or *push, one against the other*, compare *Psalm* 13. 7. and *Dan.* 5.6.] *and in all the loins there is pain,*[See *Isa.* 13. 8. and 21.3.] *and all their faces* [See the annotat. on *Ioel* 2. vers. 7.] *attract* [or *draw on them*] (*as*) *a pot*: [to wit, as a pot, or Kettle, wherein meat is dresst, and that hangs over the fire, and comes to be all besmokt and blacked over.]

11 *Where is (now)* [These are the words of the Prophet, speaking in the Name of God, and deriding the subdued Ninevites] *the habitation of the Lions, and the pasture of the young Lions, where the Lion, the old Lion (and) Lion-whelp walked, and there was none that made (them) afraid.* [The Prophet calls the Ninevites Lions, they having been extremely given to prey and bloodshed, especially their Kings, Princes and Commanders. See *Ezek.* 19. with the annotations on vers. 2,3. *&c.*so the Apostle calleth the Emperour *Nero* a Lion. 2 *Tim.*4. 17.]

12 *The*

12 *The Lion that preyed enough for his whelps, and worried for his old Lionesses*; [It is the nature of the lion, to worrie and stifle the beasts whom they have taken] *that filled his holes with prey, and his habitation with the rapine.*

13 *Behold, I will (come) upon thee, saith the LORD of hosts,* [See the annot. on *Ier.* 21.13. Others (*I come*) to, or *upon thee*, to wit, for to punish thee: He turnes his speech to the Ninevites] *and I will burn her* [the City of Nineve, their, *&c.* the second person changed into the third] *charrets in smoke,* [*i. e.* I will so consume them with fire, that they shall vanish away in smoke: Compare *Iob* 20. 40.] *and the sword shall devour thy yong Lions,* [O Nineve] *and I will destroy* [or *cut off*] *thy prey* [*i. e.* the prey which the Ninevites made] *from the earth, and the voice of thy Messengers* [or Ambassadours, by whom ye were wont to denounce war to the Kings round about. See 2 *Kings* 18.17. *&c.*] *shall be heard no more.*

CHAP. III.

A further Prophesie touching the Destruction of the City of Nineve, and of the Assyrians, after the example of the City of No, which was likewise destroyed for the like sins that Nineve committed, 8. *the Prophet adds thereunto, that her strength and great power, should availe them nothing.* 12.

WO *to the bloody-City,* [Nineve, yet further spoke of here: Compare *Ezek.* 22. on vers. 2. Heb. *City of bloods*, so also *Ezek.* 24. vers. 9.] *which is altogether full of lies (and) tearings*: [the Hebrew word hath properly reference to tearing and ravenous beasts, as *Psalm* 7.3.] *the prey ceaseth not.* [Hebr. *turns not aside*, as *Exod.* 33.11. and *Isa.* 46.7. The meaning is, the Ninevites go on still in committing all manner of rapine and violence.]

2 *There is the clashing* [Heb. *the voice*] *of the whip, and the sound* [Heb. *voice*, likewise] *of the rumbling of the wheeles*, [Hebr. *moving*,or *motion of the wheel*] *and the horses stamp*, [or *of the horses stamping the earth with the foot*] *and the charrets jump up.* [or jumping up In this verse there is set forth to the life, the approching of a fierce and hostile army, by very fit and elegant expressions.]

3 *The Horsman lifts on high as well the flaming sword, as the lightning spear*; *and there shall be the multitude of the slain, and an heavy quantity of dead carcasses, yea there shall be no end of the carcasses; they shall stumble over their dead bodies*: [The meaning is, One shall not be able to walk or passe the streets without treading upon some dead body or other.]

4 *Because of the great whoredomes* [Or, *because of the great multitude of the whoredoms*, understand here as well spirituall whoredome, *i. e.* idolatry, as carnall uncleannesse] *of the very pleasant whore,* [thus he termeth the city of Nineveh. Heb. *the whore good of favour*] *the mistresse* [or abettresse, patronesse] *of witchcraft, who with* [or, *by*] *her whoredoms hath sold nations,* [*i. e.* enslaved them, reduced them into bondage] *and slain them with her witchcrafts.*

5 *Behold, I (will) upon thee,* [See above chap. 2. on verse 13. and *Isa.* 47. 3.] *saith the LORD of hosts, and I will uncover thy seams above thy face,* [That is, I will cause thy seames or borders of thy garment to be taken up and put over thy face; meaning, he would prostitute, and shame them in the vilest manner. Compare *Isa.*47.3. *Jer.*13.22.and vers.26.and *Ezek.* 16. on verse 37.] *and I will shew thy nakednesse to the heathen, and thy shame to the kingdomes.*

6 *And I will cast abominable things upon thee,*[Dirt, filth, mire, *&c.* Such things as people use to fling on base people punished with carting] *and bring thee to shame; and I will make thee as a mirrour.* [*i. e.* I will so punish, and so utterly destroy you, that ye shall be a mirrour and example of warning to other people and Nations; so that if they will speak at any time of an extraordinary Judgement upon a Nation, they shall name, and alledge thee for an example.]

7 *And it shall come to pass,that all that see thee,shall flee away from thee,* [As, loathing and abhorring thee] *and say: Nineve is destroyed,* [*i. e.* ruined, laid waste, desolate] *who shall pity her?* [Compare *Isa.* 51. on verf. 19. and *Jer.* 15. 5.] *from whence shall I seek comforters for thee?*

8 *Art thou better then No,* [Or, should it go better, shouldest thou fare better than No? this was the name of a city in Egypt, afterwards called *Alexandria*, Alexander the great having rebuilt, enlarged and amplified the same. See *Jer.*46. on verse 25. and *Ezek.* 30. 14, 15, 16.] *the populous* [Compare *Jer.* 46. 25. or the Nurse, *i. e.* thee that was as it were the nurse or foster-mother of all Egypt, having been a very great, populous and mighty city for Traffique. Oth. *that thriving city, i. e.* Shee that by her great trade and traffique, made many lands and Nations to thrive and prosper.Oth.*No-Amon*] *situated in the rivers?* [see *Strabo* Lib. 17. of *Alexandria*] *which hath water round about? whose outwall is the Sea* [or *whose riches the Sea is.*Oth.*outwork, fortresse*] *her wall is of* [or *subsists out of the*] *Sea.* [understand the Egyptian Sea, or the lake *Marcias*, or *Marcotis*.]

9 *Ethiopia and Egypt were their power, and thereof was no end*: [That is,their confederate, and helpers were in a manner numberlesse] *Put and Lybia* [that is, Africa, or Mauritania. See *Jer.* 46. on vers. 9.] *were for thy help.* [the fence is, All these people did assist thee, O thou city of *No*, and yet they were not able to rescue or deliver thee out of the hand of king *Nebuchadnezzar.*]

10 *Nevertheless she went captive*: [*i. e.* her inhabitants were carryed away captive. That is, they shall be carryed into captivity and so throughout. This seemeth to have come to pass at that time,when *Nebuchadnezzar* subdued Egypt. See *Jer.* 46.] *also her children were dasht in pieces* [See examples of like cruelty, 2. *Kings* 8. 12. *Psalm.* 137. 9. *Isa.* 13. 16. *Hos.* 14. 1.] *at the head* [*i. e.* at the corners of every street] *over their honoured ones,* [*i. e.* the worthiest,best reputed, worshipfull, honourable] *they cast the lot*, [*viz.* when they came to divide them as prisoners, among the souldiers] *and all their great ones were bound in fetters.* [or *chaines* or *bonds of iron.*]

11 *Also thou* [O Nineve] *shalt grow drunk,* [*viz.* with the cup of Gods indignation. See *Jer.* 25. 15. and 27. *&c.*] *thou shalt hide thy self*; [to wit, for shame, shun and flie the face of people, whereas formerly ye were wont to go with a stretched-out neck, and elevated forehead. Compare *Hos.* chap. 10. verse 8. *Luk.* 23. 30. *Rev.* 6, 16. Oth. *Thou shalt be hid i. e.* thou shalt be undone, reduced to nothing,] *thou also shalt seek a strang (place) because of the enemy.* [*i. e.* that thou mayest hide and shelter thy self there against the enemy, or, to stay and stop his course.]

12 *As thy fortresses are fig trees* [*i. e.* so weak that they shall fall into the enemies hands without any great trouble, as the figs from the tree being but shaken] *with the first fruits,* [Oth. *and the first fruits*, which are not lasting] *if they be shaken, they fall into the mouth of him that will eat them.* [Heb. *of the eater i. e.* of him, that hath a minde to eat them.]

13 *Behold, thy people shall become women in the midst of thee*; [*i. e.* grow faint hearted, cry and howle, like women, as not able to help or defend them selves. Compare

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pare *Iſa.*3.12. *Jer.*5.57. and chap. 51.30.] *the gates of thy Land ſhall be made wide open*[Heb. *opening be opened.* See above chap. 2.v.6.] *to thine enemy: the fire* [either of Gods wrath, or the material fire, or, that of war] *ſhall devour thy bars.* [*i.e.* thy ſtrong holds,thus the word *bars* is taken 1 *Sam.*23.7.& 1 *Kings* 4 13.and 2 *Chro.*8. 5. chap.14.7.*Pſal.*147.13.*Jer.*49.31. and 51.30.*Lam.*2. 9.*Amos* 1.5. *Job.*2.7.and elſewhere.]

14 *Draw thee water for the ſiege,* [Or, *pit-water*; that is, get you proviſion of water, ſee ye have water in ſtore, to make uſe of in time of need, when ye ſhall come to be beſieged. Ironically ſpoken, to mock their providings. Here alſo by *water* (as elſwhere by *bread*) there may be underſtood, all manner of ſuſtenance for mans life] *fortifie your ſtrong places; go into the clay, and tread in the morter,* [*i.e.*prepare and get ready whatſoever is neceſſary for the rearing of walls and forts] *amend* [Heb.*ſtrengthen*] *the brick-kill.* [See *Neh.*3. on verſ.4,&c. the meaning is, burn brick amain, and get as much proviſion of it as ye can to amend and repair or ſtrengthen the walls and towers of your City.]

15 *The fire* [As above verſ. 13.] *ſhall conſume thee there:* [to wit, in thy forts and ſtrong holds: or,wholly thou ſhalt be buſied with fortifying thy ſelf] *the ſword ſhall deſtroy thee,* [or,*cut thee off*] *it ſhall eat thee up, as the caterpillers;* [the meaning is; as the caterpillers in a ſhort time do eat up the herbs of the field, ſo ſhall the enemies ſoon diſpatch and deſtroy thee. Oth. underſtand it, that God ſhall conſume and deſtroy the Aſſyrians, as the caterpillers are deſtroyed by a great rain or cold tempeſt] *multiply thy ſelf like caterpillers,* [Here the Prophet addreſſeth his ſpeech to the King, the verb being uſed in the maſculine gender] *multiply thy ſelf like graſſe-hoppers.* [Here the ſpeech turns to the Ninevites, again the verb being feminine the ſenſe may be compleated thus. *Multiply thy ſelf O King, as the caterpillers, multiply thy ſelf O Nineve as the graſſe-hoppers. i.e.* Do all ye can, both King and people of Aſſyria and Nineve,it will be all in vain,your numerous armies, and multitude of men, will not be able to help you.Heb. *make your ſelves heavie i.e.* bring a heavy *i.e.* mighty hoſte into the field. Great armies are oft-times compared to graſſe-hoppers and caterpillers: as *Jud.*6 5, and 7.12. *Jer.*46.23.]

16 *Thou haſt more Traders and Merchants,* [Which trade and traffick all the world over, or into the neighbouring Countries. Hebr. *thou haſt multiplied thy Traders more*] *then there are ſtars in the heaven: the caterpillers ſhall fall in,and flee away.* [The ſenſe is,The ſouldiers ſhall invade and over ſpread your Land as caterpillers for multitude, rob and plunder, ſpoil and waſte it and then paſs away with the bootie. Others nevertheleſs underſtand it,that the merchants ſhall flee and ſeek to eſcape, hearing of thoſe forrein caterpillers approaching.]

17 *Your crowned ones* [Thus the Prophet calls the principal men and chief officers of the King of Aſſyria: Oth. *thy haired ones*, it having been the cuſtom, that the great ones in thoſe times wore long hair] *are as the graſhoppers,* [to wit, for number: that is, there are as many of them, they over-ſpread the Land like ſo many graſhoppers] *and thy commanders* [ſee of the word here uſed. *Jer.*51.on verſ,27.] *as the great caterpillers* [Heb. *as the caterpillers of caterpillers*, as elſewhere: *Lord of Lords, King of Kings, people of people* &c.] *that camp themſelves in the hedge-walls, in the cold of the days:* [*i.e.* in a cold ſeaſon, or time, that is, by night, when the ſun is down; or,*in the day of cold, i.e.* when it is cold weather] *when the ſun riſeth they flee away,* [*i.e.* they ſuddenly depart out of the Land. Thus the word *fleeing*, is taken for *haſty coming. Cant.* 8 14. See the annot.there, and *Mat.*10.23.] *ſo that their place is unknowen where they were.*

18 *Thy herdmen* [*i.e.* thy governours, as *Iſa* 49.19. and 50.6.] *ſhall ſlumber,* [*i.e.* they ſhall be dull and careleſs, or, dead altogether, as *Pſal.*76.6.] *O King of Aſſur, thine excellent ones* [*i.e.* thy principal men and great Commanders,Princes,&c.] *they ſhall lie down,* [that is, tarry at home, or, they ſhall be defeated, and ſlain: or,the meaning may be; they ſhall ſit ſtill, remain lying on their beds, careleſs how things go, and minde nothing but their pleaſures: or, *they ſhall be buried.* Compare *Pſal.*94.17.] *thy people ſhall diſperſe themſelves far abroad upon the mountains,* [the ſenſe is, Thy people, being many in number, ſhall be ſcattered upon the mountains as ſheep that have no Shepherd] *and none ſhall gather them:* [for the Shepherd ſhall be either ſlothful and careleſs, or dead and periſhed]

19 *There is no drawing together of thy breach;* [That is, there is no amendment. Thy breach or wound cannot be drawn together to be cured; it is paſt cure. When the wound begins to mend, it becometh drie: growing dry, it ſhrinks and draweth together, and ſo becomes whole again] *thy plague is grievous:* [See *Jer.*14. on verſ.17. ſo alſo *Jer.* 10.19.& 30.12. *Mich.*1.9. The meaning is, Ye are ſo ſmitten, that there is no curing of you] *all that ſhall hear report of thee,* [Heb.*all that hear thy hearing i.e.* the fame or newes of thy breach, that is, all they that ſhall come to hear of thy deſtruction and miſerie] *ſhall clap the hands on thee:* [in token of joy and rejoycing at thy fall] *for upon whom hath not thy wickedneſs paſt continually?* [The meaning is. There is no people nor Nation, whom ye troubled and moleſted not, without ceaſing; therefore they will all rejoyce in thy deſtruction,and praiſe Gods juſt judgement for it.]

The End of the Prophet NAHUM.

THE

THE PROPHET HABAKUK.

The Argument of this BOOK.

THe Prophet Habakuk *foretelleth, that God had decreed the Jews ſhould fall into the hands of the Chaldeans, becauſe of their manifold and hainous ſins, yet ſo, that theſe alſo,the Chaldeans themſelves, ſhould not eſcape unpuniſhed for their own ſins and wickedneſſe. Then the Prophet inſerts a very devout and fervent prayer, beſeeching the Lord, that the miſery which was to befall the people of Juda and Iſrael, might be rather a fatherly chaſtiſement, then a final deſtruction,* chap 3. *It is uncertain, when this Prophet lived and propheſied. Divers of the Learned hold it was in the time of Jozia his ſucceſſours, or of Manaſſeh, in regard that the ſins which he reproveth, are very like to thoſe of Manaſſeh, and the people living in thoſe dayes. Thus much appears however, from* chap. 1. verſe 6. *that he lived and propheſied, before Jeruſalem was laid waſte by Nebuchadnezar. Some paſſages of this Prophecy, we finde alleadged in the New Teſtament. as* Acts 13. 41. *and* Rom. 1. 17. Gal. 3. 11. *as alſo* Hebr. 10 38.

CHAP. I.

The Prophet complains of the great wickedneſſe and iniquity of the Jewiſh people, verſe 2. *he declares that by reaſon of thoſe ſins, the Chaldeans ſhould come ſuddenly upon them with great powers and deſtroy all things, 5. he prayeth to the LORD, that the Enemies having ſinned more grievouſly then the Jews, may not be ſuffered to ſatisfie all their miſchievous deſires upon them, but be puniſhed rather themſelves, 12. &c.*

THe *Burthen* [See *Iſa.* 13. on verſe 1.] *which Habakuk* [Hebr. *Chabakkuk*] *the Prophet ſaw.* [to wit, in a viſion. See *Iſa.* chap. 1. 1.]

2 *LORD, how long doe I cry, and thou heareſt not? (how long) do I call violence* [*viz.* In regard that the Great ones of the land, oppreſſed the meaner ſort, or the wicked men, the godly ones, See the like phraſe, *Job* 19.7. and *Jer.* 20. 8.] *to thee, and thou doſt not deliver me?*

3 *Wherefore doeſt thou ſuffer me to ſee iniquity, and behold the vexation?* [Or *trouble, toil,* as *Pſalm.* 10. verſe 14. to wit, ſuch as the wicked put upon the godly] *for deſolation and violence is over againſt me,* [*i. e.* I can turn my ſelf no where, but I muſt ſee the ſad objects of Deſolation and Violence] *and there is contention,* [*viz.* among the people of the Jews, the one is at oddes with the other, or they contend with and ſtrive againſt me, and other true Prophets, ſee *Hoſ.* 4. 4. *Jer.* 15. 10.] *and they take up quarrellings.* [*i. e.* there are thoſe almoſt every where, that raiſe differences, quarrells, and contentions, even for the leaſt cauſe]

4 *Therefore is the law forſaken* [Or,weakened,to wit the law of God,and the preaching thereof, is no more regarded among the wicked Jews. See *Ezek.*33.32. See alſo *Jer.*11. and 12.] *and the right is never advanced:* [*i. e.* judgement is never given in a righteous cauſe,the ſame remains hanging on the file,for years,and ages,and is never brought to an iſſue] *for the wicked ſurrounds the righteous,* [Compare *Pſal.* 12. on verſe 9. & *Pſal.*22.v.13.] *therefore the right,* [or, judgement] *comes forth perverted,* [or, *wreſted. i.e.* the ungodly lawyers do wreſt and pervert the cauſe. Or the Judges are turned about wit gifts and preſents; or, they pervert and winde the right about for favour, or grudge. But ſee, what ſuch are to expect, *Pſalm.* 125. 5.]

5 *See among the heathens, and behold, and admire,* [Here the LORD doth make anſwer to the prophets complaint,as if he ſaid,mark and obſerve this wel whether ever there went forth the like great and grievous judgement upon any, as are the grievous miſeries and deſolations, which I ſhall cauſe to come upon you, O ye wicked Jewes, by the Chaldeans. Yet the Apoſtle extends theſe words ſome-what further, to the puniſhment of the unbelieving Jewes. See *Act.* 13. 41.] *for I do work a work in your dayes,* [*i. e.* in your own life time] *(which) ye ſhall not believe, when it ſhall be related.* [or, *if it ſhould be related,* too extraordinary great ſhall it be.]

6 *For loe, I raiſe up the Chaldeans, a bitter and nimble nation,* [Hebr. a people making haſte. *i. e.* a people that is quick and expedite in their affairs. See *Iſa.* 5. 26. &c.] *marching through the breadths of the earth,* [*i. e.* far and neer through many countreys] *hereditarily to poſſeſſe habitations which are not theirs.* [*i.e.*to ſubdue and poſſeſſe as their own, ſuch countreyes and cities, as did belong to other people and Nations, and eſpecially thoſe of the Jewes.]

7 *Terrible and dreadfull they are* [To wit, that people, or Nation of the *Chaldeans.*] *their right and their height proceeds out of themſelves.* [*i. e.* they do whatever they liſt and pleaſe themſelves, and all they do muſt needs paſs for current right, becauſe of their height and greatneſſe:]

8 *For* [Theſe words have regard to the firſt clauſe of verſe. 7.] *their horſes are lighter* [*i. e.* ſwifter, fleeter] *then Leopards, and they are keener* [or *ſharper, viz* for teeth, or ſight] *than the evening wolves,* [Heb.*wolves of the evening i. e.* ſuch as do range abroad in the evening, or by night, for to ſteal the ſheep. Compare *Jer.*5.6.] *and their horſemen diſperſe themſelves: yea their horſemen ſhall come a far off;* [to wit, from far countries] *they ſhall fly,* [*i. e.* march on ſwiftly and with great expedition] *like an eagle diſpatching to eat.* [Compare

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2 *Sam.* 2.23. *Job* 9.26. *Prov.* 30.19. *Jer.* 4.13. *Ezek.* 17.10. *Mat.* 24.28.]

9 *They* [*viz.* The people of Chaldea] *shall absolutely come to power*; [*i. e.* to Commit violence] *that which they sup up with their faces*, (*they shall bring*) *toward the east*, [that is, into Chaldea, from whence these souldiers were to come: for Chaldea lies North-East from *Judea*, thitherwards they should bend their eyes, for to return thither with their Booty. The meanning here is; what ever the Chaldeans shall set their eyes on, the same they shall as it were sup, swill, or swallow up, through the greedinesse of their eyes, swallowing up with them, whatsoever they meet: see the like phrase, *Job* 39. 27. Hebr. *the supping*, or *lapping of their face shall be toward the East*. Others *the regard of their countenance shall be, as if the East-winde came against one*; which in *Judea* used to be very violent and hurtfull] *and they shall gather captives* [Hebr. *the captives*; that is, the multitude of captives] *like sand*. [that is, a numberlesse multitude, even as the sand is past numbring. See *Gen.* 41. on vers. 49.]

10 *And He* [To wit, the King of the foresaid people, that is to say, Nebucadnezar] *shall scoffe at the Kings*, [as among other the Kings of Egypt, of Tyre, of Zidon, of Arabia, and especially King Zedekia, as we read, 2 *Kings* 25.10. and *Jer.* 25.29.] *and the Princes shall be a mockery to him*; *He shall laugh at every strong hold*, [*i. e.* at all places of ttrength, whether they be Cities, Castles, Forts, or other Fortifications] *for he shall gather dust*, [that is, he shall cause abundance of earth to be brought together, for to fill and dry up the water-ditches to make them passable, or raise up mounts and other works. Oth. he shall gather men for his armies like dust, so many and so eatily] *and he shall take them*. [See of the great victories and conquests of Nebucadnezar, *Isa.* 23. *Jer.* 25.22. and 47. 44. *Ezek.* 26.3,7. and 27.2. *Amos* 19. and elsewhere.]

11 *Then* [*viz.* after that he shall have taken Jerusalem and other places] *shall He* [*viz.* King Nebucadnezar] *alter the spirit*, [that is, he shall become otherwise minded, than he was before; all these prophesies shall make him to fall into fearfull presumption: comp. *Isa.* 14. vers. 13,14. *Dan.* 4.27. Others, *he shall change* (*like*) *a winde*] *and shall passe through*, [*viz.* into Chaldea, or to Babylon. Oth. *he shall transgresse*] *and make himself guilty*, [*viz.* against God, by Idolatry, presumption and insolence] (*holding*) *this his power for his God* [*i. e.* ascribing unto himself divine honour and excellencie, by reason of his great victories. Compare below vers. 16. Oth. (*saying that*) *this power of his, is of his God*. As attributing it to his God, Bell, and his powerfull opperation and affistance, that he had done such great things in the world. See hereof the five first chap. in Daniel.]

12 *Art thou of old* [*i. e.* From eternity] *the LORD my God, my holy one?* [among other Names given to God, this also is one, *The Holy one of Israel*: See *Psalm* 71.on vers.22. See also *Isa.*12.6. and 43.3. and 49.7.] *we shall not die*: [that is, we shall not be utterly destroyed by the Chaldeans but thou wilt deliver us again, by thy mighty hand] *O LORD*, *thou hast put him for a judgement*, [*viz.* the King of Babel, that he should execute thy judgements] *and O rock*, [*i.e. O LORD*, on whom we relie, to whom we run for shelter, as to our rock and defence: these are the Prophets words, in his own and the peoples behalf. Comp. *Deut.*32.4. and *Psal.*18.3. and 19.15.] *thou hast establisht him for to punish*. [*viz.* both us and others, or himself also, to wit, after that he shall have chastised us as the rod and staffe of thine anger. Compare *Exod.*9.16.]

13 *Thou art too pure of eyes then to see the evil*, [Namely, that which the Chaldeans have done to us. There is nothing hid to Gods eye: he seeth the evil which men are acting, well enough. *Ps.*10.14. but he seeth it not with an approving eye, nor shall he always wink at it, and let it passe unpunished. Yet, *Obad.* vers.13. this phrase is taken for the wickeds delightful seeing of the evil, which lighted on the, godly] *and the tribulation* [*i.e.* trouble and vexation, toil and drudgery, which the Chaldeans put upon us] *thou canst not behold*: [See the first note on this verse] *why shouldst thou regard those that deal perfideously?* [*i.e.* the Chaldeans, who were very unfaithful and perfideous. See *Isa.*21. on v.2.] (*why*) *shouldst thou be silent*, [*i.e.* forbear to punish] *when the wicked* [Chaldean] *doth swallow up him, that is more righteous then himself?* [understand the Jewish people, compared with the Chaldeans, but especially, the godly ones among the Jews, who indeed were those, the Prophet prayed for; for the wicked ones among the Jews, went far beyond the heathen in wickednesse. See *Jer.*2.10,11.]

14 *And*, (*why*) *shouldst thou make the men, as the fishes in the sea? as the creeping creature, that hath no ruler?* [Or *LORD*, that is, no great fish or creeping creature, bearing sway or rule over the rest, and protecting them against the violence of them that devour them. The meaning of this verse is, why shouldst thou permit, O God, that the great and mighty ones of this world should take, kill, swallow and destroy the meaner sort and innocenter part, according to their own base pleasure and appetite; as we see the great fishes do the little ones, as if thou didst let all things go in the world, by hap hazard, as it were, and never heededst nor cared for ought in it.]

15 *He* [*viz.* the enemy aforesaid, King Nebuchadnezar] *drawes them all* [to wit, all men or Nations; or *it all*, to wit, both men and goods] *up with the angle*, [or, *out*, *forth*, *i.e.* he subdueth them all under his power. Compare *Dan.*4.17.18.&c.] *he gathers them in his yarn, and he assembleth them in his net: therefore he is glad and rejoyceth*. [The meaning is, He doth not onely not relent and repent of all this wickednesse, but he joyes and rejoyceth in it, as if he had done very well. Compare *Eph.*4.19.]

16 *Therefore doth he offer to his yarn, and burns incense to his net*: [As if he said, The Chaldean prospering thus, and having all things to succeed him to his wish, he doth not ascribe the same to God, but to his own power and abilitie] *for by the same* [to wit, the yarn and net aforesaid] *is his portion grown fat, and his meat unctuous*. [Or *greasie*: that is to say; his state and condition, his portion in this life, is much mended and greatly encreased.]

17 *Shall he therefore* (*always*) *emptie his yarn?* [To wit, to fit and prepare it for a new cast, to catch and ensnare more still; the sense is, seeing he is so insolent and presumptuous shalt thou therefore always endure his wickednesse and suffer it to go unpunished still? wilt thou give way, that he shall without any controul go on thus to take and waste still one country after the other?] *and shall not spare evermore to slay the Nations?* [*i. e.* destroy and root them out, without thy regard and punishment, that art so just a Judge. The answer is not expresse, but implied, as no, by no means, Thou shalt put a bit into his mouth at length and punish him according to desert; these questions do alwayes import a strong denial.]

CHAP. II.

The Prophet having waited for an answer upon his forcgoing prayer and complaint vers.1. *the LORD chargeth him to set plain before the eyes of the Jewish people, the destruction of the Chaldeans, that it should assuredly come to passe, onely they, the Jews, should wait patiently for it*, 4. *which in the following verses, is declared more circumstantially*, 7, &c. *because of the excessive*

excessive pride, greedinesse, tyrannie, intemperance, blood thirstinesse and Idolatrie of those their enemies.

I *Stood upon my guard, and I put my self upon the fort, and I kept watch for to see*, [This is spoken by way of similitude, as of a souldier or centinel, standing upon his guard and watching; the sense being this, I have been waiting and longing a great while, to know what God should be pleased to reveal and answer me upon the complaint addressed to him chap.1.] *what he* [to wit, the *LORD*] *would speak in me*, [or, *by me*, as 1 *Sam.*24.2. that is, what it would please the *LORD* to reveal unto and command one, by inward revelation. Compare *Hos.*1.2.] *and what I should answer upon my reproof*. [that is, what answer I should return to the people of God, upon the complaint, which I made in their behalf, chap.1.vers.2, &c. where the Prophet in a manner argued with God, and complained of his Government, in regard it went so ill with the godly, and so well with the wicked.]

2 *Then the LORD answered me and said*; *write the vision*, [*i. e.* the prophecie of the destruction of the Babylonians, spoken of in the following verses] *and set it plainly* (*down*) *upon Tables*, *that he may read therein that runneth by*. [Hebr. *that he may run, that reads therein. i.e.* write it in such large characters, that he, which doth but run by, may take notice of and read it as he runs. Compare *Deut.*27.8.]

3 *For the vision shall be for set time yet*, [*i.e.* that which is made known by this prophecie, shall be delayed for a good while yet] *then he* [*viz.* the *LORD*] *shall bring it forth* [*it viz.* this vision. Heb. *shall blow it forth*, *i.e.* God shall pour out his judgements, for to punish the wicked. Compare *Ezek.*21.31. and perform his promises to the comfort and deliverance of the godly] *at the end*, [*i.e.* finally, at length, or last: which is determined by God] *and not lie*, [he shal make it appear and shew, that he did not lie] *if he tarries*, [if the *LORD* doth not execute this prophecie forthwith, nor so soon as ye do wish for; Oth *if*, *it tarry*, to wit, this vision, or the execution of it. See *Heb.*10.37.] *wait for him*; [*i.e.* for the *LORD*, Or, *for it*. *viz.* the vision] *for he shall surely come*, [Heb. *coming come*, *Heb.*10.37. namely, for to punish the enemies and persecutors of his people, and to deliver them out of their hand] *he* [*viz.*the *LORD*, or it *viz.* the prophecie] *will not tarry behinde*. [Or, *foreslow*, *stay out*, *viz.* beyond the day, by God appointed.]

4 *Behold, his soul* [*i.e.* heart, mind: understand that of the Chaldeans, and under that name, every unbeliever] *exhorts himself*, [Oth, *bubbleth up*: though the wicked seems to be very stout and daring, yet he is but like a bubble, which seems indeed to be something, but is nothing in effect, and soon perished] *it is not right in him*: [but evil, base and perverse: thus we read, *to know the face in judgement*, *is not good. Prov.*24. 23. *i.e.* it is very evil, or, ill done. Oth. read thus here: (*whose soul*) *withdraweth it self*, *his* (*viz. Gods*) *soul is not right with*, or, *towards him*, to wit, that is withdrawn or fallen off thus. Compare *Heb.*10. 30. Where the Apostle explains the sense of these words] *But the righteous*, [*i.e.* he that is righteous before God through *Jesus Christ*] *shall live* [*i.e.* he shall, being reconciled with God, find and feel comfort and joy through the holy Ghost, here in this life, and inherit everlasting life hereafter] *by his faith*. [Or, *out of his faith*: namely by faith applying to himself the promises of God, concerning *Christs* righteousnesse. *John* 1.36. *Rom.* 1.17. *Gal.*3.11. *Heb.*10.38.]

5 *And also because he* [*viz.*, the Chaldean, whether *Nebuchadnezar*, or, *Belsazar*] *deals perfidously by the wine* [or, *growes perfideous* (*through*) *the wine*. Hebr. *the wine is unfaithful*, or *perfideous*, *i.e.* drunkennes renders him perfideous] *is an insolent man*, [or, *proud*] *and stayes not in his habitation*, [or, *cannot stay*, or, *abide*, at home. Heb. *inhabits not*, *dwells not*. *i.e.* doth not content himself with the kingdoms and countries he hath already, but seeks for more still, and is never satisfied with any. See *Dan.*4.19. Oth. *therefore he shall not abide in his place*; that is, therefore shall he himself be thrust out of his own habitation, and shall enjoy no rest nor peace at all] *that openeth his soul wide as the grave*, [or, as the hell, which is never filled nor satisfied. Compare *Isa.*5.14.] *and is like death*, *which is not satiated: and gathers unto himself all the heathen, and getteth in, to him all nations*: [instigated thereunto by his unstablenesse of domineering. See above chap.1.9. The Prophet seems to infer from what goeth before, that seeing this King hath so many grand enormities in him, there was no doubt to be made, but God would shortly and most severely punish and ruine him.]

6 *Should* [Or, *shall*] *not* (*then*) *all those* [to wit, all those heathen and Nations, whom King Nebucadnezar subdued and brought under his power, vers.5.] *take up a Proverb of him*, [*i.e.* mock and scoff at him, namely, when God shall have brought him to confusion] *and an interpretation of riddles concerning him?* [*i.e.* that which formerly they upbraided him with, in a covert manner and in borrowed words, the same they shall afterwards do in plain and down right language. Compare *Isa.*14.9,10.] *and they shall say* [to wit, every one among the godly, spoken of vers.4.] *wo to him that multiplyeth that which is not his own*; [*i.e.* that enricheth himself with other mens goods, that enlargeth his Dominions and possessions with that which belongeth to others] (*how long*!) [to wit, shall this last, how long wilt thou, O *LORD*, forbear to punish this? The sense is, thou art so righteous that thou shalt not be able to let this go long unpunished: others; how long? *viz.* shall this unsufferable taking, raking and ransaking of goods and countries endure?] *and him that loadeth himself with thick mire*: [thus the Prophet calleth the silver and gold, together with all other earthly riches, which this King had raked and gathered together.]

7 *Shall there not* [This question doth strongly affirm, as if the Prophet had said, surely there shall] *arise unawares* [or, suddenly] *such as will bite thee?* [to wit, O King of Babel; if this be understood of Nebucadnezar, it implies, that he shall soon die, and his dead body be bitten and eaten of worms in the grave: but if it be understood of Belsazar, then the meaning is, that the enemies shall suddenly come upon, and bereave him of his life and Kingdom; which happened all in one night. See *Dan.* 5. as also *Isa.* 13. 14. and 21. 2. and *Jer.*50.51. so that *to bite* is here as much as to surprize and seize upon suddenly, even as Lions and other fierce beasts do] *and awake*, *such as shall move thee?* [or, *remove from*, *thrust out of*; *viz. thy Throne*. Oth. that shall shake thee] *and shalt not thou become plunderings to them?* [or, *meer plundering*, *prey*, *bereaving*.]

8 *Because thou hast bereaved many heathens therefore shall the remaining Nations bereave thee*; [joyning themselves with the Medes and Persians, and understand here all those remaining Nations, or (as the Heb. words run) *all the remainder of these Nations*, which shall be left of the Nations, whom he had bereaved, or that stood yet in fear to be bereaved by him] *for the blood of men*, [to wit, which thou hast spilt without any cause or reason. See below v.7. and *Isa.*33.1.] *and the violence on the Land*, [committed on either any of the various countries he subdued, or in particular, the Land of Juda] *the City*, [*viz.* Jerusalem] *and all the inhabitants of the same*: [Compare *Jer.*50.9,10,11.17. and 51.2.24.]

9 *Wo to him*, *that covets with evil covetousnesse for his house*, [*i.e.* that seeks and practiseth by all manner of base wayes to enrich himself, his wife, children and posteritie. Compare *Prov.*1. and see the annot. there on vers.19. and *Jer.*22.13.] *that he may put his nest on high*; [*i.e.* that he and his family may rise, and become great and

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and famous in the world,and live secure and safe. A similitude taken from such birds, as love to build their nests in high places. Compare *Obad.*v. 4.] *for to be freed* [this was indeed his aym, but his hopes deceived him] *out of the hand of the evil.* [Heb. *the palm of* &c. *i. e.* from the power thereof See. *Job.* 5. on verse 20.]

10 *Thou hast consulted shame for thine house*: [*i. e.* thou hast, setting all honour and honesty aside, raked much riches together,and raised great and stately Palaces by them,and filled and adorned the same with all manner of precious furniture,yet all this speaks but thy own shame and infamy. See vers. 11.] *destroying many nations,* [*viz.* by their great wealth to enrich thy self] *thus thou sinnedst against thine own soul.* [*i. e.* thine own self.]

11 *For the stone out of the wall* [*i. e.* the stones wherewith thy palaces are built] *cryeth*: [*i. e.* testifieth against thee, namely, that thou hast built those palaces with stollen and unrighteous goods,which call to God for vengeance on thee] *and the beam out of the wood* [or *button, knub*, or *knot of the tree,* that is in the wood, or out of the woodden ceiling. The Hebr. word is no where extant but here; therefore it cannot be exactly said, what it signifieth] *answereth to the same.* [*i. e.* to the stone aforesaid, that is to say, The wood crieth and testifieth as well against the Babylonians, as the stones do.]

12 *Wo to him that builds the city with blood,* [Heb. *bloods, i. e.* with murder, or with the goods of him or them that are slain or murdered, or with the sweat and blood of the subjects, *Ezek* 24. 9. *Nahum* 3. 1.] *and to him that fortifieth* [or, *layeth the foundation of*] *the city with wrong.* [*i. e.* with goods wrongfully raked together by rapine and violence. Compare *Mich.* 3. 10.]

13 *Behold, is it not from the LORD of hosts,* [*i. e.* doth it not come to pass, by the secret councel of God] *that the nations labour* [*viz.* in building of houses and cities] *to the fire,* [or, *for the fire*, so that the houses and cities,which they build, come to be consumed by fire. See *Jer.* 51. 58.] *and people weary themselves in vain?* [or, *unto, for vanity i. e.* in vain, to no purpose, seeing it comes so soon to be destroyed and ruined, what they build.]

14 *For the earth shall be filled, that shee may acknowledge the glory of the LORD,* [Which the LORD shall manifest in punishing of the Chaldeans. See *Isa.* 11. 9.] *as the waters do cover* (*the bottom of*) *the Sea.* [*i. e.* altogether, as abundantly. See the annotat. on *Isa.* 11. 9.]

15 *Wo to him, that giveth his neighbour* [Companion, friend] *to drink,* [*viz.* unto drunkenness,] *thou that joynest thy wine bottle to it,* [*i. e.* doest bring in bottle after bottle to commit excess. Oth. *that joynest* or *mixest thy poison to,* or, *among it*] *and makest drunken also,that thou mayest see their nakednesses.* [understand withall; and make them to become a scoffe and derision, when thou shalt have beguiled them and made them bare and destitute of all their means and power. A similitude taken from the lewd practise of drunkards.]

16 *Thou shalt likewise be satiated with shame, for honour*: [The sence is, O thou Babylonian,because of these and the like base & vile practises of thine thou shalt get far more shame then before thou hadst honor,by reason of thy wealth and power] *drink thou also, and uncover the foreskin*: [*i.e.* even go on still in these thy lewd practises, but expect thou, what is sure to follow] *the cup of the right hand of the LORD* [*i. e.* that is in the right hand of the LORD understand the judgement of God. See *Jer.* 25. the annot. on vers. & 15. vers. 27.] *shall turn it self toward thee,* [*i. e.* the time is come now, that the cup of Gods wrath being gone round almost, and very near thee now, thou must participate and drink thy share too of it, as well as the rest;nay thou shalt be made to drink so deep of it, that instead of further glorying, thou shalt be defiled with it all over] *and there shall be a shameful vomiting upon thy glory.* [*i. e.* thou shalt be reduced to that dishonour and base condition, that every one shall abhor and loath thine excellency, as one doth a drunken wretch, that disgorgeth all his superfluities and bespews himself.]

17 *For the violence committed against Libanon,* [*viz.* by thee. Libanon doth here signifie the people of Judea, dwelling by mount Libanon, as *Isa* 40.8 and 17. 24. See also *Ezek.* 17. the annotat. on vers. 3. yet some by *Libanon* do here understand the temple, which was built of the wood of Libanon] *shall cover you* [*i. e.* surprise, fall upon you; as thou didst deal with the Jewes and others, so shall it likewise fare with thy self. See further above, verse 8. and the annotat. there] *and the desolation of the beasts shall affright them,* [the sence is, the desolation of the beasts upon mount Libanon, shall affright the Chaldeans; understand by the *beasts*, or *wilde beasts* here, the Jewes of whom the Chaldeans made no more account then of beasts, carrying them away captives, and slaying them, sometimes in their anger,sometimes, for their pleasure. Other understand by the *desolation of the beasts,* those desolations, which were made and caused by the great beasts, the Tyrants of the world justly so called,] *because of the blood of men, and the violence in the land the city and all the inhabitants thereof.* [understand, therefore shall at this come upon thee, O thou Chaldea]

18 *What shall the carved images avail which its former carved?* [Here the Prophet reproves the idolatry of the *Chaldeans,* who relied on their idols and images: of whom see further *Isa.*44 & 46. chap. *Jer.*2.8.11.& 16.19. and elsewhere](*or*) *the molten image which is a teacher of lies,* [or, *that is the teacher of lying,* or lie. *Jer* 10.8 4. *Zach.* 10.8.] *that the former confides in his forming, having made dumb idols.* [*i. e.* that he is so fencelesse and foolish as to hold that for his God, and trust in it as God, which he made himself with his own hands, and which hath no life,no speech,nor motion.]

19 *Wo to him, that saith to the wood,* [*i. e.* to the image made of wood. The meaning is; wo to him that calleth upon or worshippeth the idols, or their images] *rowse up thy self* [*i. e.* get up to help us in this our distresse] *and awake*; [so David speaks unto the true God *Psalm.* 35. 23.] *to the silent stone,* [*i. e.* to the image made of stone,which is dumb] *should it teach?* [it, *viz* that wooden or stony image, *Isa.* 44. 9. as who should say, what good can these things teach you, or how shall they be able to teach?] *behold it is overlaid* (*with*) *gold and silver, and there is no spirit at all in the midst thereof,* [or, no *breath*, neither humane,nor that of any beast, much lesse divine breathing.]

20 *But the LORD* [*i.e.* the true,living and everlasting God] *is in his holy temple*: [Heb. *in the temple of his holiness, i. e.* in heaven, as *Psalm.* 11. 4. from whence he seeth all things: or in his church, which through his presence, he sanctifieth by the communication of his spirit in Christ,and which is the spiritual temple of the Lord. Some do here likewise understand the Temple at Jerusalem,which the *LORD* had chosen for his habitation,for to be worshiped and served there according to his laws] *be silent before his face, thou whole earth.* [*i. e.* all ye inhabitants of the earth, subject your selves unto him with all submission and humility, and acknowledge the righteousnesse of his divine judgements. Compare *Job.* 29.9. and chap. 21. 25. and 40.4. *Amos* 6.10.and 8.3. *Zeph.* 1. 7. *Zach.* 2. 13.]

CHAP. III.

Habakuk prayeth to the Lord, that he would preserve his people in the Babylonian Captivity verse, 1. &c. *for the strengthening of his own and the peoples faith he relates how powerfully God protected his people, when he led them forth out of Egypt into the wildernesse,* 13. *besides he relates how he was terrified, when he understood, that Jerusalem should be destroyed,* 16. *yet he comforts himself again with the consideration of God almighty his help.*

A *Prayer of Habakuk, the Prophet, on Sigjonoth.* [*i. e.* set in various meeter. The meaning is that it was to be sung after the manner of the songs which are called *Sigjonoth.* See *Psalm.* 7. on vers. 1. Some render it, *for the unknown*, or, the *unknowing, ignorant* (*ones*) *i. e.* to crave pardon at Gods hand, for the sins of the people, which they committed ignorantly; but this is not so well liked by others, there being no such matter treated of in this Psalm.]

2 *LORD, when I heard thy saying,* [Heb. *heard thy hearing i. e.* that which thou wast pleased to reveal unto me, *viz.* the fearfull judgements, threatned to thy people. See above chap. 1. 5, *&c.*] *I was afraid, thy work O LORD keep that alive* [some by the *work* here understand the people and church of God, that being the very chiefest of all the works of God, as *Psalm.* 100 3. *Isa.* 29.23. and 45.11. others understand it thus: Keep that up in good state and condition, which thou hast wrought among thy people,whom thou hast so mightily and wonderfully kept and protected hitherto; much to the same sence, as the former] *in the midst of the yeares,* [*i. e.* during the 70. years captivity in Babylon] *make it known in the midst of the years*: [the sence is; cause thy people to know and understand this, by the word and the preaching thereof, and make it effectually appear among the heathen, that thou art mindefull of, and wilt have mercy on, thy people] *in the wrath remember mercy.* [spoken of God after the manner of men. See *Gen.* 8. 1. and 9. 15. and 30. 22. *Ex* 6. 4. Now that God in his anger is mindefull of compassion, the same appeares by many places of scripture, as *Ex.* 32. 11, 12. *Num.* 14. 17. *Isa.* 12. 1. *Jer.* 14. 7. *Lam.* 3. 55. *Dan.* 3.89, 90. and chap. 9. 6, 16. *Psalm.* 6. 5. and 9. 10, 11. and 25.6, 7. and 51.3. and 103. 6. 7, 8, 9. and elsewhere.]

3 *God* [In this and some of the following verses the Prophet describes the majesty and power of God, which he shewed at the promulgation of his law, intimating thereby, that it is an easy thing for that puissant God, to deliver his people again out of the Babylonian captivity, whenever it shall please him] *came,* [*i. e.* he appeared to his people, *viz.* in Mosehs time, at the giving of his law to them. Heb. *shall come*, See *Deu.* 33. 2.] *from Theman,* [whereby some understand the mountain otherwise called Seir. See *Amos.* 1. 12. and *Obad.*9. Oth. *from the south*] *and the holy one* [*viz.* of Israel] *from the mountain of Paran.* [see of Paran. *Gen.* 14. 6. a mountain lying near that of Sinai, which lay in the wildernefs of Paran. See *Num.* 10. 11, 12. and 12. 1. and 13. 27.] *Sela*! [this word is found no where but in this song of Habakuk and in the Psalms of David. See *Psalm.* 3. 3.] *His glory* [or, *Majesty*] *covered the heavens, and the earth was full of his praise.* [this is to be understood in regard of the glorious appearance of God unto his people, when he gave them his law with thunder and lightnings *&c.* See Ex. 19.16.& 2. *Cor.*3.7.]

4 *And there was a splendour as of the light,* [*i.e.* as of the sun,the sun is called the *light*,as being the greatest body of light that God created. See *Job.*31. on v. 26. and 37.21. and here by the *splendour as of the light* is to be understood the splendour of the pillar of fire,which shone to the Israelites in the wildernes] *he had horns at his hand,* [*i.e.* at his side. See *Neh,*3.2. 2 *Sam.*18.4. *Prov.*8.3. the meaning is; on each side there was a horn; as the horned beasts have on each side one Oth. *there were two horns on his side.* This is said, to betoken his power, for by *horns* is frequently in scripture understood power. Oth. understand here by *horns*, such beams as the bright shining sun casts forth, or, such as went forth from the face of Moseh, after that he had spoken with God. See *Ex.* 34. 29.] *and there his strength was hid.* [Heb. *the hiding of his strength.* The meaning is,that by the splendour here spoken of, God made indeed his power known, (Compare *Psalm.* 18. 12, 13, *&c.*) yet so neverthelefs, that he did not let his people see all his power and glory, but some rayes onely of the same,lest the people should be too much dismayd and terrified,by beholding all the majesty of the *LORD*.]

5 *Before his face* (*there*) *went the pestilence,* [*i. e.* he destroyed the nations which rose up against his people with all manner of plagues, *viz.* the Amorites, Sihon, and Og *&c.* The phrase is borrowed from the kings and Princes of this world. As they use to have many servants and officers march before them, so when God is wroth, and will proceed to judgement, he sends forth before his face, as it were all manner of plagues and diseases, and other miseries and calamities. See *Ex.* 9. 3, 6, 23, 24. *Num.* 14. 12.] *and the fiery cole* [or, *carbuncle.* See *Deut.* 32, 24. and *Psalm.* 78. on verse 48.] *went on before his feet.*

6 *He stood* [The *LORD* namely, represented by the ark, which remained fourteen years at Gilgal, until the Jewes had divided the land of Canaan among themselves] *and measured* [that which was done at Gods command, God attributes unto himself; for the land was divided and meted out to the Israelites at Gods own command, by lot, *Num.* 32. and 34. *Jos.* 1. 5, 11, 12. *Psalm.* 78. 55.] *the land,* [*viz.* of Canaan.] *he looked on and made the heathen loose,* [or, *dissolved them. i. e.* his stern or severe countenance was enough to dislodge and drive out all these nations though never so firmly rooted in that land, that is, he dispossessed and expelled the Canaanites, which formerly inhabited those countries] *and the lasting mountains were destroyed; the hills of eternity bowed themselves.* [thus the hills and mountains are set out, because of their ever firm and stedfast abode. See *Ezek.* 36. on vers. 2. they are said to bow themselves as shewing submission and reverence to him] *the courses of age are his.* [or, *belong to him*; or, *He had everlasting wayes*, or *courses, walks*; *i. e.* his wayes are everlasting, or, the *LORD* did bring to pass what he had decreed from everlasting. He is alone eternal, and his determinations,whereby he governeth the world are from all eternity.]

7 *I saw* [speaking in the name of all the people of Israel; whereof see *Exo.* 15. 14. or, *I saw*, that is, I am as sure of it, as if I beheld it with my own eyes] *the tents of Cusan* [or, *of the Moors* or *Ethiopians,* understand withall and of all the other adjecent nations. See *Jud.* 3. 8.] *under the vanity*: [or *in toyl*, or, *pressure*, or, *given up to vanity,* that is vainly and to no purpose persecuting the people of God] *the curtains* [*i. e.* the tents made of curtains; see the history *Jud.* 7. 21.] *of the land of Midian shaked,* [or, *were moved*, or, *trembling.* It seemes the Prophet hath respect here to the defeat of Cusehan-Risehataim. *Jud.* 3. 10. and of the Midianites, *Jud.* 6. and 7.]

8 *Was the LORD incensed against the Rivers?* [*viz.* against the red sea, and the Jordan, which he clave asunder as it were; the sense is, it seemed indeed, that the *LORD* was wroth against the Rivers, but that was not the cause of his striking them, but onely that his people might passe through them] *was the wrath against the Rivers, was thine indignation against the sea, that thou rodest upon thine horses*; [*i.e.* upon the clouds, and the fiery piller, which are as the horses of the *LORD*, he moving and turning them whithersoever he pleaseth, as the rider his horse under him; or, to *ride upon horses* may here signifie, speedily to advance and execute] *thy chares*

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rets were ſalvation: [as,whereby thou didſt bring ſalvation and deliverance to thy people: it ſeems that this hath regard to the hiſtory deſcribed *Exod.* 13.21.and14.14.]

9 *The naked ground was diſcovered* [Or, *the nakedneſſe of the ſea,* to wit, of the red ſea and of Jordan, made it ſelf, or, was made, *naked*] *(through) thy bowe,* [or, *with thy bowe, i. e.* by thy power and command. Oth.*thy bowe was made bare and naked.* See *Iſa.* 63.22. *Pſal.*114. 5.] *(becauſe) of the oathes, made to the Tribes (by) the word,* [underſtand the oathes and promiſes which the *LORD* made to Abraham, *Gen.*15.14,15.and 17.8. and unto the reſt of the Patriarchs; therefore it is ſaid here *oathes* in the plural, becauſe of the frequent renewing of his *oath.* Some read thus; *naked is thy bowe, awaked for thy oathes ſake (made) in the word* &c.] *Sela;* *Thou haſt cleft the Rivers of the earth.* [Or, *thou haſt cleft the earth with the Rivers.* See *Num.* 20.10,11. and 21.16.*Pſal.*78.15,16.and 114.15.and 1 *Cor.*10.4. Oth, *thou claveſt the Rivers unto the (very) ground,* that the people of Iſrael might go through it.]

10 *The mountains ſaw thee,and ſuffered pain:* [*viz.*for fear and aw of thee; or,*when the mountains ſaw thee,they were affrighted:*this ſome refer to the time of the promulgation of the law.*Exo.*19.17. See *Pſ.*114.on v.4,6.] *the water ſtream*[to wit of Jordan.Oth.*the overflowing of waters*] *paſt away*[*i.e.*run quite away,becauſe the waters from above ſtood ſtill encreaſing,whiles the lower decreaſed and ran away. See *Joſ.*3. 16.] *the abyſſe gave up his voice*[or,the bottom,or depth of the red ſea was heard, to wit, running downward with a great noiſe and force,the one part tearing or burſting away from the other]*he lifted up his ſides (in) the height.* [Heb. *his hands i.e.* thoſe heapes of waters which ſtanding upright from both ſhores, were as hands to the body.This is to be underſtood only of the one part of thoſe waters, which ſtood in as a well unmoveable,until the Iſraelites were quite paſt thorow: the other part ran downward,all away,making thus a drie and commodious paſſage for them. Oth. *the depth lifted up her hands, i. e.* their mountains on each ſhore, ſtood up ſo much the more conſpicuous in ſight, ſeeming to lift up their hands, to do homage and obeiſance to the *LORD.*]

11 *The ſun, the moon, ſtood ſtill,* [To wit, whiles Joſhua fought againſt the Amorites, *Joſ.* 10.12.] *(in their) habitation:* [*i.e.* in the heavens] *with the light* [underſtanding the lightning] *thine arrows paſt,*[whereby are meant the hail-ſtones. See *Joſ.* 10. 11.] *with brightneſs, thy lightning ſpear.*[*i.e.*thy terrible thunderclaps,mixed with fearful lightnings & hail-ſtones,doing execution by hurting and ſlaying creatures, as ſo many ſharp ſpears. Oth. *and with the ſplendour of thy ſpears.*]

12 *With fierceneſs* [Or,*in fierceneſs*] *didſt thou paſſe through the Land:* [*viz.* of Canaan, driving out the Canaanites, for to plant thine own people there] *with anger didſt thou threſh* [See of this phraſe and kinde of puniſhment, *Amos,* 13. and *Mich.* 4. 13.] *the heathen.* [*viz.* which dwelt in Canaan,ſeven ſeveral Nations.]

13 *Thou didſt march for the deliverance of thy people,-for deliverance with thine anointed:*[*i.e.*for to help with or by thine anointed, that is, with Chriſt whoſe type Joſhua was;others underſtand *David* here by the anointed, who likewiſe was a type of Chriſt, and whoſe victories are deſcribed,2 *Sam:*5.8,18.& elſwhere.Oth. *for deliverance to thine Anointed:* that is to thy choſen ones] *thou didſt throughly wound the head of the houſe of the wicked,* [that is, the Lord and Prince of the people, which mightily oppoſed themſelves againſt the Iſraelites, ſuch as were the Philiſtins,the Moabites,Ammonites,Syrians, Edomites, &c.] *uncovering the foundation to the very neck,*[underſtand here by the *foundation,* the Land it ſelf, which the *LORD* had cleanſed from the one end to the other, of the enemies of his people, notwithſtanding, that they had ſo covered and were ſo rooted and ſettled in the ſame, that it ſeemed an impoſſible thing to root them out thence. See ab. v.6.or the meaning is: thou haſt made the enemies of thy people aſhmed from top to toe as it were,that is, from the greateſt to the leaſt]*Selah!* [See ab v.3. and verſ. 9.]

14 *Thou didſt bore-thorow,with his ſtaves, the head of his village men;* [*his,viz.* of his Anointed. Or,*with thy peoples ſtickes,* or *ſtaves;* the ſenſe is; as for thoſe that lived in the villages and parts adjacent, and troubled or annoyed thy people, thou haſt ſo confounded them by thine anointed, as if thou hadſt bored their head through with an auger. Oth,*with their,*to wit, their own ſtaves; that is, with the ſelf-ſame means, whereby they meant to deſtroy thy people] *they did ſtorm to deſtroy me;* [to wit my people, the Iſraelites] *that rejoyced* [Heb. *their rejoycing was* &c.] *as if they ſhould eat up the afflicted in ſecret.*[to wit, thoſe afflicted and diſtreſſed,yea oppreſſed, Iſraelites, who were often conſtrained, for fear of their enemies, to hide themſelves in holes and caves, in the time of the Judges, when it ſeemed now and then that they would be devoured and ſwallowed all at once.]

15 *Thou didſt tread the ſea (with) thy horſes,* [See above verſ.8.] *the mighty waters became an heap:* [or,*by,* or,*upon the heap of many;* or,*great waters:* underſtand this of the great heapes of the waters of the red ſea, which ſtood up as walls, when the Iſraelites paſt through it. Compare *Joſ.*3.verſ.13.]

16 *When I heard it*[To wit,the Judgement of God, concerning the deſtruction of the city of Jeruſalem by the Chaldeans,ab. ver.2.] *my belly was troubled* [*i.e.* all my inward parts,as *my heart,*as *Pro.*20.27.Comp. *Iſa.*16. 11.Oth.*my belly trembled*] *before the voice* [*i.e.* whiles I was hearing the prophecie of the *LORD* touching Jeruſalems deſtruction. See above chap. 1. verſ.6.] *my lips trembled;rottenneſſe came in my bones;* [*i.e.*it grieved me very ſore,even as much as if my bones were all feſtred and putrified with ſores] *and I was troubled in my place:* [*i.e.* in the very place wherein I ſtand, or, ſtood, when I heard that voice] *ſurely I ſhall reſt* [or *verily* &c. See of ſuch a ſignification of the Hebrew word, *Hoſ.*14. on verſ.4. Or, *I, that am to reſt,* or, *that I may reſt.* Here the Prophet raiſeth himſelf up again with the conſideration of Gods gracious Government] *in the day of the diſtreſſe, when he* [to wit the King of Babel] *ſhall march up againſt the people* [*viz.* of Juda. See the hiſtory 2 *King.*25.] *to fall on them with troopes.*

17 *Though the fig-tree ſhall not bloſſom and no fruit ſhall be on the vine,that the work* [*i.e.*fruit] *of the olive-tree ſhall lie,* [*i.e.* produce nothing,but fruſtrate the husbandmans hope,ſee the like phraſe, *Job* 40.28.& *Iſa.*58.11.] *and the fields bring forth* [Heb.*make*] *no meat;* [*i.e.* no fruits, for food and meat to men and beaſts] *that the flock* [or,the cattle,underſtand the leſſer ſort, as ſheep and goats] *ſhall be torn off out of the fold,and that there ſhall be no bullock* [*i.e.* none of the bigger cattel, oxen, kine &c.]*in the ſtalls;* [the meaning of the whole verſe is, although the whole country of Juda ſhall be moſt lamentably waſted and ſpoiled by the Chaldeans.]

18 *Neverthele ſs ſhall I* [I Habakuk and all true believers] *leap up for joy in the LORD;* [by reaſon of the comfort which the *LORD* promiſed unto me of the deliverance of his people. See above chap.2.verſ.3.] *I ſhall rejoyce in the God of my ſalvation.* [*i.e.* that hath procured ſalvation for me. The Hebrew word for *ſalvation* and the word *Jeſus,*are both of one root,ſo that this may fitly be applied to Chriſt,oth.*becauſe of God my ſalvation.*]

19 *The LORD LORD is my ſtrength,* [that is, he that gives me ſtrength, his power is compleated in my weakneſs] *and he ſhall make my feet as the hindes,* [*i.e.*ſo ſwift and expedite, as the feet of the hindes or harts. See 2 *Sam.*22.34.and compare this with *Pſal.*18.34.The meaning here is, God ſhall enable me eaſily to eſchew and eſcape or outrun all trouble and danger, and happily to overcome all difficulties: this expreſſion we finde likewiſe 2 *Sam.*22.34. See the annot. there,and compare the ſame with 2 *Sam.*1.23.]*and he ſhall cauſe me to tread on my heights;* [that is to ſay,he ſhall bring me again into my own countrey to wit, into the Land of Juda, which is high, full of hills and mountains; or one may underſtand hereby *the heights,*ſtrong holds,caſtles,fortreſſes] *for the chief ſong-maſter on my Neginoth.* [The meaning is.This prayer was delivered by the Prophet Habakuk unto the chief Muſician, for to be ſung in the aſſembly of the Congregation on *Neginoth,* or, on *Neginothai,* others render it *on my ſtringed inſtrument.* See hereof further *Pſal.*4. on verſ.1. This laſt clauſe might alſo well ſtand forth by it ſelf, after the words, *on my heights:* beginning a new line; as not being properly a part of the Pſalm: in this manner: *on my heights.*

For the chief ſong-maſter, (or, *Muſician*) *on my Neginoth.*

The End of the Prophet HABAKUK.

THE PROPHET ZEPHANIA.

The Argument of this BOOK.

THe Prophet Zephania, *is one of the leſſer prophets, that propheſied before the Babylonian captivity: for the Prophets that follow after him, lived and propheſied, partly at, and partly after the deliverance of the Jewiſh people out of it: Zephania lived in the time of the King Joſia, when Jeremie began to propheſie, and the propheteſſe Hulda alſo did propheſie. Zephania foretelleth the inhabitants of Jeruſalem,and to the whole Tribe of Juda,that by reaſon of their idolatrie and other ſins, they ſhould be deſtroyed by the Chaldeans: in the mean while,he exhorts them to repentance; and he prophecieth likewiſe againſt ſome foreign nations; and after that he returns to ſet forth the ſins and obſtinacie of the inhabitants of Jeruſalem, together with the puniſhments, which they were to expect. Finally he exhorts the godly to patience, and comforts them with Evangelical promiſes of the gathering and ſpreading of the Church in the time of the Meſſiah to the calling of the Gentils: and how God would ſanctifie, bleſſe and glorifie them, and on the contrarie deſtroy all their Enemies.*

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ZEPHANIA.

CHAP. I.

The LORD foretells the ruine of Jeruſalem, and devaſtation of all the Tribe of Judah by the Babylonians, becauſe of their Idolatrie and other ſins, exhorting them to repentance; the tranſportation to Babylon being neer at hand.

THe *word of the LORD, which came to Zephania,* [Commonly alſo called *Sophanias*] *the ſon of Cuſchi the ſon of Gedalia, the ſon of Amaria; the ſon of Hizkia,* [who this Cuſhi, and the reſt of this Prophets Progenitors were, is now uncertain to us, but doubtleſſe in thoſe dayes they were famous and well known men: And it ſhould ſeem, that this genealogie of Zephania's progenitors is therefore ſet down here, to diſtinguiſh him from Zephania the ſon of Mehaſeia, who likewiſe lived in Joſia's time: our Zephania here, was alſo contemporarie with *Jeremie* and the propheteſſe Hulda. Compare 2 *King*.22. 4 and 2 *Chro*. 34. 22. and chap.35.25. and *Jer*.1.2.] *in the days of Joſia,* [to wit, after that Joſia had reformed the worſhip of God and true Religion, as may be gathered from verſ.4.] *the ſon of Amon, the king of Juda.*

2 *I will utterly rake-away all* [Heb. *raking-away rake-away: viz.* by the King of the Chadeans. See of the word here uſed, *Pſal*. 26.9.] *out of this Land,* [Heb. *from on the face of this Land,* to wit, the Land of Juda] *ſaith the LORD.*

3 *I will rake away men and beaſts,* [Here the very beaſts alſo are made lyable to the puniſhments, which men deſerved by their ſins, to make it appear, how hainous a thing ſin is before God. Compare *Hoſ*.4,3. *Jer*.4.23,25, 26,27. and chap.9 20.] *I will rake away the fowls of the air, and the fiſhes of the ſea, and the ſcandals* [Oth. *offences*; to wit, the remainders of Baal, verſ.4. ſuch as were the idols, the chappels, and all manner of furniture belonging to idolatry; for by ſuch things the godly were offended and made ſad, and many ſeduced from the true worſhip of God. See *Ezek*. 14. 37.] *with the wicked; yea I will deſtroy the men* [homines: mankinde] *out of this Land, ſaith the LORD.*

4 *And I will ſtretch out my hand* [*viz.* for to ſtrike or ſmite. Oth. inſtead of the copulative *and*, read *that is*, in which ſenſe the letter *Vau* is oft-times taken] *againſt Juda and againſt all the inhabitants of Jeruſalem: and I will deſtroy out of this place* [*i.e.* out of Juda and Jeruſalem] *the remnant of Baal,* [that is all the furniture ſerving for the idolatrous worſhip of Baal, which the pious King Joſia was not able to root out at once. Yet ſome do underſtand this of the remnant of Idolatry, which after the carrying away of the Ten tribes into Aſſyria, remained yet among Gods people, in Juda it ſelf] *(and) the name of the Chemarim,* [ſee the annot. 2 *Kin*.23. on verſ.5. what is to be underſtood by theſe] *with the Prieſts:* [underſtand thoſe Prieſts, that had defiled themſelves and unhallowed themſelves with idolatrie, in the common apoſtaſie. See 2 *King*. 23. on verſ.9. and *Zeph*.3.4]

5 *And* [To wit, *I will deſtroy*] *thoſe that bow down themſelves upon the roofs* [which in Juda and other countries of thoſe parts, were flat. See the annot. *Deut*.22. on verſ.8. and whereon they much uſed to practiſe their idolatry. See *Jer*.19.13. and 23. on verſ.12.] *before the hoſte of heaven* [that is before the ſtars, ſun and moon. See the annot. *Deut*.4.19. and *Jer*.7. 18. and 10.2.] *and thoſe that bowing down themſelves do ſwear by the LORD* [or, *to the LORD*, as 2 *King*. 15.14. which implieth promiſe of obedience and keeping of his Commandments, with a conſecrating of, and yeelding up ones ſelf to God] *and ſwear by Malcham* [ſee *Jer*.49. on verſ.1. Oth. *Molech*, or, *Moloch* the idol of the children of Ammon; though under the name of this idol there may be underſtood likewiſe all other idols, whom the idolaters were wont to call their *King*; *Moloch* ſignifieth a *King* in the Heb. Here then in this verſe God threatneth to deſtroy, not onely thoſe that were open, profeſſed idolaters, but ſuch alſo, as had a mixt Religion, and wou'd ſerve the true God, beſides or together with their idols; which God expreſly forbiddeth 1 *King*.18.21. and 2 *King*. 17.33. *Ezek*.20.30.]

6 *And thoſe that turn back from after the LORD: and thoſe that do not ſeek the LORD, and care not for him.*

7 *Be ſilent* [*i.e.* do not murmure againſt the *LORD*, but acknowledge, that he doth judge uprightly: or, be but quiet a while, and ye ſhall ſoon ſee the execution of his threatnings] *before the face of the Lord*

LORD,

LORD [*i.e.* by reaſon of the preſence of the *LORD*] *for the day of the LORD* [*i.e.* the day of Gods vengeance, wherein he will puniſh the wicked idolatrous Jews. So ver.14.] *is neer* [from the very death of King Joſiah, under whom Zephania propheſied, the Jews fell ſtill out of one calamitie into the other, untill their Kings and they together with them came to be deſtroyed, according to this prophecie] *for the LORD hath prepared a ſlay-offering;* [or, *a ſlaughter:* for which much cattel muſt be ſlaughtered. The Hebrew word doth alſo ſignifie a Beaſt ſlain for ſacrifice: but here is underſtood a ſlaughter of the Jews. See the like phraſe, *Iſa*.34,6. and *Jer*.46. 10. and *Rev*.19.17.] *he hath hallowed* [*i.e.* prepared, ſeparated. See *Jer*.12. on verſ.3.] *his gueſts* [or, *invited ones:* by them he underſtands the Chaldeans, and other enemies of the Jews, which were to come to Jeruſalem out of their own countrie, for to kill and ſlay and plunder all they met with. Yet there may alſo be underſtood the fowls of the air, and the wilde beaſts of the field, which ſhould eat up the dead bodies of the ſlain: as *Ezek*.39.17. and *Deut*.28.26.]

8 *And it ſhall come to paſſe in the day of the ſlay-offering of the LORD that I* [for, *that He:* to wit, the *LORD*, and ſo alſo below verſ.9.] *will make viſitation upon the Princes, and upon the children of the King* [ſee the fulfilling hereof *Jer*.39.6.] *and upon all that clothe themſelves with ſtrange clothing.* [Heb. *that clothe themſelves with the clothes of a ſtrange (people,)* for to pleaſe the heathen: others underſtand it of vain wanton people, that knew not for wantonneſſe how to clothe, dreſſe and faſhion themſelves, being never ſatisfied with the uſual wear and habit received and kept in their country, but muſt ſtill have ſome new ſtuffe, guize, ſize, and new-fangle or other, to be in mode and faſhion.]

9 *Alſo on that day will I made viſitation* [*i.e.* puniſh] *upon every one, that leapeth over the threſhold:* [*i.e.* that violently enters into another mans houſe, to rob his neighbour: or, that tranſgreſſe the bounds or pales, and treſpaſſe on their neighbours Land, *Hoſ*. 5.10. or ſuch as being well laden with prey and booty from abroad, are coming home, and for joy leap into their houſes] *that fill the houſe of their maſters* [Or, *Lords*, *i.e.* help to commit the like foul practiſes, as great mens ſervants uſed to do, who are ſeldom backward to aſſiſt their maſters, in committing their villanies and violences] *with violence and deceit.* [*i.e.* with riches and treaſure got and raked together by violence and deceit.]

10 *And there ſhall be on that day* [*viz.* when the Chaldeans ſhall come and take the City] *ſaith the LORD, a voice of crying,* [to wit among the inhabitants of Jeruſalem, cauſed by ſurprizal or forcible entrance of the Chaldeans] *from the fiſh-gate,* [of this gate mention is made likewiſe. *Neh*.3.3. it was the neareſt of all the reſt, toward the ſea-ſide, on that ſide of the City, which led toward *Dioſpolis* and *Joppa:*] *and a howling from the ſecond partition,* [otherwiſe called the *middle-City*. See the annot. 2 *King*.20. on verſ.4. and 2 *King*. 22. on verſ. 14. Oth. *the ſecond (gate)*] *and a great breach* [*i.e.* an exceſſive clamour, roaring and outcry; crying with that force and violence, that it even tears and rents both the throat and the air] *from the hills:* [*i.e.* from that ſide of the City, that was moſt hilly, near the dung-gate. See *Jer*.31.39 and the annot. there; on which ſide alſo the mount of Olives lay; in a word, the Prophets ſets out in this verſe, that the City would be in a ſad and woful condition then, in all quarters, whereof three are named and the reſt underſtood.]

11 *Howl ye inhabitants of the plain:* [Some keep the Hebrew word *machtes* in the Text: other render it, *in mercers ſtreet:* or the *Apothecaries* or, *Drugſters*. The Heb. word doth properly ſignifie a *Mortar:* and it ſeems to have been the name of a certain ſtreet in Jeruſalem, called the *Mortar-ſtreet* the ſound thereof being daily much heard therein, as is uſual with Apothecaries, drugſters, grocers, to keep a continual ſtamping, or beating and preparing in them their ſimples, drugs, ſpices &c. Oth. *in the hollowneſſe* or, *hollow-ſtreet:* implying that it abounded with vaults and cellarage: wherein the merchants laid up their wares. In this ſtreet the goldſmiths alſo dwelt, as may be gathered by *Neh*.3.8,31,32.] *for all the people of Traffick* [or, *mercerie, trade, merchandize,* Oth. the people of *Canaan* which is taken for merchants, the Canaanites having been much given to, and practiſed in Traffick] *is deſtroyed,* [or, *exſcinded*, *i.e.* they ſhall be deſtroyed and undone. Oth. *ſhall hold their peace*, or, *be ſilent:* underſtanding it that either their Trade or themſelves ſhall be quite dead and gone] *all the mony-bearers* [or all thoſe that are laden with mony, *i.e.* the merchants, their factors, caſh-keepers, exchangers, thoſe that carrie monies up and down to buy or pay for wares and commodities] *are rooted out.*

12 *And it ſhall come to paſſe at that time, I* [*viz.* the *LORD*] *will ſearch Jeruſalem with lanterns:* [*i.e* with great diligence and exactneſs. I will cauſe the Chaldeans, and all the reſt of the foreign ſouldiers to ſeek and ſearch out all the wealth and treaſure in it, and to carry it away: or, it implies, that God would moſt narrowly and ſtrictly enquire and ſearch out the ſins of all the people, to puniſh them accordingly] *and I will make viſitation upon the men* [or, people] *that are grown ſtiffe upon their lees* [or, *that lie upon their lees, barm,* or *mother i.e.* that live at eaſe and careleſſe; in carnal ſecurity. Oth. *that are mingled with their lees. i.e.* caſt up all manner of filth and vileneſs of ſin and vice, which foams and works forth in their life and converſation, like new wine. See *Jer*.48.11.] *that ſay in their heart; the LORD doth no good, neither doth he any evil.* [as if they ſaid, God doth not minde the Government of this world; he neither puniſheth nor rewardeth any according to his demerits.]

13 *Therefore ſhall their ſubſtance* [*i. e.* their wealth and riches,] *become a prey, and their houſes a deſolation:* [concerning theſe threatnings See *Lev*. 26. 32. *Deut*. 28. 30.] *they build houſes indeed,* [See *Amos* 5.11. *Mich*. 2. 2,4. and 3. 10, 12.] *but they ſhall not inhabit them:* [*i. e.* they ſhall not dwell long in them. See *Deut*. 28. 30, 39.] *and they plant vineyards, but they ſhall not drink the wine thereof.*

14 *The great day of the LORD.* [*i. e.* the time wherein God ſhall execute his heavy judgement. See above verſ. 7.] *is near, he is near, and haſtning much; the voice of the day of the LORD:* [Compare *Pſalm*. 29. 3. 4. 5. *Jer*. 4. 19, *&c.*] *the valiant man,* [how much more the weak man, and faint hearted, not to ſpeak of women and children] *ſhall bitterly cry there.* [*i. e.* then, at that time, as *Pſalm*. 13. 5. or, there, that is, at Jeruſalem]

15 *That day ſhall be a day of indignation:* [To wit, an indignation of the *LORD*, as below verſe 18. that is, at that time ſhall the *LORD* pour out many calamities and judgements in his anger. This is expreſſed by ſeverall terms in this verſ. Compare *Jer*. 30. 5, 6, 7. *Amos* 5.18,19,20. *Joel*. 2. ver.1, 2, 3, to 11.] *a day of diſtreſs, and of anguiſh, a day of waſt and deſolation; a day of darkneſs and obſcurity, a day of the cloud, and of thick darkneſs.*

16 *A day of the trumpet and of the ſounding* [*i. e.* a day wherein the trumpets and cornets ſhall ſound alarm, becauſe of the enemies approach] *againſt the fenced cities, and againſt the high corners.* [or, towers, which uſually ſtand at the corners of caſtles or cities; or of the points. Yet by towers there are ſometimes underſtood the heads and principal men among the people, *Jud*. 20. 2.]

17 *And I will diſtreſs the people, that they ſhall go as the blind ones,* [Which know not whither they go or

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tend, what they ſhall do firſt or laſt] *for they have ſinned againſt the LORD: and their blood ſhall be ſhed as duſt* [*i.e.* abundantly, in great quantity, as a matter of no value at all. Thus duſt is taken *Mat.* 10.14. *Act.* 13.51. and 18.6.] *and their fleſh,* [or *body,* properly *meat.* So the body is called, becauſe it becomes at length worms-meat] *ſhall become like dung.* [the meaning is; their dead bodies ſhall be caſt forth upon the fields and grounds, even as dung is caſt forth there, to fatten the ſoil.]

18 *Neither their ſilver, nor their gold ſhall be able to deliver them in the day of the indignation of the LORD; but by the fire of his jealouſie,* [*i.e.* by his jealouſie burning like fire. See *Ezek.* 38. 19.] *ſhall this whole land be conſumed:* [Heb. *be eaten up,* as below chap. 3. 8.] *for he ſhall make an accompliſhment* [See *Jer.* 4. 27.] *certainly, an haſty one, with all the inhabitants of this land.* [*viz.* the land of Juda.]

CHAP. II.

The Prophet exhorts the Jewes to repentance, before the judgements fall upon them, eſpecially the godly ones, that were remaining yet in the countrey, verſ. 1. &c. *Some foreign nations are threatned,* 6, &c. *and withat there is foretold the calling of the Gentiles, to the true knowledge and worſhip of God.*

SEarch your ſelves narrowly, yea ſearch your ſelves narrowly, [*i.e.* ſtrive and endeavour with utmoſt care and diligence, to wit, to be atoned and reconciled with God, the ſence is; enter into your ſelves, ſearch, try and examine all your wayes and doings, that ye may rightly underſtand, how heavily and grievouſly God muſt needs be offended with your great and manifold ſins. Heb. *gather,* or *aſſemble your ſelves,* the word is properly taken, for gathering of ſtubble, ſmall ſticks, *&c,* as *Ex.* 5.7,12. and 1. *Kin.* 17. 10. which, ſince it cannot be done, without ſeeking and ſearching near and narrowly, therefore it is likewiſe uſed for ſeeking and ſearching narrowly in general, and making a thorow ſearch] *ye people, that are taken with no deſire.* [*viz.* to be reconciled with God: or, of doing ought that's good. Oth. *O people not worthy to be deſired!*]

2 *Before the decree bring forth,* [*i.e.* before that come to paſs, which is decreed by God againſt you: Gods decree is then ſaid to bring forth, when it comes to be executed, as the bringing forth of a woman doth not follow preſently after the conception, but in the appointed due time; ſo alſo is the decree of God not brought to light by the execution of it, until the time determined & appointed by himſelf. Comp. *Ezek.* 20. on v. 25.] (*like chaff the day is paſſing by*) [*i.e.* very ſwiftly, ſuddenly, therefore whiles ye have time yet, before the day, that runs and wears away ſo faſt, do bring forth the decree, *i.e.* produce and make appear that which God hath decreed againſt you. Oth. (*and*) *the day paſſe by as chaffe*] *whiles the heat of the LORDS wrath doth not yet come upon you: whiles the day of the LORDS wrath doth not yet come upon you.*

3 *Seek the LORD all ye meek ones of the land,* [*i.e.* all ye that fear the *LORD* in theſe perverſe and confuſed times] *that work his right:* [or, *practiſe his judgement,* that namely which God gave and preſcribed unto you. Meaning all ſuch, as had endeavoured to live uprightly and honeſtly, according to the rule and preſcript of his lawes] *ſeek righteouſneſs, ſeek meekneſs peradventure* [ſee *Joel* 2. the annotat. on verſ. 14.] *may ye be hid* [or, be able to hide your ſelves, and conſequently eſcape being hurt or endangered by the enemy. Compare *Pſalm.* 27. 5. and *Pſalm.* 32.6,7.] *in the day of the wrath of the LORD.*

4 *For Gaza ſhall be forſaken,* [The inhabitants being driven thence, or the place deſtroyed by the Chaldeans] *and Askelon ſhall be a deſolation: Aſdod ſhall be driven out at noon day,* [*i. e.* openly, in full ſight of the ſunne and before all the world. See *Jer.* 6. on verſe 4.] *and Ekron ſhall be rooted out.* [in the Hebrew it ſounds, as if one ſhould ſay, *the rooted one,* (ſo *Ekron* ſignifieth) *ſhall be rooted out. i. e.* pluckt up by the very root. The meaning of this verſe and that which followes, is, God ſhall ſeverely puniſh *Gaza, Aſkelon, Aſdod* and others round about you, becauſe of their ſins: and therefore ye may well conclude, that he will not ſpare you neither, unleſs ye repent ſpeedily. The three firſt places here named, lay in the Philiſtines countrey and were their capital cities. See *Joſ.* 13.3. Compare *Amos.* 1. 7.]

5 *Wo to the inhabitants of the Sea-coaſt,* [Heb. *the coard* (*rope, line*) *of the Sea.* See *Deut.* 32. on verſ. 4. ſo alſo here verſ. 6. 7. here is a deſcription of the land of the Philiſtines, bordering on or coaſting along the midland Sea] *the people of the Cheretim:* [or *the Cherethites* See *Ezek.* 25. on verſe 16. See alſo 1. *Sam.* 30. on verſ. 14. They were ſtout ſoldiers, and therefore David, as ſome do hold, made uſe of them for his life-guard. See 2 *Sam.* 8. 18. & 15.18. & 1 *Chr.* 18.17.] *and the word of the LORD ſhall be againſt you,* [that is the puniſhment which God hath threatned and pronounced againſt you in his word, ſhall ſurely come upon you ye that hitherto plagued others, ſhall your ſelves alſo come to be plagued by others, after that the *LORD* ſhall have done chaſtning his own people] *thou Canaan of the Philiſtines countrey; and I* [*the LORD*] *will undo* [or, deſtroy] *thee, that there ſhall be no inhabitant.*

6 *And the Sea coaſts* [*i. e.* the land of the Philiſtines lying along the Sea-coaſt] *ſhall be for huts, pits digged up of the heard men,* [ſuch namely as the ſhepherds or herdmen uſe to dig in dry heaths, for to get and keep water therein] *and hedgings of the flocks.* [the Prophet implies in this verſe, that thoſe goodly caſtles, ſeates and houſes, which were to be ſeen in thoſe parts, ſhould come to be broken down and ruined, and that inſtead thereof one ſhall ſee nothing but poor ſhepherd huts and cottages, and in the ſtead of the great parſonages that lived there before, there ſhould be none but herdſmen and ſuch like mean poor people, as muſt content themſelves with petty houſes and cottages, to have ſome abode there for a while]

7 *And the coaſt ſhall be for the remnant of the houſe of Juda,* [This may indeed, after a ſort, be underſtood thus, that the Jewes returning out of the Babylonian Captivity ſhould finde the land of the Philiſtines empty and deſolate, and take and poſſeſs it for themſelves: but it is principally to be underſtood in a ſpiritual ſence, ſo namely, that the Philiſtines and other heathen nations, ſhould in *Chriſts* time, ſubject themſelves to the people of God, and be incorporated into the church or communion of Chriſt. See *Iſa.* 11.14.] *for to feed therein* [*i. e.* they ſhall have their paſture and aboad there, as the ſheep enjoy their reſt by night in their ſtalls. Others underſtand it thus; that the Jewes, having received Chriſt, ſhould preach the Goſpel to the Philiſtines and others, for that alſo is called *feeding,* as ye ſee *Joh.* 19. and chap. 21 .15,16, 17. and this came effectually ſo to paſſe, that *Gaza, Azotus,* and other adjacent places were converted unto Chriſt by the preaching of the Apoſtles, *Act.* 8. 26. 40. and chap. 9. 32, 35, 36. Compare *Obad.* 18, 19, 20.] *in the evening they ſhall lie down in the houſes of Askelon,* [the ſence is, they ſhall enjoy ſo much peace and quiet there, that even in the evening and night time, when commonly people are afraid one of another, they ſhall moſt ſecurely and ſafely dwell and converſe there] *when the LORD their God ſhall have viſited them* [or, *for the LORD their God ſhall viſit them:* to wit, with his graces, as *Pſalm.* 8. 5. delivering them, firſt out of the Babylonian Captivity, and afterwards out of the power and bondage of Satan, namely when Chriſt, having ſuffered, and being riſen from death, ſhall be aſcended to heaven, and ſhall have taken captivity it ſelf captive. *Eph.* 4. 8.] *and ſhall have turned their captivity.*

8 *I have heard the ſcoffing of Moab* [Or, the *reproach, reviling* &c.] *and the ſlandering words of the children of Ammon, wherewith they ſcoffed at my people, and made themſelves great againſt their border.* [making war upon them, and taking a part of their countrey away from them, inſultingly threatning they would take away more yet; See the annotat. *Pſal.* 35.26. and compare *Jer.* 48. and 49.]

9 *Therefore,* (*as true as*) *I live,* [Heb. *I live,*] *ſaith the LORD of hoſts, the God of Iſrael, Moab* [*i. e.* here, the Moabites and their countrey. See *Jer.* 48. 1. *&c.*] *ſhall ſurely be as Sodom,* [*viz.* in ſome ſort, and for a time, in regard of their countreys lying waſte and deſolate exceedingly, not that it was to remain ſo always, without hope of recovery, according to the deſtruction of *Sodom*] *and the children of Ammon and Gomorra a nettle-heath, and a ſalt pit,* [*i. e.* waſte and deſolate, where nothing can grow. See *Jud.* 9. 45. *Pſalm* 107.34. *Plin. lib.* 31. *nat. hiſt.* cap. 7.] *for ever:* [*i. e.* for a long time; for theſe countryes did not alwayes remain in this deſolate condition] *the remnant of my people ſhall bereave them, and the remainder of people ſhall hereditarily poſſeſſe them.* [or, *ſhall inherit them.* The meaning is, ſome of the Ammonites and ſome of the Moabites ſhall be converted to the Chriſtian Religion, and received into the boſom and communion of the church. Compare above verſe 7. and See *Iſa.* 11. on verſe 14.]

10 *That they ſhall have, inſtead of their haughtineſſe,* [Or, *for their haughtineſs,* their proud and inſolent carriage and demeanour towards the people of God, being in diſtreſſe and miſery] *for they have ſcoffed at, and have magnified themſelves againſt the people of the LORD of hoſts.*

11 *The LORD ſhall be terrible againſt them, for he ſhall cauſe all the Gods of the Earth to conſume:* [*i. e.* deſtroy them by degrees. They ſhall have no burnt offerings more brought unto them. This was fulfilled upon the coming of Chriſt and afterwards] *and every one ſhall worſhip him* [See *Gen.* 24. on verſe 26.] *out of his place;* [as if he ſaid; The true God ſhall be honoured and worſhiped at that time, not in Juda onely, but by every nation alſo in all their countreyes and cities, without having need to travell to Jeruſalem for that purpoſe. See *Joh.* 4. 21.] *all the iſlands of the heathen.* [*i. e.* all the heatheniſh nations who-ever and where-ever they be.]

12 *Even ye Ethiopians ſhall be the ſmitten of my ſword.* [He calleth king *Nebuchad-nezar* his *ſword,* in the ſame manner as *Aſſur* is called the *rod* or *ſtaff of Gods anger. Iſa.* 10. 5. Oth. thus, *as for you, ye Moors,* (or, *Ethiopians*) *yee ſhall be ſmitten by my ſword.* The meaning is, ye *Ethiopians* ſhall indeed be made deſolate at firſt, ſee 2. *Chr.* 14. 9, but afterward ye ſhall likewiſe be brought to Chriſt; See below chap. 3. 9. Heb. *alſo ye Moors, they ſhall &c.* Compare *Mich.* 1. 2. with the annotat.]

13 *He* [*viz* God] *ſhall alſo ſtretch forth his hand againſt the North, and ſhall undoe Aſſur;* [*i. c.* the Aſſyrians] *and he ſhall ſet* [*i. e.* make] *Nineve to* (*be*) *a deſolation, dry, like a wilderneſs.* [having been abundantly watered formerly; See *Nahum,* 2. 8.]

14 *And in the midſt of her the flocks ſhall lie down, all the beaſts of the nations* [*i. e.* of the neighbouring nations all about; who ſhall cauſe their cattel to go there; or, according to others, all kinde of fierce and terrible beaſts, which are found among the remote nations in deſerts. Underſtand; ſuch creatures ſhall be there then, in lieu of men, and all the pleaſant things that were to be ſeen there formerly] *alſo the Bittern,* [or, cormorant] *alſo the ſcreech-owl ſhall lodge upon their pomegranates;* [meaning thoſe which were painted or carved and ſet upon poſts and pillars or other parts of the houſe for ornaments ſake. Compare *Amos* 9. 1.] *a voice ſhall ſing in the window,* [or, *their voice,* to wit, the voice of thoſe terrible creatures mentioned here and *Iſa.* 13.21,22. and 34.11, *&c.*] *deſolation ſhall be in the threſhold,* [or *on the poſts*] *when he* [*viz.* the *LORD,* or, the enemy] *ſhall have uncovered* [or, pluckt off] *their cedar work.* [Heb. *their cedars,* or *his cedars. i. e.* their cielings or houſes made of cedar-wood]

15 *This is that city, that leaps up for joy;* [*i. e.* thus ſhall it go with the city of *Nineve,* which in former time was ſo full of mirth and jollity] *that dwells ſecurely* [*i. e.* is at reſt and peace, and ſtands in fear of none] *that ſaith in her heart, I am* (*ſhee*), *and beſides me there is none more:* [I alone am the invincible city; there is none that may compare with me in dignity, in might and Excellency of all kindes. Compare *Iſa.* 47. 8.] *how is ſhe become a deſolation!* [See above verſe 14.] *a reſting-place of Beaſts! every one that paſſeth through there, ſhall whiſtle at her,* [See 1. *Kings* 9. 8. *Lam.* 2. 15. 17. *Ezek.* 27. 36. *Mich.* 6. 16. *Nah.* 3. 19.] *he ſhall move his hand.* [in token of mocking or jeering, or, of admiring at her conditions]

CHAP. III.

The Prophets complaint of the ſins among all ſorts and conditions of people in Juda, eſpecially of their ſtiff-neckedneſs, verſe 1. &c. *he threatneth them with the judgements of God.* 8. *after that, he propheci[e]th, how God would bring the heathen unto the knowledge of him and cleanſe his church from her ſins, protecting her, and deſtroying her enemies, till he ſhould bring her to Glory.*

WO *unto the hainous* [Or, *corupt, rotten, vicious,* or, *greedy.* Oth. *Wo to the crop. i. e.* the city with the great crop, that ſwallowes up all like unto the birds of prey, that ſwallow all they meet with though never ſo courſe or raw] *and the defiled:* [or, *prey-city:* the Hebr. word ſignifies to *prey* and *oppreſſe.* Oth. *the ſtained city. viz.* with all manner of abominable ſins. Some read here, *the pigeon-city,* that ſort of fowl having a great crop, and devouring up much meat] *the opreſſing city:* [meaning Jeruſalem, whoſe Kings and Princes and other mighty and inſolent citizens and inhabitants were wont variouſly and grievouſly to abuſe and oppreſſe many. Compare with this verſe, the firſt and fifth chapters of the Prophet *Iſaiah.*]

2 *She doth not hearken after the voice,* [That is, after the warnings and exhortations of the *LORD* by his Prophets] *ſhe doth not receive inſtructions:* [*i.e.* ſhe refuſeth to be inſtructed, which is a ſure mark of folly *Prov.* 1. 7. Compare *Jer.* 2. 30. and chap. 5. 3. and chap. 7.28.] *ſhe truſteth not in the LORD; ſhe draweth not neer to her God.* [*viz.* with all her heart. Compare *Iſa.* 29.13. but, *Hoſ.* 6.1. the godly call one upon another, to turn unto the *LORD*]

3 *Princes are roaring lions in the midſt of her,* [See *Prov.* 28.15. and compare *Ezek.* 22.27.] *her Judges are evening-wolves,* [that range about in the evening, to ſee what ſheep they may catch and worrie. See *Hab.* 1.8. by the evening here the *night* alſo may be underſtood; as *Hab.* 2.6.] *that do not break the bones until the morning.* [Or, on the morning, but preſently devour all, fleſh and bones together, not leaving ſo much as the bare bones

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bones behinde to the next morning. Heb. *that do not unbone (exoſſ'are) in the morning.* See *Num.* 24. on verſ. 8. and compare *Jer.* 5.6.]

4 *Her Prophets are light, very faithleſſe men:* [Heb. *men of faithleſneſſe:* which are faithful to neither God nor man; *their prieſts pollute the holy (thing)* [*i.e.* they profane, or, unhallow the Sanctuary; or, that which is hallowed and conſecrated to the *LORD*: or, they do not preach the word of God uprightly, nor explain the true meaning thereof] *they do violence to the Law.* [See *Ezek.* 22. the annot. or v. 26. Compare *Mat.* 23.16. and *Mark* 7. 9,10,&c.]

5 *The righteous LORD,* [Or, *the LORD that is righteous*] *is in the midſt of her* [to wit, the city of Jeruſalem; in regard that there he had ſet up his worſhip; Some conceive that theſe are the Jewes words, objected againſt thoſe of the Prophet, verſ. 4.] *he doth no wrong: every morning* [Heb. *in morning, in morning i.e. dayly.* See 2 *Chro.* 36.15. *Jer.* 5.13. and 7.25. and 11.7. & 25.3.] *doth he give his right in the light.* [*i.e.* doth he cauſe his right or judgement to be publickly taught, *viz.* by his Prophets, who doubtleſs did what *Paul* commends to his diſciple *Timotheus* 1 *Tim.* 4.16. and 2 *Tim.* 4.2] *there is no want;* [to wit, of any thing, whereby this people may be inſtructed, *Iſa.* 5.4.] *yet the perverſe knowes of no ſhame.* [ali is like to him. Comp. *Jer.* 3.3. &c. and ch. 5.3.]

6 *I have deſtroyed the heathen, their corners* [See above chap. 1.16. yet ſome do here underſtand by *corners* the uttermoſt borders or frontiers of their countries] *are laid waſte; I have made their ſtreets ſolitarie, that none paſſeth them: their cities are deſtroyed, ſo that there is none, that there is no inhabitant.* [*i.e.* there is not a man to be found in them. Comp. above ch. 2.5,6,14,15.]

7 *I ſaid* [*i.e.* I thought with my ſelf] *ſure,* [namely, in conſideration of the judgements, that were executed upon the heathen] *thou* [O Jeruſalem] *wilt fear me, thou wilt receive inſtruction,* [taking example and warning by the heathen, Oth. read, *fear me, yet receive inſtruction* &c.] *that her habitation may not be deſtroyed:* [*viz.* Jeruſalems. Others underſtand here by the habitation the inhabitants of that city: or, *her habitation,* for *their habitations*] *however I viſited them,* [or, *(by) all, wherewith I viſited them:* by *them* ſome underſtand the heathen, others, the Jewes] *verily they got up early, they have corrupted all their doings* [Or, *neverthe leſſe they made haſte* &c. *i.e.* they wilfully haſtned on their own deſtruction: or *from the morning early have they corrupted, (or, ſpoiled) all their works:* or; *neverthe leſſe they did ſpoil all their works.* See of the like joyning of two verbs. *Pſal.* 45 5.]

8 *Therefore wait for me, ſaith the LORD, in the day when I ariſe for the prey;* [He continueth his ſpeech to the wicked Jewes; the ſenſe is, do ye but attend, I will ſurely come and viſit you by the Chaldeans and other nations] *for my judgement* [*i.e.* the decree of my purpoſe] *is to aſſemble the heathen, to gather the kingdoms,* [underſtand the Chaldeans and other nations. See *Eze.* 16.37.] *to pour out* [ſee *Pſ.* 79.6. and comp. *Ezek.* 22. 31] *upon them* [to wit, upon the Jewes, namely the ſtiffnecked ones. See ab. cha. 1.18.] *my fierceneſſe, all the heat of my wrath; for the whole Land* [*viz.* of Judea, as above ch. 1.18. underſtanding thereby the major part of its inhabitants. So *Gen.* 41.57. that *all the countries came into Egypt to Joſeph i.e.* many inhabitants of the neighbouring countries] *ſhall be conſumed by the fire of my jealouſie.*

9 *Aſſuredly, then* [*viz.* after that I ſhall have viſited theſe nations and the Jewes in manner aforeſaid: others conceive that by *them* here is to underſtood the time of the *Meſſia* his coming] *will I turn a pure language* [Heb. *lip.*] *to the nations;* [Or, *then will I change the lips unto the nations into pure (lips):* that is to ſay: I will then regenerate mine elect among the Gentiles, by the holy ſpirit, that their tongues and hearts ſhall be pure, entertaining pure thoughts and communications, of God, and ſerving him holily, See *Iſa.* 51.17.] *that they may all call upon the name of the LORD, that they may ſerve him with one even ſhoulder.* [*i.e* with one accord, or conſent, unanimouſly: the phraſe is borrowed from men or beaſts bearing burdens. See *Hoſ.* 6. on verſ. 9. Compare *Jer.* 32. 39. and ſee the fulfilling, *Act.* 1.14. and chap. 2.1.46. and chap. 4.32 See alſo *John* 10.16. *Ezek.* 2.14,&c.]

10 *From the ſide of the rivers of the Ethiopians,* [*i.e.* from Ethiopia, yet under their name are likewiſe to be underſtood other remote people and nations. *Iſa.* 18.4. and chap 60.4.] *ſhall my ſerious worſhippers,* [ſee the annot. *Gen.* 25.21. and *Ezek.* 35.13. underſtand here thoſe that being converted to God, are dayly addreſſing their prayers to God] *(with) the daughter of my diſperſed,* [that is, together with the Jewes, that were diſperſed in the Babylonian captivity, who are as dear unto me as a daughter to her mother. Compare *Joh.* 11.52. ſome Tranſlators inſtead of (*with*) here, inſert *namely*) in this ſenſe, that the preſent or offering to be brought in this place, ſhall be the Jews, that were diſperſed in the countries ſituate on the ſide of the rivers of Ethiopia] *bring my ſacrifice.* [to wit ſpiritual ſacrifices, or preſents. *i.e.* they ſhall ſerve and obey me. Compare *Iſa.* 18.7. and *Malach.* 1.11. *Rom.* 12.1. Oth. *from the other ſide* (or, *beyond*) *the river of the Moores, ſhall my ſerious worſhippers be brought unto me for a preſent.* See the accompliſhment of this prophecie. *Act.* 8.27.35,36.]

11 *On that day ſhall ye* [O my people, O my Church] *not be aſhamed becauſe of all your dealings, Whereby ye tranſgreſſed againſt me:* [the ſenſe is ſince, ye ſhall be ſanctified and cleanſed from all your ſins, by the blood and ſpirit of the Lord *Jeſus Chriſt*, ye ſhall not be made aſhamed for the ſame before Gods Tribunal] *for then ſhall I take away out of the midſt of thee thoſe that leap up for joy, becauſe of thy pride,* [Oth. *glory, excellencie:* for the Hebrew word is taken ſometimes in a good and ſometimes in a bad ſenſe; and the ſenſe ſeems to be this here; there ſhall be none more found among you thence forward, that ſhall exalt themſelves boaſting of their outward Ceremonies, and that glorious ſtructure of the Temple; (*Jer.* 7 4.) for the kingdom of God and his Church ſhall from that time forward be diſperſed all the world over. *Joh.* 4.21,23.] *and thou ſhalt henceforth no more exalt thy ſelf for my holy mountains ſake:* [or, upon mine holy mountain. Heb. *upon the mountain of my holines. i.e* therefore that ye come and offer in my Temple, upon the mountains of the *LORD*, or, becauſe of your vain confidence in the outward ceremonies, without heeding how your conſciences may be ſanctified]

12 *But I will cauſe to remain in the midſt of thee an afflicted* [*i.e.* ſufficiently by me chaſtiſed and humbled] *and poor people,* [*i.e.* mean and contemptible in the eyes and account of the world, and yet through the grace of God made rich in faith and other ſpiritual gifts] *they ſhall truſt in the name of the LORD.* [*i.e.* in the *LORD* himſelf, not in any outward thing, whether it be the city or the Temple at Jeruſalem, or any other thing, but onely ſoly in the *LORD.* See. *Jer.* 9.33,34.]

13 *The remnant of Iſrael* [*i.e.* thoſe whom the *LORD* elected from among the rejected and forlorn Jews] *ſhall do no wrong:* [to wit, of ſet purpoſe, wilfully, or, againſt their conſciences. See 1 *Joh.* 3.9.] *nor ſpeak no lies, and in their mouth, no deceitful tongue ſhall be found:* [*i.e.* they ſhall not give nor uſe themſelves to lying and deceit, but rather unto all is holy, upright and honeſt] *but they ſhall feed and lie down,* [*i.e.* God ſhall protect and keep them from all the evil, that wicked men ſhall ſeek to bring upon them. Compare *Mich.* 4.4.] *and none ſhall make them afraid.* [*i.e.* they ſhall live quietly and ſafe: the wicked crue ſhall not dare to moleſt or annoy them, at their pleaſure.]

14 *Sing cheerfully thou daughter of Zion, ſhout Iſrael!*

rael! [The Hebrew verb is *plural*, and Iſrael, *ſingular*] *be glad, and leap for joy with all the heart, thou daughter of Jeruſalem.* [*i.e.* ye Iſraelites in the ſame ſenſe, as the daughter of Zion; *viz.* in this place, the believing church of the new Teſtament.]

15 *The LORD hath taken away thy judgements,* [*i.e.* the chaſtiſements or puniſhments for thy ſins. This is the cauſe of that rejoycing ſpoken of before verſe 14.] *he hath chaſtiſed away* [or, *rid away,* or, *out of the way,* See *Gen.* 24.31; *Lev.* 14.39.] *thine enemy:* [to wit, the Aſſyrians, Chaldeans *&c,* as alſo and eſpecially thy ſpiritual enemies) the divel and hell, hath he laid under thy feet. 1. *Cor.* 15,25,26.56,57.] *the king of Iſrael, the LORD, is in the midſt of thee,* [*viz,* for to defend and protect thee] *thou ſhalt ſee no evil more.* [thou ſhalt not need to ſtand in fear of any evil more. For there is nothing that can ſeparate us from the love of God, which is in *Chriſt Jeſus* our Lord, *Rom.* 8.39. See *Job.* 7.7. *Pſalm.* 80.10. *Iſa.* 40.3. and 57.14. and 62.10. *Mal.* 3.1.]

16 *In that day it ſhall be ſaid to Jeruſalem, Fear not, O Zion;* [Oth. *to Zion*] *let not thine hands be ſlack. i.e.* be not diſcouraged, do not grow remiſſe and backward in the zeal of godlineſs: the reaſon is given verſe 15. *viz.* becauſe the *LORD* is in the midſt of her. See of this phraſe 2 *Sam.* 4. on verſ. 1.]

17 *The LORD thy God is in the midſt of thee, a champion that is able to deliver* [In and through Chriſt alone we are able to overcome, *Rom.* 8.37. and 1. *Cor.* 15. 57. and 1 *Joh.* 5.4,5.] *he ſhall rejoyce over thee with gladneſs,* [by reaſon of that ſingular love, which he beareth unto thee] *he ſhall keep ſilence in his love,* [or, *be ſtill, at reſt,* that is he ſhall take content and ſatiſfaction in the affection which he ſhall bear thee, 1 *Pet.* 2.5. or he ſhall no more afflict thee as formerly he did, becauſe he loves you now in Chriſt, and forgiveth you your ſins] *he ſhall rejoyce over thee with ſhouting.*

18 *The ſorrowfull (ones) for the aſſemblies ſake* [*i.e.* thoſe that are ſad and ſorrowfull, for not being able to meet in the temple for Gods worſhip and ſervice. Compare *Pſalm.* 42.2,3,5.] *I will aſſemble; they are out of thee,* [*i.e.* becauſe they alſo are Gods people, or *out of thee,* O Jeruſalem that is, of the people of God] *the ſcoffing is a burden upon her,* [to wit, the ſad congregation, namely, when they muſt converſe with and among theſe ſcoffing companions, which make but a mock of God and his word. See the 42. *Pſalm* throughout.]

19 *Behold, I, at that time, will undo all thine oppreſſours: and I will preſerve the halting (one)* [*i.e.* my church, now ſuffering. See *Mich.* 4. on verſe 6. and Compare *Ezek.* 34.16. *Mich.* 4.7] *and gather the ejected one,* [hereby ſome do underſtand the heathen, as alſo *Mich.* 4.6. others, thoſe Jewes or Iſraelites which were carried away and diſperſed into baniſhment] *and I will ſet them, for a praiſe.* [my people namely, the church, whom juſt now he had called the *halting,* or *creeple* and *ejected* one.] *and for a name,* [to wit, of honour and renown, as below verſe 20.] *in all the land where they were aſhamed.* [Heb *in all the land of their ſhame.* Oth. *whoſe ſhame hath been all the land over.* that is, even there, where they were the common object of every ones ſcorn and reproach, eſpecially among the Aſſyrians and Chaldeans, that made a mock and jear of Gods people.]

20 *At that time will I bring you* [O ye ye Jewes] *hitherward,* [to wit, into this land of yours, which ye ſo greatly long after] *in the time when I ſhall gather you. Aſſuredly* [or. *for* or *then,*] *I will ſet you for a name, and for a praiſe, among all nations of the earth,* [this is to be underſtood in reſpect of the church her ſpreading all the world over, at the coming of the Meſſia] *when I ſhall turn your captivities* [*i.e.* the exceeding great number of your captives. Compare *Amos.* 9.24.] *before your eyes ſaith the LORD.*

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THE PROPHET HAGGAI.

The Argument of this Book.

HAggai, Zacharia, and Malachy, all three of them lived and prophesied in the time of the Jews deliverance out of the Babylonian captivity. They exhort the people very zealously to the re-edifying of the temple and the city of Jerusalem: for after that they had laid the foundations of the Temple, every one turned himself to the building of his own house, intermitting the progress of the temples restauration, for a time, whilest sundry impediments fell out, which retarded the same much more, as may be seen Ezr. 4. 1, &c. and ch. 6. 1, 3, &c. Yet the Prophets exhortations prevailed so far at length, that the temple (after the building had stood still 42. yeares, according to the computation of some after the foundation was laid) was compleatly built up and finished by the Jewes in the time of four years. See Ezr. 6. 14, 15. &c. Joh. 2. 20. The chiefest grounds and Arguments, which the Prophets Haggai made use of to rouse up the people to the neglected building up of the Temple, are these especially: first, that there is great reason, divine matters should be furthered and advanced before earthly and temporal concernments, which being neglected by men, God would likewise withdraw his blessings from theirs. Secondly, the Prophet declares, that the glory of the second Temple should be far greater then the first, namely therefore because Christ himself should bodily appear and preach in the same; and consequently dwell in his Church by his grace and spirit. Hereupon he advanceth the third main Argument, that God giving his blessing to this undertaking, it would be easily accomplished. Two moneths after Haggai, the Prophet Zacharia, began likewise to prophesie to the same purpose, most earnestly exhorting and pressing the backward slothful Jewes to the building of the Temple.

Haggai.

Chap. i.

HAGGAI.

CHAP. I.

The Prophet checketh the chief of the people at Jerusalem, that they dwelt in goodly houses, and left the Lords Temple unrepaired, verse 1. &c. *he telleth them that it was for this neglect of theirs, that God withheld his blessing from them, in other things,* 5. *therefore he exhorts them to reassume the intermitted repairing of the Temple, and to perfect it,* 7, *which exhortation takes effect,* 12.

IN *the second year* [See the annotation *Ezra.* 4. on verse 24. and chapter 5. 1.] *of the king Darius,* [Heb. *Darjaveseh,*] *in the sixth moneth, on the first day of the moneth, the word of the* LORD *came, by the ministery* [Heb. *hand* See the annotat. *Ex.* 9. on ver. 35. *Act.* 11. 30. and chap. 7. 35.] *of Haggai,* [otherwise commonly called *Aggeus,* Heb. *Chaggai*] *the Prophet to Zerubbabel, the son of Sealtiel,* [some put, *the nephew*; for to speak properly, he was the son of Pedaja, who was a son of Sealtiel. See 1. *Chro.* 3. 17, 18, 19. *Zerubbabel* nevertheless is called the son of Sealtiel also, *Ezra.* 5. 2. *Mat.* 1. 12. Some conceive *Zerubbabel* Sealtiels adopted son, from *Luk.* 3. 27.] *the Prince of Juda;* [*i.e.* the prince out of and over the tribe of Juda] *and to Joshua, the son of Jozadak, the high-priest,* [Heb. *the great* (or *greatest*) *Priest*] *saying:*

2 *Thus speaketh the* LORD *of hosts, saying; this people saith,* [The LORD doth not say here, *my people,* but *this people,* shewing thereby his displeasure at their great neglect of his worship, and their daily endeavour and eagerness to advance their own honour and profit] *the time is not come,* [this was the excuse which the slothfull self-seeking professours pretended then, why they delayed the building of the Temple thus] *the time that the* LORDS *house should be built.* [Heb. *the time of the house of the* LORD, *for to be built.*]

3 *And the word of the* LORD *came by the ministery of the Prophet Haggai, saying;*

4 *Is it the time indeed for you, that ye dwell in your vaulted houses,* [Hereby is intimated, that they had built houses for themselves, not onely such as necessity required, but stately and sumptuous ones, for pleasure and delight, before they built the LORDS house] *and shall this house be desolate?* [David was quite of another minde. See 2. *Samuel* 7. 2. and *Psalm.* 132. 3, 4, 5.]

5 *Now then, thus saith the* LORD *of hosts, set your hearts upon your wayes.* [*i.e.* Observe and consider well, how it fares with you, by reason of your sinnes. Compare 1. *Cor.* 11. 30, 31. See of this phrase, *Ex.* 9. 21. 2. *Sam.* 18. 3. *Job.* 1. 8. and chap. 2. 3. and chap. 22. 22. and chap. 34. 14. and here below verse 7.]

6 *Ye sow much and ye bring in little;* [*Deut* 28. 38. *Mich.* 6. 14, 15.] *ye eat, but not to satisfie; ye drink but not unto being drunken;* [*i.e.* ye do not enjoy the efficacie of wine, to be made chearefull with it. See *Gen.* 43. on vers. 34. *Cant.* 5. 1. *Joh.* 2. 20.] *ye cloth your selves, but not to your warming;* [Heb. *for to warm ones self. i.e.* to get warmth by it. Comp. *Zeph.* 2. 12. with the annot.] *and he that receiveth wages, receiveth those wages in a purse bored through.* [or, *in a purse that hath no bottom*; or, *that is hollow*; meaning; it vanisheth all what ye receive, that ye are nothing the better for it, according to what is threatned, *Deut.* 28. 15, *&c. Amos* 4. 9. *Mich.* 6. 14.]

7 *Thus saith the* LORD *of hosts; set your hearts on your wayes.* [As before verse 5. which the Prophet repeates here, to make them take the better heed of it.]

8 *Get upon the mountain, and bring on wood, and build this house, and I will take pleasure in it,* [*i.e.* in this Temple. it seemes the Prophet hath an eye here to the prayer of Salomon, and the promise God made upon it. 1 *Kings* 8. 18, 19. *&c.*] *and be glorified, saith the* LORD.

9 *Ye look about for much,* [Or, *turn your face toward much. i.e.* ye look for a plentifull harvest] *but lo ye get little;* [Heb. (*it becomes*) *to little*] *and when it is brought home by you, then I blow into it.* [so that it turns to dust and chaff, and ye have no benefit by it] *Wherefore that? saith the* LORD *of hosts; because of mine house, which is waste, and that ye run every one for his own house.* [namely to build and set out that. See above verse 4.]

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10 *Therefore the heavens withold themselves from you, that there is no dew,* [Understand, and no rain neither in fit and due season, this is that which God threatneth Lev. 26. 19. Deut. 28. 23, 24, 38. Amos. 4. 7.] *and the land witholds its fruits.*

11 *For I have called for a drought* [Oth. a *desolation.* See, 1 Kings 8. 1. and Jer. 25. on verse 29. See also Deut. 28. 22. Joel 1. 14. Amos 1. 2. and chap. 4. 7. 19.] *upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oyl, and upon that which the earth would bring forth: also upon the men, and upon the beasts, and upon all the labour of the hands.* [i.e. upon all the fruits and crops of the earth, brought forth by the labour of men.]

12 *Then did Zerubbabel* [See Ezra 5. 2.] *the son of Sealtiel, and Josua the son of Jozadak, the high-priest, and all the remnant of the people,* [i.e. all those that escaped from the war, (during which many perished) and those that returned out of the Babylonian Captivity, where likewise many were consumed and dead] *hearken to the voice of the LORD their God, and* [Oth. *that is*] *to the word of the Prophet Haggai, according as the LORD their God had sent him:* [which they knew to be so] *and the people feared before the face of the LORD.*

13 *Then spake Haggai, the messenger* [Or, *Envoy, Ambassadour*] *of the LORD, in the message of the LORD,* [viz, that which he was charged to deliver to the people, in the name of the LORD: or by vertue of the message: according to the instruction or commission, which he had received at Gods hand and command] *unto the people, saying; I am with you, saith the LORD.* [or, *I shall be &c.* therefore, be of good cheer, and go on couragiously in the building of my house. Compare Psalm. 56. 11. Matthew 28. 18, 20. Romans. 8. 31.]

14 *And the LORD stirred up the spirit of Zerubbabel the son of Sealtiel the Prince of Juda, and the spirit of Josua, the son of Jozadak, the High-priest, and the spirit of all the remnant of the people: and they came and made the work in the house of the LORD of hosts their God.* [i.e. the Lord did by this exhortation of his Prophet, excite and stir up the hearts of the persons aforesaid, daily more and more, for to go on in the building begun, untill it was wholly finished and compleated. And very needfull also it was, that this people should receive this encouragement, in regard that Thatnai, and other enemies of the people, did all they could, to crosse and hinder this work. Ezr. 5. 3.]

CHAP. II.

The Prophet exhorts Zerubbabel, Josua and the people, to go on diligently in the building of the Temple vers. 1. &c, promising them Gods assistance, 5. foretelling then withall that the Messia was personally to appear in this Temple, 7. whereby the glory of this Temple should exceed the former, 10. after that he reproveth the hypocrisie of those, that relied upon the outward offerings and ceremonies, 11. he promiseth the upright and honest Jewes, that as before they had tasted the curse of the LORD, so they should henceforth, be blessed by him, and their enemies destroyed, 16. He prophesieth also of the power of Christ, and his might against all that shall oppose him.

ON *the four and twentieth day of the moneth, in the sixth (moneth), in the second year of king Darius.* [Divers interpreters joyn this first verse to the end of the first chapter, and it seems also to belong unto it.]

2 *In the (seventh moneth)* [To wit of the year spoken of vers. 1.] *on the one and twentieth day of the moneth came the word of the LORD,* [viz. to the people of Juda and the chiefest among them and so also below vers. 11.] *by the ministery* [Heb. *hand,* as also below verse. 10.] *of the Prophet Haggai, saying;*

3 *Speak now unto Zerubbabel the son of Sealtiel the prince of Juda, and to Josua, the son of Jozadak, the High-priest, and to the remnant of the people, saying:*

4 *Who is left over among you, that saw this house in its first glory,* [viz, in that wherein it stood before it was destroyed by the Chaldeans] *and how do ye see the same now? is not this as nothing in your eyes?* [viz. Compared to the temple built by Salomon. See Ezr. 3. 12. David had been gathering provision a long time, of gold, silver, copper and other materials, for the building of Salomons temple, and Salomon added a great deal of treasure to it besides, when he fell to the building of it: but the Jewes, which newly came out of the Babylonian captivity, were poor and had no such means and provisions, to build this Temple as gloriously. Oth. *is not* (this) by that, as nothing &c.?]

5 *Yet now, be strong, thou Zerubbabel, saith the LORD, and be strong, thou Josua, son of Jozadak, High-priest, and be strong, all ye people of the land,* [i.e. all ye the common sort among the Jewes] *saith the LORD: and work;* [i.e. go on with the building, see of the word to *work,* Ruth 2. on vers. 19. and Prov. 31. on v. 13.] *for I am with you, saith the LORD of hostes,*

6 *With the word,* [To wit, that whereby the heavens are made Psal. 33. 6, 8. i.e. with Christ] *in which I made (a covenant) with you* [i.e. in and by which word, i.e. Christ, I made (a covenant) with you; for which cause *Christ* also Malach. 3. 1. is called the *Angel of the Covenant.* And the Apostle saith, 2 Cor. 1. 20. that that promise is *yea* and *Amen* in Christ onely. Oth. *according to the word, when I, &c.* i.e. according to the promise, which I made to your fathers, and your selves that I would be their God, and their seeds God after them. Gen. 15. 18.] *when ye marched forth out of Egypt;* [viz. in the loines of your fathers. See the like phrase, Act. 7. 53.] *and (with) my spirit,* [understand the holy spirit, that helpeth our weakness, Rom. 8. 26. This verse contains a clear proof of the three persons in the holy Trinity] *standing in the midst of you.* [i.e. being present with you by his powerfull operation. Oth. *and my spirit shall abide in the midst of you* i.e. he shall powerfully assist you in the great work of this building, giving you wisdom and ability to go through with it; and therefore] *fear not.* [doubt not of a good and happie successe]

7 *For thus saith the LORD of hosts, once again, a little (time) it shall be,* [i.e. it shall shortly come to passe, viz. to doe, what follows. See Hab. 12. 26. that which seemes long to us, is but as a moment with God, Psalm. 90. 4. and 2 Pet. 3. 8,] *and I shall cause the heavens,* [together with the angels the inhabitans thereof] *and the earth,* [with the men upon it] *and the sea,* [together with the inhabitants of its Islands] *and the dry (land)* [with the men inhabiting of the high and dry countreyes] *to shake.* [that is to say: all creatures in heaven and earth shall be moved at the time of Messia his birth, suffering, dying, rising from the dead, and ascending to heaven, and whiles his Apostles shall go and preach all this, throughout the whole world]

8 *Yea I shall cause all the heathen to shake* [Or, *tremble, quake,* so namely, as that it shall make them to come unto the *LORD.* This is a prophecy of the calling of the Gentiles, when the Gospel shall be preached all the world over. Compare Hos. 3. 5. and chap. 11. 10. 11. with the annot.] *and they shall come (to) the wish of all heathen,* [to wit, unto *Christ,* whom all heathen and Nations should wish to embrace, coming to his Church. Compare Gen. 49. 10. others thus; *and the wish of the heathen shall come:* understanding it of the coming of the Messia. Oth. *then (there) shall come the wished (ones) of all the heathen,* that is, Mine elect and chosen ones, my dear and acceptable children, out of all nations and people, shall come to me and believe in me. See Isa. 2. 3.] *and I will fill this house* [i.e. this Temple] *with glory, saith the LORD of hostes;* [for Christ the King of glory, (Psal. 24. 7, 8.) the Saviour of the Gentiles (that is greater then Solomon, Mat. 12. 24.) was to come in his own person bodily into it, to preach and work miracles in it, (as Malachie expresly foretelleth of him, chap. 3. vers. 1.) and consequently to dwell in his Church by his grace and spirit. Compare Ezek. 43. 5, 7.]

9 *Mine is the silver, and mine is the gold, saith the LORD of hostes:* [As if the *LORD* said: If I would have this Temple to be more glorious outwardly, and bedeckt with silver and gold, it would be easie for me, to bring it so to pass: for all the silver and gold in the world is mine, and at my disposing, so that I could soon finde it for you; but my pleasure is to adorn this place with a far greater gloriousness, namely with the visible presence of the Messia, the king of all kings, and with the abundant treasure of spiritual gifts wherewith I shall adorn and beautifie the Church of the new Testament.]

10 *The glory of this last house shall become greater, then (that) of the first, saith the LORD of hostes; and in this place will I give peace,* [Namely in or through *Jesus Christ* the Prince of peace. See Rom. 5, 1. and 14. 17. Phil. 4. 7. See also Isa. 11. 6. and Job. 14. 27.] *saith the LORD of hosts.*

11 *On the four and twentieth (day) of the ninth (moneth)* [Called *Chisleu,* Zach. 7. 1. in part agreeing with our December] *in the second year of Darius, came the word of the LORD, by the ministery of the Prophet Haggai, saying:*

12 *Thus saith the LORD of hostes, ask now the Priests the law,* [To whom it doth belong to interpret and declare it. See Lev. 10. 10, 11. and Deut. 33. 10. Malach. 2. 7.] *saying:*

13 *Behold, some body carrieth holy flesh,* [Heb. *flesh of holiness.* i.e. such as hath been consecrated to the *LORD* by sacrifice. See Lev. 7. 15.] *in the skirt* [Heb. *wing*] *of his garment, and he toucheth with his skirt, the bread, or the pottage, or the wine, or the oil, or any vyand, shal it become holy?* [Oth. *shall he* &c. The sense is, shall any thing else, that he toucheth, be hallowed by him?] *and the priests answered and said, No;* [for the garment indeed comes to be hallowed by such a touching, but not that which is touched by the garment. In this and the next verse the Prophet propounds two questions, by way of similitude, teaching first, in this thirteenth verse, that a man acquireth no holinesse by touching of any thing that is holy; and then vers. 14. that a man being unclean, doth not onely get no holiness by it, but on the contrary, by his touching he unhalloweth or maketh unclean, that which is holy; by which similitudes the *LORD* doth intimate the causes, why for so long a time now, he had visited & chastised the Jews, and why the sacrifices were not acceptable to God, namely because they were as unclean of heart, as those were outwardly, that had defiled themselves by touching of the dead body, or carkase. See Lev. 23. 25. Num. 5. 2.]

14 *And Haggai said, If any one that is unclean of a dead body,* [Heb. *of a soul.* See Lev. 19. the annotat. on vers. 28. and Num. 19. 11.] *touch any of these things,* [spoken of before vers. 13.] *shall it become unclean?* [viz. that which he touched] *And the priests answered and said, it shall become unclean.* [See the Law. Lev. 11. 24, 25. &c. and chap. 15. 4, &c. Num. 9. 10. and chap. 19. 11, 13.]

15 *Then answered Haggai and said: even so is this people, and so is this nation:* [The Prophet infers from what was said before vers. 13. and 14. that it was just so with the people or nation of the Jews, which polluted whatsoever they came to, or undertook, as having their consciences defiled, which manifested it self by their great neglect and contempt of my command, about the building of the Temple. Compare Tit. 1. 15.] *before my face, saith the LORD* [these Jewes were indeed a holy people, in their own account, but not at all in Gods sight] *and so is the work of their hands: and that which they offer there,* [to wit, upon the altar of burnt offering, and which was built up many years, before the Temple was compleated Ezr. 3. 2.] *is unclean;* [God had indeed straitly commanded the offerings of sacrifices; but here he declareth by his Prophets, that even, as all their other works were unclean, so were their offerings also (for whose sake they thought themselves highly in favour with God) as long as they neglected to build the house of the *LORD,* and because they were themselves unclean, that is, wicked and hypocritical, and without faith, for whatsoever is done without faith, is sin. Rom. 14. 24.]

16 *And now, set I pray your heart on (it) from this day, and upwards* [i.e. on the dayes or time past] *before (there) was laid stone upon stone in the Temple of the LORD:* [i.e. before the building of the Temple was reassumed, before ye went on with the superstructure upon the foundation (laid many years before) and advanced it in some measure. The foundation was laid by them in King Cyrus his time, but the building intermitted until the second year of Darius, ver. 11. See Eze. 4. 5, 24. The meaning here seems to be this: Formerly, whiles you neglected the building of the Temple, God punished you with death; but since ye took the work cheerfully in hand, Gods blessing hath been apparent: Therefore take to heart that which happened to you in former times, that so understanding the cause of the calamities which pressed you before, ye may now also understand the cause of Gods blessing you thus, and therefore go on couragiously in the building of the house of the *LORD:* some interpreters, to facilitate the sense with some insertion, read thus: *And now set, I pray, your heart upon it (how it went with you before)* from this day &c. See chap. 5. 5, and below vers. 19.]

17 *Before these (things) came to passe* [i.e. before they went on with the building] *one came to the (corn) heap of twentie (measures)* [i.e. supposing to find such a proportion or quantitie of grain, from that which, and the place where it was sowed] *and there were but ten: coming to the wine-fat to take up fiftie (measures)* [great or *small* vessels in ordinary portion to the wine expected] *from the presse, and there were but twentie.* [The meaning is, the Harvest and vintage for corn and wine, proved very scant, the *LORD* having withdrawen his blessing, by reason of their neglect and backwardness in the building of his house.]

18 *I smote you* [i.e. your fruits; here are further instances set down, what plagues God sent them because of their remissenes in building of the Temple. Compare Deut. 28. on vers. 22. &c. See also, 1 King. 8. 37. and especially Amos 4. 6, 7, 8, 9. and above chap. 1. 11. and Psal. 48. 47.] *with blasting, with mildew, and with hail; all the work of your hands; and ye (turned) not your selves to me, saith the LORD.* [Oth. *and there is none with you that to me, saith the LORD,* suppressing the verb *turneth.*]

19 *Set but your heart upon it,* [Or, *set now* &c. as if he had said until ye began to build again at the Temple, the times were very bad and calamitous; but mark and give heed now, how things are altered, since ye have cheerfully reassumed the work] *from this day and upwards:* [i.e. the time past] *from the four and twentieth day of the ninth (moneth) from the day when the foundation was laid for the Temple of the LORD;* [i.e. when they gan to lay the foundation of it, which happened in the second year after their return out of the Babylonian captivity, what time also the altar was built. See Ezr. 3.

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11. Howbeit some take these words according to the letter, being of opinion, that the foundations of the Temple which were laid presently after their return from Babylon, were destroyed by their enemies: so that the work was to be begun again from the very foundation] *set your heart upon it.*

20 *Is there (any) seed yet in the barn?* [The meaning of this verse is, if there be any seed left yet in the barns, fit for to be sowen, I will blesse the same from this very day; yea even the trees also, that were for many years barren and unfruitful, will I give my blessing unto] *even the vine, and the fig-tree and the Pomegranate-tree and the Olive-tree (that) bare not, (them) will I blesse from this day;* [*i.e.* make them fruitfull. All the trees and fruits here named grew very plentifully in Judea, see *Deut.*8.8.]

21 *Now the word of the LORD came the second time to Haggai, on the four and twentieth (day) of the moneth,* [*viz.* the ninth moneth: on the same day, when the former word of the *LORD* was come to Haggai. See above vers.11.] *saying:*

22 *Speak to Zerubbabel, the Prince of Judah, saying, I will move the heavens and the earth:* [See above v.7.]

23 *And I will overthrow the throne of the Kingdoms, and destroy the firmnesse* [*i.e.* the strength and power] *of the Kingdoms of the heathen: and I will overthrow the chariot, and those that ride thereon, and the horses and those that ride thereon, shall precipitate themselves, every one into the others sword.* [Heb, *the man into the sword of his brother.* The sense of this verse is; I will confound and bring to nothing all the power and might, that shall lift up it self against Christ and his Kingdom. See 2 *Cor.*10.5.and 2 *Thess.* 2.8. yet others understand this, as spoken in relation to the rebuilding of the Temple, which none should be able to hinder, to the end that the Jews might be the more encouraged and quickened to go on cheerfully in the work begun: both meanings may stand well enough together.]

24 *On that day, saith the LORD of hosts, will I take thee, O Zerubbabel, thou son of Sealtiel, my servant,* [This is figuratively spoken to *Christ*, who according to the flesh, lay then in the loins of Zerubbabel. *Mat.*1. 12,13. thus Christ, *Ezek.*34.23. is called *David.* Compare *Heb.*7.9.] *saith the LORD; and I will set* [or put] *thee as a seal-ring:* [see *Cant.*8.6.*Jer.*22.24. The meaning is, I shall dearly and tenderly love thee, I shall keep and preserve thee, as a man doth his seal-ring, wherewith he useth to seal up his best and secretest things] *for thee have I chosen,* [Compare 1 *Pet.*1.20.] *saith the LORD of hosts.*

The End of the Prophet HAGGAI.

THE PROPHET ZACHARIA.

The Argument of this BOOK.

ZAcharia *is the second Prophet, that preached among the Jewes after the Babylonian captivity, beginning but two moneths after the Prophet Haggai, to wit, in the eight moneth of the second year of king* Darius. *In this book many excellent points are handled, whereof these are the principal. First, he exhorts the Jews, that were returned back out of the Babylonian captivitie, into Judea, to true repentance and conversion. In the second place, he rehearseth sundry visions, whereby God taught them what a fatherly care he had of them, and especially how graciously he had delivered them out of the Babylonian captivity, with the promise annexed, that he would also keep and protect them for the future, if they would but turn to him uprightly, and go on diligently in rebuilding of the Temple. Thirdly, he prophecieth of the destruction of all the enemies of Gods people, as also of the coming of the Messias, and the mercies and benefits, which he would shew to his Church, together with the enlargement thereof by the conversion of the Gentiles unto it. In the new Testament there are several passages cited, as well by Christ himself, as by the Evangelists and Apostles. Mat.*21.5. *and* 26.31. *and* 27. 9. *Mark* 14. 27. *Joh.* 12.15. *and* 19.38. *Eph.*4.25. *Rev.*1.7. *all which serves to commend unto us the reading of this Prophet, and to make him the more acceptable unto us.*

ZACHARIA.

CHAP. I.

The Prophets exhorts the Jewes to true repentance, that they may not incurre the like Judgment with their Fathers, vers.1. &c. after that he describes two Visions, the former of a man on a red Horse, bringing newes that Jerusalem should be built again, 7. the latter, of four hornes and four smiths, signifying, that the Enemies of Gods people should be defeated, 18. &c.

IN *the eighth moneth,* [This was two moneths after that the Prophet Haggai began to preach, *Hag.* 1.2.] *in the second year of Darius,* [the King of Persia. See *Ezra* 4. on vers. 24] *the word of the Lord came to Zacharia, the son of Berechia* [thus he is called in the Hebrew, but in the Greek *Barachias.* Some conceive, that this is the same, of whom mention is made, *Matth.* 22.35. Oth. hold them to be distinct persons. Compare 2 *Chron.* 24.2. with the annot. See further of the persons named in this vers. *Ezra* 5.1.] *the son of Iddo the prophet* [or *of the prophet*] *saying.*

2 *The LORD hath been very wroth against your Fathers.* [Hebr. *anger'd with anger, &c.*]

3 *Therefore say unto them, thus saith the LORD of hosts; Turn again to me saith the LORD of hosts, so shall I turn again to you, saith the LORD of hosts.* [God is said to turn himself to us, when he causeth us to finde and taste the fruit, or return of our prayers: We are said to turn to the *LORD*, when in true faith and unfeigned repentance for our sins, we sue for mercie and favour to him. And yet we have not this from our selves: God must give it, as is expresly in *Jeremie*, chap. 31.18. *LORD convert me, so shall I be converted.*]

4 *Be not as your Fathers* [To wit, in impenitencie. See 2 *Chro.* 36. 15,16.] *whom the former prophets called upon,* [those namely, which prophesied before the Babylonian Captivity] *saying; Thus saith the LORD of hosts, Convert your selves from your evil wayes, and from your evil dealings: but they hearkned not, and they listned not unto me,* [*i.e.* not to that which I caused to be delivered to them by the Ministrie of my Prophets] *saith the LORD.*

5 *Your Fathers where are they?* [As if he said; though they be dead and gone, it behooves you notwithstanding to take warning by them. See 1 *Cor.* 10. 5,6.] *and the Prophets, shall they live for ever?* [*i.e.* always. Oth. *doth they live forever?* He meanes to shew, though the former Prophets be dead and out of the world, yet their prophesies remain alive still, see the next vers. and compare 2 *Pet.* 1.15. Oth. read and interpret these words, as the objection and cavils of wicked men, thus, *but the prophets* (those that took us up so) *did they live always?* what is become of them since; are they not dead and gone as well as others?]

6 *Nevertheless my words and my institutions, which I commanded my servants the prophets,* [*viz.* to declare the same to such and such people and nations] *have they not hit your fathers?* [did not the Judgments denounced and threatned come upon your fathers? I think they found and felt it; and therefore ye ought to take heed how to tread in their foosteps] *so that returning they said, even as the LORD of hosts thought to do unto us according to our wayes, and according to our dealings, so he hath done with us.* [This they spake as convinced in their Consciences, when the Lord punished them, as with other plagues and calamities, so especially with the Babylonian Captivity, wherewith he had often threatned them. Compare *Psalm* 106.6.]

7 *On the four and twentieth day of the eleventh moneth, (this is the moneth Schebat)* [Answering mostly with our January, as having the Moon that falls partly in January, and partly in February; insomuch, that this Prophesie followed about three moneths after the former] *in the second year of Darius, the word of the LORD came unto Zacharia, the son of Berech-ja,* [Hebr. *Berech-jehu*] *the son of Iddo the Prophet saying.*

8 *I saw by night, and behold, a man riding,* [This was the Son of God in the shape of a man: yet others think it was a created Angel. Christ did otherwhiles take a humane shape upon him for a short time; as *Dan.* 7.13. *Ezek.* 1.26. and chap. 40.3.] *on a red horse,* [hereby is shewed, that the Sonof God consumes his Enemies like fire, or as others understand it, that he takes away the sins of his people by his blood. See *Isa.* 63. 1,2,3.] *and he stood between the myrtle trees:* [Oth. *he subsisted,*

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subsisted, (*made a halt*) *among the myrtle-trees:* By the myrtles are shadowed forth the faithfull, being still flourishing and fragrant before God, like unto the myrtle-trees: and by the standing still of this man, is signified the ready and ever-present help and assistance of the *LORD*] *which were in the depth:* [*i. e.* in a deep moist place, whereby is typified the condition of the Jewish people; which at that time were partly yet in the Babylonian Captivity, and partly in their own land, in great trouble still] *and after him*, [*i. e.* after the man that sate on the red horse] *were red and brown* (*and*) *white horses.* [Whereon Angels sate attending Christ, vers. 10. and those signifie all kinde of Ministers of the *LORD*, that serve him for to execute his Judgments, whether it be for delivering of his children, or for punishing of their Enemies.]

9 *And I said, my LORD, What are these?* [Or, *who are these, i. e.* what are they about?] *then the Angel that spake with me*, [oth. *in me*; as the Hebrew particles do properly signifie, implying an inward revelation of the things which he had seen outwardly: so below vers. 13, 14. and 2. 3. and chap. 4 v. 1, 4, 5. and chap. 5. 5, 10. and chap. 6 4. See also *Numb.* 12. 2. and 2 *Sam.* 23. vers. 2. *Hos.* 1. 1. &c.] *said unto me, I will shew thee what these are.*

10 *Then answered the man that stood between the myrtles, and said; these are they whom the LORD* [*i. e.* God the Father; for here the Son of God speaketh] *sent forth* [or, *had sent out*; for they had been abroad already then, and were now returning] *to passe through the whole land:* [for to see and observe how things were conditioned every where, and to bring in the report thereof. This is said by way of Similitude, having regard to the Custome of Kings and Great ones, sending forth their Ministers into all parts, for information. Compare *Job* 1. 7. and chap. 2. 2. All things are known to God, *Psalm* 113. 6. *Jer.* 23. 24. *Heb.* 4 13. yet he is pleased to make use of his Ministring spirits, the Angels, for to manifest and make known his wisdom and Government.]

11 *And they answered* [*To answer* is here as much as *to say*, or begin to speak, as also below vers. 12. and in many other places] *unto the Angel of the LORD*, [*i. e.* unto *Christ* there present, the supream head of all the Angels] *that stood between the Myrtles, and said; we have passed through the land*, [to wit the land of Chaldea. Oth. *the earth*, *i. e.* the world, or all the Countries of the earth] *and behold, the whole land* [*i. e.* all the inhabitants of the land, as may be gathered by vers. 15. or *the whole earth*, except only the poor land of Juda, which lies pitifully wasted and spoiled, and is much annoyed still by its Enemies: or except the Jewes, which had been captive in Babel for many yeares, and were in a suffering condition yet, many wayes] *sitteth, and it is still.* [or *calm*, meaning, that the Babylonians and other Nations were at rest and quiet.]

12 *Then answered the Angel of the LORD, and said; LORD of hosts, how long wilt thou not have mercy upon Jerusalem, and upon the Cities of Juda?* [The Angel here speaking, is *Jesus Christ*, the Mediatour and Advocate of his Church with his heavenly Father; the said Church being in trouble and under Persecution, whiles all other Countries round about enjoyed peace and rest. This Church is meant here by the names of Jerusalem and Juda, although it be appliable also in the literall sence] *with whom thou hast been wroth, these seventy yeares.*] Hence some do gather, that Zacharias spake this soon after the end of the Babylonian Captivity, out of which the Jewes were delivered through the intercession of Christ; the time being now fulfilled, spoken of 2 *Chron.* 36. 14, 15, 21. *Jer.* 25. 3, 4, 5, 12. and chap. 29. 10.]

13 *And the LORD answered the Angel, that spake with me*, [Or *in me*: See above vers. 9. and understand, that the *LORD*, *i. e.* God the Father speaketh to the Son, and the Son to the Prophet, of the Love of God to his Church, and his wrath against the Enemies thereof, as is further explained, vers. 14, 15.] *good words* [*i. e.* friendly, kindly and acceptable words] *Comfortable words.* [to wit, Comfortable for his Church.]

14 *And the Angel that spake with me, said to me; Proclaim, saying, Thus saith the LORD of hosts: I am Jealous for Jerusalem and for Zion, with a great Jealousie.* [*viz.* To deliver them out of the hands of their Enemies: see *Isa.* 9. 7. *Zeph.* 1. 4. and *Jer.* 31. 20. and below chap. 8. 2. though the *LORD* had for a time with-held his help and assistance from his Church, nevertheless he loved the same still, as a Father doth his children, or a Husband his wife; and in due time he did deliver her out of all her troubles and distresses.]

15 *And I am wroth with a very great wrath against these heathens at ease;* [*i. e.* Against the Chaldeans, or Babylonians and their adherents, which now sit still and are at rest and ease, whiles my people is afflicted. See above vers. 11.] *for I was a little wroth*, [*viz.* with the Jewes] *but they did help for evil*, [as if God should say, they looked not to my end and purpose, which was but Fatherly to chastise them, for to bring them to Repentance and amendment, when all the Enemies aimes and endevours were for their utter ruine and extirpation. See *Isa.* 10. 7. and 47. 8. see also *Ezek.* 25. 3, 6. *Jer.* 30. 11. *Psalm* 83. 4, 5.]

16 *Therefore thus saith the LORD, I am returned to Jerusalem with compassions, mine House shall be built therein, saith the LORD of hosts, and the square-line shall be stretched out over Jerusalem.* [According as we see Carpenters do, being about to set up a new building: the meaning is, Jerusalem shall be built again, let the Enemies plot and practise to the contrary whatever they are able. This was accomplished by the managing and encouragment of Nehemiah. Compare *Neh.* 2. 3, 4. &c. and *Hag.* 1. 13. under the building up of the City of Jerusalem, there are promised also to the Godly, all manner of spiritual graces and benefits.]

17 *Cry yet*, [Or preach further] *saying thus saith the LORD of hosts, My Cities shall be spread abroad yet*, [*i. e.* the Cities of Juda shall be too strait or narrow, they must needs be enlarged and made greater] *because of the good*; [that is, because of the great and abundant blessings which the *LORD* shall give them. Spiritually, it signifieth, that God shall so blesse and encrease his Church, that the land of Juda should be too little and narrow for her to contain all: all the world being to be overspread with her Members, and the gifts bestowed upon her. Compare *Isa.* 49. 18. &c. and the whole book of the Acts of the Apostles] *for the LORD shall Comfort Zion yet, and he shall yet chuse Jerusalem.* [*viz.* For his people: the sence is, He shall so abundantly blesse them with all manner of gifts and graces, that it shall sufficiently appear, God chose them for his people; especially shall he blesse them with the setting up again of his pure worship among them.]

18 *And I lifted up mine eyes, and saw; and behold there were four Hornes.* [Typifying the several people and Nations, which in an hostile manner made war upon, and molested the people of God from all corners and quarters of the world: see vers. 19.]

19 *And I said to the Angel that spake with me, what are these?* [What mean these hornes, what do they betoken or signifie?] *and he said to me, these are those hornes, which destroyed Juda, Israel and Jerusalem;* [*i. e.* they signifie the Babylonians, and other mighty Nations holding with them; their confederates and associats.]

20 *And the LORD shewed me four Smiths.* [Or *Carpenters.* By these are likewise signified certain people and nations, Gods fellow labourers as it were, whom God should gather together from all the corners of the world for to break and destroy, those strong horns, that is, those enemies of God, which hinder the building up of the temple and church of God.]

21 *Then said I, what come they to make? and he spake, saying; those are the hornes which destroyed Juda, so that none lifted up his head; but these are come, to terrifie those* [*viz.* hornes *i. e.* kingdoms] *for to cast down the horns of the heathen*, [*i. e.* to destroy their power, might and kingdoms] *which did lift up the horn against the land of Juda, for to destroy the same.* [*i. e.* which invaded the land of Juda with whole armies in an hostile manner, and made it desolate all over. Compare *Ezek.* 34. 21.]

CHAP. II.

The third vision, namely a man with a measuring line, measuring the place of the new Jerusalem, v. 1, 2. shewing withall the great multitude of the inhabitants of this city, and how God would protect the same, 3, &c. after that the Jewes remaining in Babylon are exhorted to repair home, 6. with promises that God would destroy their enemies, 9. of the conversion of the Gentiles, 11. and Gods continual care for his Church, 12.

AGain I lifted up mine eyes, and I saw, and behold there was a man, [To wit, the same angel who was *Christ* in the shape of a man, as appears below vers. 3. and above chap. 1. 8. See *Ezek.* 40. on verse 3. and 41. and 42. chapters. *Rev.* 11. 1, 2.] *and in his hand was a measuring line.*

2 *And I said, whither goest thou, and he said to me, for to measure Jerusalem, to see how great her breadth, and how great her length shall be.* [*i. e.* to view and dispose, how great, large and ample that Jerusalem should be, which was to be built up again. See *Ezek.* 6. 3.]

3 *And behold the angel* [See above chap. 1. 9.] *that spake with* [or, *in*] *me, went forth:* [to wit, from among the myrtles, where he stayed, chap. 1. 8. for to be the neerer in speaking to me] *and another angel* [to wit, one of the created angels, that stood behinde Christ chap. 1. 8.] *went forth* [*viz.* out of the foresaid company of angels] *to meet him.* [namely, at the place, which he was to measure.]

4 *And he* [*viz.* the LORD *Christ*] *said to him;* [*viz.* to that created angel last spoken of] *run, speak to this young man*, [the Prophet here doth understand himself, being at that time but young yet, or *a young man* is as much as a servant, the same word being likewise attributed to such, even those of riper yeares, *Ex.* 33. 11. *Num.* 11. 27. 1 *Kings* 11. 28. 2 *Kings* 4. 12. and chap. 19. 6.] *saying, Jerusalem should be inhabited village-wise, because of the multitude of men and of the beasts, that shall be in the midst thereof.* [the meaning is, it shall be inhabited without walls, in regard those exceeding great multitudes of men shall not be able to be contained within the compass of any walls. Oth. *Jerusalem shall inhabit the villages. i. e.* those of Jerusalem, shall, by reason of their great encrease, be fain, to retire, abundance of them into the villages with their habitations. However this ought to be mainly understood, of the great multitudes of men that were to believe in *Christ* and submit themselves under his spiritual kingdom, in regard the universal church was to extend and spread her self all the world over. See *Isa.* 54. 1, 2, 3, & 60. verse. 4. 11. Compare also *Jer.* 31. 27.]

5 *And I will be unto her, saith the LORD, a fiery wall round about:* [*i. e.* I will so protect them, that their enemies shall not dare nor be able to assault them, and such as shall presume to set upon them, shall be destroyed and consumed as with fire. Compare *Isa.* 26. 1. and 60. 18, 19. *Jer.* 15. 20. Compare also *Psalm.* 125. 2. and 2. *Kings* 6. 17.] *and I will be for glory in the midst of her.* [*i. e.* I will be the cause of much honour and glory to them. I will honour and favour the citizens and inhabitants of that city or church with many and great mercies, graces and benefits.]

6 *Ho, ho*, [Or, O, O, and so also vers. 7.] *flee now out of the north countrey*, [*i. e.* out of Babylon, which lay toward the north from Juda. See *Jer.* 6. on vers. 22. and chap. 16. on verse 15. the speech is addressed here to those Jewes, that were then yet at Babylon; and the meaning is, Get you away suddenly out of the eminent danger of those parts, hanging over the heads of the Babylonians, and repair betimes unto the church of God. See *Isa.* 48. on vers. 20.] *saith the LORD: for I have spread you abroad toward the four windes of heaven*, [*i. e.* so far as the four windes do extend themselves. Oth *as the four &c.* or, *into the four &c.* Compare *Ezek.* 17. 21. Otherwise, *because* I now set you free, out of the Babylonian captivity, in which ye were cooped up and were detained like a bird in a cage, ye having the freedom now of all the countrey, and liberty to travell and remove whither you list. Or, as heretofore I scattered you into the four winds or quarters of the world, so I will likewise gather and recover you again from thence.]

7 *Ho Zion, escape thou that dwellest* (*with*) *the daughter of Babel.* [The meaning is make all the haste ye can to abandon Babel, and to come in to the church.]

8 *For thus saith the LORD of hosts; after the glory* (*upon you*), [*i. e.* after that he had resolved to honour you with the deliverance out of Babel] *he sent me to those heathen, which bereave you:* [or, *againg the heathen*, to wit against the Chaldeans and other Enemies of yours; as if he said; God having begun to be gracious to you, he is resolved to continue the same, and therefore he hath sent me to protect you against the force and violence of your enemies, that they shall not be able to hurt you, neither in nor after your return homeward] *for he that toucheth you he toucheth the apple of his eye* [his, *viz.* the *LORDS*. The sence is, he that doth molest and trouble, afflict or annoy you, in so doing offends the *LORD* himself most sencibly, which he will surely avenge. See *Deut.* 32. on verse. 10. *Psalm.* 17. 8. and *Act.* 9. 4.]

9 *For* [Or, *verily*] *I will move my hand over them* [to wit, *over* or *against* those heathen, the Babylonians and other nations that preyed upon you, *i. e.* I will visit and plague them with my power] *and they shall be a prey to their servants* [*viz.* to the Jewes, their captives formerly, whom they made to serve and drudge under them, as their bondmen, spiritually, it implies, that the enemies of the church of God being converted unto Christ, they should offer up themselves and all unto Christ] *thus shall ye know* [these are yet *Christ* his words: and to *know* is as much here as to finde by experience.] *that the LORD of hosts hath sent me.* [*i. e.* ye shall then plainly know and understand, that I am the son of God, and was sent thus before hand, to foretell these things unto you, till I shall be sent to fullfill them in due time. Christ is sent by his father as mediatour for the good of his Church.]

10 *Shout, and rejoyce, thou daughter of Zion: for behold I come, and I will dwell in the midst of thee, saith the LORD.* [Thus Christ speaketh here unto the beleving Jewes; and the sence is, as if he had said; I shall not appear then in the shadow of the old Testament, but come among you bodily, *Col.* 2. 9 and 1. *Tim.* 3. 16. *Joh.* 1. 14. See also *Lev.* 26. 12. *Ezek.* 37. 27. and 2. *Cor.* 6. 18.]

11 *And many heathen* [Or, *people, nations.* The

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word *many* regards principally the times of the preaching of the Apoſtles. See *Iſa.* 2. 2, 3.] *ſhall be joyned to the LORD on that day,* [*i. e.* in the time of the ſpiritual deliverance of the church by Chriſt, which was typified by the corporal deliverance of the Jewes out of the Babylonian captivity] *and they ſhall be a people unto me, and I will dwell in the midſt of thee* [O Zion, O my church. I will be and converſe, preach and work miracles among you] *and thou ſhalt know that the LORD of hoſts ſent me unto thee.* [*i. e.* that I am indeed the ſon of God, ſent by the father to make this known unto you,and to come and dwell in the midſt among you, that ye being jointly with the heathens united to me,may become my people.]

12 *Then ſhall the LORD inherit Juda for his portion,* [*i. e.* hold and eſteem love and protect the elect among the Jewes, the true Iſraelites, beleiving in Chriſt, as his own peculiar people and inheritance. Oth. *then ſhall the LORD hereditarily poſſeſs Juda his inheritance.* See *Deut.* 32. 9.] *in the holy land,* [Heb. *in the land of Holineſs, i. e.* in the land of Canaan, typifying the church of God] *and he ſhall yet chuſe Jeruſalem.* [See above chap. 1. on verſ. 17.]

13 *Be ſilent* [See *Hab.* 2. 20. *Zeph.* 1. 7.] *all fleſh* [*i. e.* all men or people, mankinde. See *Pſalm.* 65. on verſe 3.] *before the face of the LORD : for he is awaked* [that is, he hath manifeſted his divine power by the deliverance of his church and people. Oth. *when he ſhall be awaked, viz.* for the deliverance of his people] *out of his holy habitation.* [*i. e.* out of heaven. See *Pſalm.* 11. 4. and *Deut.* 26. 15.]

CHAP. III.

The fourth viſion, to wit, the high-prieſt Joſua, in whoſe perſon is repreſented, how God loveth, pardoneth, ſanctifieth and protecteth his church, verſ. 1. &c. Chriſt is promiſed, who deſtroyeth all our ſins, and bringeth true peace along with him 18.

AFter that he [*viz.* the angel, ſpoken of above chap. 2. verſ. 3, 4.] *ſhewed me Joſua* [of this *Joſa* mention is likewiſe made, *Hag.* 1. 1, 12. and chap. 2. 3.] *the High* [or, *great*] *Prieſt,* [he is brought in here, as a type of the church he having been at that time, the chief overſeer or governour thereof on earth, as High-prieſt; nevertheleſs in regard he brought or conducted the people out of the Babylonian captivity, and rebuilt the temple,and was actually High-prieſt, he was likewiſe a type of Jeſus Chriſt, both in name,and in deed] *ſtanding before the face of the angel of the LORD,* [Joſua ſtood before the angel who was Chriſt himſelf,as an accuſed perſon before the judge, Satan being the Accuſer ; others take the word *ſtanding,* here, for, *ſerving, miniſtring,* as *Pſalm.* 135. 2.] *and Satan* [which ſignifieth an adverſary, or withſtander. See *Job.* 1, 6.] *ſtood at his right hand* [*viz.* Joſuas] *for to withſtand him.* [laying to his charge before *Chriſt,* that he was unworthy, the temple ſhould be repaired under his direction. See *Rev.* 12. 10. The Hebrew words which are uſed here, import as much, as if one ſhould ſay, *the withſtander ſtood to withſtand him.* Compare with the words of the text, *Eph.* 6. 12.]

2 *But the LORD* [*viz.* the ſon of God,whom before he had called the angel of the *LORD*] *ſaid unto Satan, the LORD* [*i. e.* God the father] *rebuke thee,* [*i. e.* overthrow and confound thee,with thy falſe accuſation, he judge and condemn thee for its acquitting and juſtifying his faithfull ſervant Joſua. See *Jude* verſe 9.] *thou Satan, yea the LORD rebuke thee, that chooſeth Jeruſalem :* [See above chap. 1. 17. and 2. 16.] *is not this a firebrand* [*viz.* this High-prieſt Joſua ; ſee *Iſa.* v. 4.] *pluckt out of the fire ?* [*viz.* of the Babylonian captivity Oth. *as a firebrand reſcued out of the fire,* namely of the common or general deſtruction,for to ſhew him my favour,why then doſt thou deſire his confuſion; See *Amos* 4. 11.]

3 *Now Joſua was clothed with filthy garments,* [*i. e.* with his perſonal ſins and infirmities, as appeares from the next verſe] *when he ſtood before the face of the Angel,* [ſpoken of verſe 1. who was the Lord *Chriſt* himſelf]

4 *Then he* [*viz.* Chriſt, that forgiveth ſins, and juſtifieth the unrighteous] *anſwered* [*i. e.* ſaid] *and ſpake to thoſe that ſtood before his face,* [*i. e.* unto the reſt of the angels, as his miniſters, ſtanding alwayes ready to receive and execute his commands, *Hebr.* 1. 14.] *ſaying ; put away theſe filthy garments from him : after that, he* [the ſame Lord Chriſt,they having taken away thoſe filthy garments, as he bad them] *ſpake to him,* [to wit, Joſua] *behold I have taken away thy unrighteouſneſſe,* [*i. e.* by this act thou mayſt perceive the truth of it, that I have taken away thy unrighteouſneſſes ; which was ſignified by the filthy garments. Compare *Iſa.* 6. 7. *Jer.* 1. 9. and See 2. *Sam.* 12. 13.] *and I will aray thee with change-garments.* [thus they were wont to call new, pure and goodly garments,ſuch as people uſed to wear only on feſtival-dayes. See *Jud.* 14. 12. Here by the change-garments are underſtood,the righteouſneſs of Chriſt,true holineſs, or,ſpiritual ornaments, the gifts and graces of Chriſt. Compare *Matthew* 22. 11. *Luke.* 15. 22.]

5 *Therefore I ſay,* [Oth. *then I ſaid, viz.* by my ſelf, as the Prophets words, wiſhing ſuch a thing might come to paſs,by the good pleaſure of God] *let them ſet a pure hat upon his head:* [of the word *Hat* ſee the anno. *Ex.* 28. 4. the *Hat* doth ſignifie the prieſtly office, unto which the *LORD* hath ordained & confirmed him, having firſt cleanſed and ſanctified him from his ſins. See *Pet.* 2. 9.] *and they did ſet that pure Hat upon his head, and they put him on clothes,* [to wit, thoſe ſpoken of in the former verſe,] *and the angel of the LORD ſtood (by it) :* [as ready to execute the fathers command]

6 *Then the angel of the LORD teſtified unto Joſua, ſaying :*

7 *Thus ſaith the LORD of hoſts,* [To wit, God the father, who for thoſe mercies and benefits, which he ſo freely beſtowes upon man, requireth thankfulneſs from them, *viz.* continuall practiſe of true piety. *Luk.* 1. 74, 75. 1. *Pet.* 1. 15, 16.] *if thou ſhalt walk in my wayes, and if thou ſhalt obſerve* [or guard] *my guard,* [that is, if thou ſhalt carefully keep and obſerve mine ordinances and commands, ſo as I will have them kept and obſerved] *then thou ſhalt alſo judge my houſe.* [*i. e.* then ſhalt thou alſo have the overſight and government of my Church,ſo as thy fore-fathers had it. See 1. *Chr.* 19. 11. the church is oftentimes called the houſe of God, as *Nu.* 12. 7. *Jer.* 11. 15. and 12. 7. *Hebr.* 3. 2.] *and alſo keep my courts.* [*i. e.* thou ſhalt continually abide in thine High-prieſtly office, and have and keep the inſpection over my church: it is the ſame thing in other words,which he ſaid immediately before] *and I ſhall give thee walkes among theſe that ſtand here.* [that is, after this life, I ſhall take thee up into the everlaſting life, and cauſe thee to converſe with and among theſe holy angels here ſtanding,and with the reſt of the heavenly hoſts. Compare *Mat.* 22. 30. *Hebr.* 12. 22. and 1. *Tim.* 4. 8.]

8 *Hearken now Joſua thou High-prieſt, thou and thy friends that ſit before thy face :* [*i. e.* thy co-partners, or, fellow miniſters, the prieſts under thine inſpection. or in general, the godly people, that partake with thee] *for they are a miracle.* [or, *wonderment,* Hebr. *men of wonder.* Some underſtand this ſo, that they were won-
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dred at by wicked men, they lookt upon them with amazement, whileſt they heard the word of the *LORD.* See *Iſa.* 8. 18. But ſome underſtand it, that they were lookt upon as a great wonder, being ſo wonderfully delivered out of the Babyloniſh captivity, and brought back again into their own country ; the ſame being a token of the ſpiritual deliverance by *Chriſt.* See *Pſal.* 71. on verſ. 7.] *for, behold, I* [to wit, God the Father, whoſe words Chriſt here relateth. See above verſ. 6,] *ſhall cauſe to come my ſervant* [*i. e. Chriſt.* See *Iſa.* 42. on verſ. 1. and 12. 13. The ſenſe is, Him ſhall I cauſe to appear in the world in the fulneſs of time, and he ſhall do my will, even as a faithful ſervant doth the will and command of his maſter] *the ſprout;* [*i. e.* the *Meſſia* who is a ſprout or branch out of the ſtem of *Iſai.* See *Jer.* 23. 5. and 33. 15, and 38.]

9 *For, behold, concerning this ſtone,* [*viz.* Chriſt, juſt now verſ. 8. called a ſprout, being indeed the foundation and corner-ſtone of his Church ; as Chriſt formerly was typified by the corner-ſtone of the Temple. *Pſ.* 118. 22. *Iſa.* 28. 16. So here now again, the Temple being to be re-edified in the preſence of Joſua] *whom I have laid before the face of Joſua ; upon that one ſtone (there) ſhall be ſeven eyes :* [Oth. *in that ſtone* &c. *i. e.* in Chriſt there ſhall be, firſt the fulneſſe of the Godhead,and then abundance of ſpiritual gifts and graces,and laſtly a tender care of and for his Church. Oth. *over,* or *upon that ſtone* &c. underſtanding thereby, the great care which the Father had for Chriſt and his Kingdom. Compare with the words of this verſe, thoſe of chap. 4. 10. and *Rev.* 5. 6.] *lo I ſhall grave his gravings,* [*i. e.* I ſhall curiouſly hew and faſhion him, as they uſe to poliſh and garniſh a precious ſtone : that is to ſay, I will adorn Chriſt with all manner of ſpiritual graces. Heb. *I ſhall open his openings,* which words ſome do applie to the ſufferings and wounds of our Saviour Jeſus Chriſt, whereour unrighteouſneſſes are blotted out, and our Salvation is purchaſed] *ſaith the LORD of hoſtes : and I will take away the unrighteouſneſſe of this Land* [to wit of the Church of Jewes and Gentiles] *in one day ;* [namely, that wherein Chriſt ſhall be crucified.]

10 *In that day, ſaith the LORD of hoſtes, ſhall ye invite every one his neighbour, even under the vine, and under the fig-tree :* [that is ; ye ſhall live in peace, and enjoy abundance of all things. See 1 *King.* 4. 25. *Mich.* 4. 4. Yet this is not ſo much to be underſtood of a temporall peace and welfare, as of a contentedneſs and quietneſſe of minde, and peace of conſcience, through faith, becauſe of Gods being reconciled to us in Chriſt. Comp. *Iſa.* 2. 4, 5. and 25. 6, 7. *Hoſ.* 2. 15, 18. and 14. 5, 6, 7. *Joel* 3. 18. *Amos* 9. 13, 14, 15. *Mich.* 4. 4. and 5. 4, 5. in which places, under figurative expreſſions, the peace of the Church and of every member thereof, is repreſented.]

CHAP. IV.

The fift viſion, namely a golden Candleſtick, and two Olive-trees by it, verſ. 1, &c. *which the angel applies to the holy Ghoſt; by whoſe powerful operation Zerubbabel ſhould perfect the building of the Temple,* 6, &c. *Zacharia prayeth for a further explanation of this viſion, and he obtains the ſame,* 11, &c.

ANd the angel that ſpake with me, [Or, in me] *came again :* [for after the former viſion he was departed for a time] *and he wakened me,* [for, the Prophet waa fallen as it were into a trance or faſt aſleep, upon the great amazement wrought in him by the forementioned viſions. Compare *Dan.* 8. 17, 27. and 10. 8.] *as a man is wakened out of his ſleep.*

2 *And he ſaid unto me, what ſeeſt thou ? and I ſaid ; I ſee, and behold, a candleſtick all gold, and an oil-cruſe upon the head of it, and his ſeven lamps thereon ;* [or, *that were a top, upon it ;* to wit upon the candleſtick. Compare *Exod.* 25. 31.] *thoſe lamps had ſeven and ſeven pipes,* [or, conveyances through which the oil paſt out of the cruſe into the ſeven lampes, each lamp having its pipe for that purſe] *which were above his head.* [his, *viz.* the candleſticks ; *head,* for *top,* upper part.]

3 *And two olive-trees beſides it* [Or, by, or, on it] *one at the right ſide of the oil-bowl, and one at the left ſide thereof.*

4 *And I anſwered,* [*i. e. I ſpake again,* and ſo alſo below verſ. 11, 12. and elſewhere] *and ſaid to the angel, that ſpake with me,* [or, in me, as alſo verſ. 5, ſee above cha. 1. on verſ. 4.] *ſaying ; my Lord, what are theſe things ?* [as above chap. 1. 9.]

5 *Then anſwered the angel, that ſpake with me, and ſaid unto me ; knoweſt thou not, what theſe things are ?* [Heb. *what theſe ſame things are ?*] *and I ſaid, No my LORD.*

6 *Then he anſwered and ſpake to me ſaying : This is the word of the LORD unto Zerubbabel,* [The meaning is, this is that which is repreſented by this viſion, that thou ſhalt make known in my Name unto Zerubbabel, namely ; That this goodly golden candleſtick (made without the hands of man) doth betoken, the Temple ſhall certainly be re-edified and accompliſhed, ſo that the golden candleſtick ſhall be brought again into the ſame, as it was in former times. Alſo God by this means intended to comfort and encourage Zerubbabel in his office and calling, whiles there were but ſlender outward means at hand for the building up of the Temple, and for the reſiſting of thoſe enemies that ſought to hinder it] *ſaying ; not by power, nor by force,* [*viz.* of men, humane, worldly] *but by my ſpirit* [*i. e.* by mine holy ſpirit, by whom I ſhall powerfully work and effect all this] *(ſhall it come to paſſe)* [to wit, that the Temple ſhall be built up, and that my people ſhall be preſerved and ſaved. All this, God is able, when he pleaſeth, to do it quite alone, without the help of man, whom nevertheleſſe he is ſometimes pleaſed to make inſtrumental] *ſaith the LORD of hoſtes.*

7 *Where art thou, O great mountain? before the face of Zerubbabel ſhalt thou become a plain field.* [Or, *a valley.* This ſpeech is addreſſed to Sanballat and the other enemies of Gods people, who in regard of the mean condition of the ſame, and of Zerubbabel, thought themſelves great mountains, and withſtood them with all their power ; as ye may ſee, *Ezr.* chap 4. and 5, and 6, but the *LORD* ſaith here, that they ſhall not be able to prevail againſt Zerubbabel, nor to hinder the building of the Temple. Thus it hath alwayes been in vain for the enemies to rage and attempt ought againſt Chriſt and his Church here on earth ; or thus : *who art thou, O great mountain, before the face of Zerubbabel ! thou ſhalt* &c.] *for he ſhall bring forth the head ſtone.* [Or, *the high-ſtone, viz.* of the Temple : that is, he ſhall compleat the building of the Temple. verſ. 9. yea, he ſhall not onely build up the Temple again, but he ſhal alſo be a progenitor of Chriſt the true Corner-ſtone, or Head-ſtone of his Church (*Pſal.* 118. 22.) for Zerubbabel was a prince of Gods people, and a Type of Chriſt our eternal King, deſcended from him, according to the fleſh. *Mat.* 1. 12.] *(with) acclamations* [Heb. *(with) cracking :* when people cry and ſhout that they are ready to burſt with it, or, that the air ſeems to rend in pieces by the force of it] *Grace, grace be to the ſame:* [*i. e.* all happineſs and proſperity attend upon this Head-ſtone, and the whole Temple, and upon Chriſt himſelf, and his Church, of whom the Temple was a Type. The ſenſe is, there ſhall be a general congratulation made, as well by angels, as true believers and all creatures beſides, acknowledging the fulneſs of all gifts and graces to be in Chriſt, and they ſhall wiſh and deſire, that the Father, through his grace would be pleaſed to bleſs and proſper the Kingdom of Chriſt more and more,

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*Pſal.*118.26.Otherwiſe: *it is grace, grace*; then the ſenſe would be; It is of meer grace and mercy indeed, that thou haſt made us to re-edifie this Temple; it was not brought to paſſe by our own power or worthineſs. The doubling, or, reiterating of the word *grace*, implyeth a very great *grace*. Compare *Iſa.*26.3.and 57.19.]

8 *The word of the LORD came further to me, ſaying:* [*viz.* of the Son of God, called above chap. 1.12. *the angel of the LORD* and *Ezek.*3.verſ. 2. *the LORD*. Otherwiſe fot the word of the *LORD* was come to me, ſaying: as if the Prophet had ſaid, this I ſpeak by charge and command from the *LORD*.]

9 *The hands of Zerubbabel have laid the foundation of this houſe, his hands ſhall alſo abſolve it: that ye may know, that the LORD of hoſtes hath ſent me to you.*

10 *For, who deſpiſeth the day of ſmall things?* [That is, the day of the ſmall beginnings of rebuilding the Temple? as if *Chriſt* ſaid; the Father hath ſo diſpoſed and ordered this, by his Almighty power, who ſhall hinder it? it is his pleaſure, who ſhall deſpiſe it?] *when as yet theſe ſeven* [to wit, *eyes*, ſpoken of above chap.3. verſ.9.and below chap.5.6. &c. *Rev.* 5,6.] *ſhall rejoyce, when they ſhall ſee the tin-weight* [or, *plummet*. Heb.*the ſtone* or,*tin-ſtone*, *i.e.* the meaſuring line, on which the weight of *tin* or *lead* called the *plummet*, doth depend. See *Iſa.*34. the annot. on verſ.11.] *in the hand of Zerubbabel: theſe are the eyes of the LORD*, [*i.e.* the aſſured providence of the *LORD*]*paſſing through the whole Land.* [Compare 2 *Chro.*16.9.]

11 *Further I anſwered and ſaid to him; what are* [*i.e.* ſignifie] *theſe two olive-trees, at the right ſide of the candleſtick, and at his left ſide?*

12 *And anſwering* (*once*) *again, I ſaid unto him; what are theſe two branches* [Or, *berries*; or *branches with berries*] *of the olive-trees, which are in the two golden cruſes*, [Heb. *which are in*, or, *at the hand of the two* &c. The Hebrew word *Jad* ſignifies ſometimes a *ſpace* or *room*, as *Neh.* 7.4.*Pſal.*104.25. ſometimes, *a ſide*, as 2 *Sam.*15.2.] *pouring out gold from themſelves* [to wit into the bowl: *from themſelves*, is here as much as, *of themſelves*, without the help or art of man. By the *gold* is underſtood the oil, being as pure, yellow and bright as it were gold. By this pure oil are underſtood, the gifts and graces of the holy Ghoſt. See the anſwer to the queſtion here below verſ.14.]

13 *And he ſpake to me, ſaying: knoweſt thou not what theſe are?* [To wit, olive-trees, or, olive-branches. Oth. *what theſe things are? i.e.* what they ſignifie; as alſo verſ.14.] *and I ſaid, No, my LORD.*

14 *Then he ſaid, Theſe are the two olive-branches*, [Heb. *ſons of the oil* (ſee of the phraſe *Gen.*49.22.) *i. e.* anointed ones, becauſe the Kings and high Prieſts uſed to be anointed with oil, 1 *King.*10.1.and chap.24 7. and *Exod.*29.29.and chap.30.30.*Lev.*8.12. Hereby the angel anſwers him his ſecond queſtion verſ. 12. Compare this place with *Rev.*11.4. However, by theſe two branches the Lord *Chriſt* is principally to be underſtood, as the fountain of all the ſpiritual gifts, being typified in this place by theſe two faithful Miniſters of the *LORD*, to wit, Zerubbabel and Joſua, in regard of his Royal and High-prieſtly office] *which ſtand before the LORD of the whole earth.*

CHAP. V.

The ſixth viſion of the flying roll verſ.1, &c. *and the ſeventh, of a woman ſitting in the Epha*, 5, &c. *ſignifying the puniſhments which God would bring upon his diſobedient people, and which he would turn from his penitent people upon the enemies of his Church and that they ſhould remain upon them for ever.*

AND I lifted up mine eyes again, [Heb. *And I returned, and lifted up mine eyes*; which, according to our manner of ſpeaking, is the ſame we read in our Text], *and I ſaw, and behold, a flying roll*; [which flew ſwiftly all the Land over, ſhewing, that the curſe would come ſuddenly. By the roll is meant a certain writing rolled up, wherein ſtood written the judgements of God upon thieves and abuſers of his Name in ſwearing falſly: of the word *Roll*, ſee *Iſa.*8.1. and *Ezek.*2.10. and *Luke* 4.17.]

2 *And he* [*viz.* the angel of the *LORD*, that ſpake with me before, See chap.1.8,9.] *ſaid to me; what ſeeſt thou? and I ſaid, I ſee a flying roll whoſe length is of twentie ells, and its breadth of ten ells.* [The great length and breadth of this roll, ſignifieth the great number of ſins the people committed, and the great and laſting puniſhments, which God would inflict upon them. Compare *Deut.*27.and 28.and *Lev.*26.]

3 *Then he ſaid unto me, this is the curſe*, [*i.e.* in this roll the curſe is deſcribed, which is ready to come upon the whole Land] *which ſhall go forth all the Land over*: [underſtand the Land of Judea: or, *over all the earth*; underſtanding it of univerſal judgements on all the world] *for, every one that ſtealeth, ſhall be cut off hence, according to the ſame* (*curſe:*) *alſo every one that ſweareth* (*falſly*,) [this word is inſerted here from verſ.4. the ſenſe requiring it] *ſhall be cut off from hence, according to the ſame curſe.* [Oth. *Every one that ſtealeth ſhall be cut off, as* (*it is written*) *on the one ſide of* (*the roll*;) *and every one that ſweareth falſly ſhall be cut off*, (*as it is written*) *on the other ſide* (*of the roll*) under theſe two ſorts of groſſe ſins, the reſt are comprehended & underſtood. Oth. *All thieves are cut off hence*, *viz.* out of this country, according to this (roll) or *every one that ſtealeth holds himſelf guiltleſs*, namely, by colouring his evil practiſes, being ſo impudent in juſtifying the ſame, as if God had never known any thing of it: ſinning thereby both againſt the firſt and ſecond Table of the Law: which is exemplified in the two ſins here named.]

4 *I bring forth this* (*curſe*,) *ſaith the LORD of hoſtes*, [Implying that God would puniſh the ſins of his people, according to their deſert] *that it ſhall come into* [or, *upon*, or *unto*] *the houſe of the thief, and into the houſe of him that ſweareth falſly* [Hebr. *for* (or *in*) *falſhood*] *by my name: and it ſhall lodge* [or, *remain*] *in the midſt of his houſe* [both the thiefs and him that ſweareth falſly] *and it ſhall conſume the ſame, with the wood thereof and with the ſtones thereof*: [*i.e.* ſo utterly deſtroy and ruine the ſame, that there ſhall nothing remain entire. Compare *Deut.*28.30.*Mat.*24.2.*Luke* 19.44.]

5 *And the angel, that ſpake with* [Or, *in*] *me, went forth* [*viz.* from among the troop of th[illegible]men, that were behind him; as chap.1.verſ.8.] *a*[illegible] *to me; liſt up thine eyes now, and behold what th*[illegible]*hat cometh forth*; [*i.e.* is repreſented to thee [illegible] .. Here the provident governing of God is deſcribed: as verſ 6.]

6 *And I ſaid; what is that? and he ſaid, this is an Epha* [A certain meaſure of dry wares, ſee the annot. on *Exod.*16.36. here it ſignifies, according to ſome, the meaſure, or proportion of Gods judgements, whereby he puniſheth the ſins of men, according to his Juſtice] *that cometh forth: moreover he ſaid. This is the eye upon them in all the land.* [Heb. *this is their eye in all the Land. i.e.* This is the eye that obſerveth them, whitherſoever they move or turn themſelves. By the *eye* muſt be underſtood here, the providence and care of God: as above chap.3.verſ.9.& chap.4.10. and below chap. 9.1. Otherwiſe *this is the eye i.e.* the face, ſhape, or condition of all the Land.]

7 *And behold, a plate of lead was lift up* [Or, *was elevated*, or *brought on*, hereby is ſignified the heavy and inſupportable judgement of God againſt the Jewes] *and there was a woman, ſitting in the midſt of the Epha:*

8 *And he ſaid; this is the wickedneſs*, [*i.e.* this woman repreſents the wicked people among the Jews, or the wicked members in the Church, who are cooped, kept and ſealed thus for the judgement of God, ſpoken of immediatly after] *and* [or, *when*] *he caſt her* [*viz.* the woman] *into the midſt of the Epha: and he caſt the leaden weight* [or, *lump of lead*. Heb. *the ſtone of lead*; underſtand ſuch a lump of lead, as was flat and broad, ſo made that it juſt fitted for a cover upon the Epha] *upon the mouth thereof*, [to wit, of the Epha, ſo that the wickedneſs was, as it were, cloſe ſhut up and kept therein; intimating, that the wicked ſhould not be able to eſcape the judgements of God.]

9 *And I lift up mine eyes, and I ſaw, and behold, two women came forth*, [By the one woman, ſome conceive, ſhould be underſtood the mercy of God toward his people; and by the other, his ſevere Juſtice againſt their enemies. Both theſe women take up the Epha, that is, the puniſhment for ſin, from the people of God, and carry the ſame into the enemies country, that thoſe puniſhments may remain upon their necks] *and winde was in their wings, and they had wings, as the wings of a ſtork: and they carried the Epha between the earth and between the heaven.* [this denotes, That when the time is come once, wherein God wil execute his judgements, then the ſame ſhall be done forthwith, ſpeedily, without delay.]

10 *Then ſaid I to the angel that ſpake with me; whither do they carry the Epha?*

11 *And he ſaid to me; for to build her an houſe in the Land of Sinear*: [that is, in the land of Babylon. See *Gen.*10.10. and 11. 2. implying, that the puniſhments were conſtantly to abide upon the enemies] *that it may be eſtabliſhed and ſettled there, upon her foundation.* [Hereby is intimated, that under the idolatrous and vile Babylonians, both the wicked Jews, and all impious people beſides, are to be comprehended, and puniſhed accordingly altogether.]

CHAP. VI.

The eighth Viſion of four Charets, ſhewing that God would execute his Judgments upon the Enemies of his Church, verſe, 1. &c. *A charge of making Crowns, whereby is ſignified, the Royal and Prieſtly Office of Chriſt, who was to build up the Temple of the LORD, that is, his Church, unto which the Gentiles alſo ſhould be called*, 9. &c.

AND I lift up mine eyes again, [Heb. *and I returned, and lift up mine eyes*] *and I ſaw, and behold, four Charets went forth* [ſignifying the four Angels, that were ſent forth, ſpeedily to execute the Judgments of God in the four quarters of the world: *the horſes*, verſ. 2,3. ſignifie expedition. Some underſtand it, that this hath regard to the four Monarchies] *from between two mountaines, and theſe mountaines were mountaines of copper.* [underſtand here, by the *mountaines of copper*, the everlaſting and unmoveable Councel and decree of Gods Providence, who from all Eternities foreſaw and determined, what ſhould happen in all ages.]

2 *In the firſt Charet were red horſes; and in the ſecond Charet were black horſes.*

3 *And in the third Charet, white horſes; and in the fourth Charet hail-ſpoted* [See *Gen.* 31. on verſ. 10] *horſes that were ſtrong.* [or *aſh-coloured*, and ſo in the ſequel: the difference of theſe colours ſignifieth, according to ſome, the different working of the divine Providence: *black*, ſadneſſe; *white*, joy; *red*, bloodſhed; *hail-ſpotted*, various operations.]

4 *And I anſwered and ſaid unto the Angel that ſpake with me*, [Or *in me*] *what are theſe, my Lord?*

5 *And the Angel anſwered and ſaid to me: theſe are the four windes of Heaven*, [Or the *four ſpirits, i. e.* the four Angels appointed to execute the Judgments of God, towards all the four windes, or in all the four quarters of the world] *going forth from where they ſtood*; [or *where they had placed themſelves*: See 1 *Kings.*22. 19.and *Job* 1. 6.] *before the Lord of the whole earth*: [a deſcription of the true God, occurring alſo elſewhere.]

6 *In the* (*Charet*) *wherein the black horſes are*; (*thoſe horſes*) *go forth to the North-country*, [*i. e.* Towards Babylon, lying Northward to the land of Juda. Oth. *thoſe that are in this* (*Charet*) (*and*) *the black horſes go forth to*, &c. underſtanding that the former words have regard to the red horſes: but others that applie this Viſion to the four Monarchies, conceive that the firſt charet is not mentioned, becauſe the firſt Monarchie was paſt then] *and the white go forth after them: and the hail-ſpotted, go forth to the South-country.* [*i. e.* Towards the land of Judea, lying South to Babylon.]

7 *And thoſe ſtrong* (*horſes*) *went forth, and ſought to go forth, for to paſſe through the land; for he* [To wit, the Angel that ſpake with me, *i. e.* Chriſt] *had ſaid, go your wayes, paſſe through the land, and they did paſſe through the land.* [To wit, all thoſe horſes.]

8 *And he called me*, [Or he cauſed me to be called] *and ſpake to me, ſaying; behold, thoſe that are gone forth to the North-country*, [from which quarter the Jewes ſuffered moſt, by the Babylonians] *have cauſed my ſpirit to reſt in the North-country.* [*i. e.* they have pacified, or ſatisfied me, by executing my Judgments againſt the Babylonians, and avenging my people to the purpoſe. Compare *Ezek.* 5.13.]

9 *And the word of the LORD came unto me, ſaying:*

10 *Take of the Captive-carried-away*; [To wit, of, or from the Jewes, that were carried away captive by Nebucadnezar; or of their Children: for probably, there were but few left alive by this time, of thoſe that were perſonally carried away. *Take of them*: Namely, the gold and ſilver, which they bring, for to offer in the Temple] *of Cheldai*, [called Chelem, verſe 14.] *of Tobia*, [Heb. Tobijahu] *and of Jedaja, and come thou on that day, and go into the Houſe of Joſia, the ſon of Zephanja, which came out of Babel*: [to wit, the aforeſaid Valiant men, being of the chiefeſt of thoſe that were returned out of the Babylonian Captivity.]

11 *To wit, take ſilver and gold, and make Crowns*, [*viz.* Two Crowns, one of ſilver, and one of gold: this betokening the Kingdom, and that the Prieſthood of Chriſt] *and put them upon the head of Joſua*, [repreſenting the *Meſſia*, that is, both King and High-prieſt] *the ſon of Jozadak the High-prieſt.*

12 *And ſpeak to him, ſaying; thus ſpeaketh the LORD of hoſts, ſaying; behold a man*, [Or, *loe there ſhall be*, (or *come*) *a man*: to wit, Chriſt, true God, and true Man, whoſe Type thou art] *whoſe Name is Sprout*, [ſee above chap. 3. 8.] *the ſame ſhall ſprout forth out of his place*, [to wit, out of Bethlehem, out of the ſtem, or root of David, to whom he was promiſed. Comp. *Mich.* 5.1. *Iſa.* 11.1.] *and he ſhall build the Temple of the LORD.* [*i. e.* the Church of the Faithfull; namely, by the preaching of the holy Goſpel.]

13 *Yea, he ſhall build the Temple of the LORD, and he ſhall wear the Ornament*, [Or *Majeſtie*; that is, He ſhall be King and High-prieſt, whereof Joſua was but a ſhadow. Others underſtand theſe words thus; He ſhall ſo govern, that he will be had in honour for it] *and he ſhall ſit, and bear ſway upon his Throne*; [*i. e.* he ſhall bear ſway, rule and govern, ſitting upon his Throne &c.] *and he ſhall be Prieſt upon his Throne, and the Counſel of peace, ſhall be between them both*: [that

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is, there ſhall be peaceable Conſultations between them two; to wit, between that King and High-prieſt; for he ſhall be both King and High-prieſt together, which is ſhewed by both the Crownes before ſpoken of. See *Heb.* 2.7. and chap.3.3. Others underſtand this, as if here it were foretold, that both thoſe offices, the Prieſtly and Royal, ſhould alwayes and evermore be and remain united in the perſon of *Chriſt*. Some underſtand by *both*, both the Jews and the Gentiles, whom Chriſt would gather into his Church, the one as well as the other. *Ephe.*2.verſ.16.]

14 *And thoſe Crownes ſhall be for Chelem*,[v.10.called *Cheldai*]*and for Tobia,and for Jedaja,and for Chen* [v.10. called *Joſia*] *the ſon of Sephanja: for a memorial in the Temple of the LORD.* [The meaning is: after that theſe Crownes ſhall have been ſet upon the head of Joſua, as was commanded above verſ.11.and when that prophecie ſhall be performed, then ſhall the Crownes be taken off again, and laid up in the Temple, for an honourable remembrance of thoſe four men, that gave the gold and ſilver to make them.]

15 *And thoſe that are afar off, ſhall come and ſhall build in the Temple of the Lord*, [*i.e.* the heathen ſhall help to advance the building of the ſpiritual Temple. See *Iſa.*57.19. *Eph.* 2. 19. being themſelves living ſtones of it] *and ye ſhall know that the LORD of hoſtes hath ſent me unto you: This ſhall come to paſſe, if ye ſhall hearken diligently* [Heb.hearing ye ſhall hear] *to the voice of the LORD your God.*

CHAP. VII.

The Jewes enquire of the Prieſts and Prophets, whether they are ſtill bound to obſerve thoſe faſt dayes, which their forefathers had inſtituted of old, in caſes of neceſſity? verſ.1,&c. *The LORD anſwers by Zacharia, that he had commanded them no ſuch faſting,* 4. *but indeed, that they ſhould practiſe juſtice, righteouſneſs, and mercy towards their neighbour,* 9. *which they having not done, he was therefore conſtrained to puniſh them.*11.

Now *it happened in the fourth year of the King Darius,* [See above chap.1.1.] (*that*) *the word of the LORD came unto Zacharia, on the fourth of the ninth moneth* (*namely*) *in Chiſleu.* [agreeing moſtly with our November.See *Neh*.1.]

2 *When they had ſent* [*viz.* in the name and behalf of the people (as appears by verſ.5.) which was returned out of the Babylonian captivity; or, as others conceive, in behalf of the people, which yet was in Babylonia] (*to*) *the houſe of God*, [*i.e.* to the Temple, where the Prieſts and Prophets were, as appears by verſ.3. Oth. when *Bethel had ſent*] *Sarezer, and Regum Melech*, [theſe doubtleſs were ſome of the chiefeſt men among the Jews at that time] *and his men*, [that is,together with other men, that were joyned in this Embaſſie, or Commiſſion; or,*with their men*, that is, with their ſervants and retinue] *for to petition* [or, beſeech] *the face of the LORD.*

3 *Saying to the Prieſts that were in the houſe of the LORD of hoſtes, and to the Prophets,* [To wit, Haggai, Zacharia and Malachi] *muſt I weep* [*i.e.*be ſad and ſorrowfull,and faſt]*in the fifth moneth*[agreeing partly with our July, and being that moneth, in which many years before the firſt Temple was deſtroyed, 2 *King*.25.9. and *Jer*.52.12.]*ſeparating my ſelf*, [that is, abſtaining or withholding, my ſelf, from eating, drinking, and other bodily refections, and afflicting my ſoul. See *Joel* 2. 15,&c.] *according as I have done now ſo many years?* [The meaning of their propoſition is, as if they had demanded, whether they ſtood bound yet, now the Temple was almoſt ſet up again, ſtill to obſerve that day of humiliation, which formerly was inſtituted in remembrance of its deſtruction.]

4 *Then came the word of the LORD of hoſtes unto me, ſaying;*

5 *Speak unto all the people of this Land, and unto the Prieſts, ſaying: when ye faſted and mourned in the fifth* [In remembrance of the deſtruction of the Temple,ver.3. in the annotat.]*and in the ſeventh* (*moneth.*) [this faſtday was inſtituted in remembrance of Gedalia, who in this moneth was treacherouſly aſſaſſinated.2 *Kin*.25.25. *Jer*. 41.2.] *namely now ſeventy years:* [*viz.* as long as the Babylonian captivity laſted, and after that hitherto] *did ye faſt unto me, at all to me?* [Heb. *did ye faſting faſt to me: i.e.* for to pleaſe me, or, to do me pleaſure thereby; or, as if ſome ſpecial honour and worſhip were conferrred thereby upon me? Intimating, that the true worſhip of God conſiſted not properly in faſting, nor in eating and drinking, but in the keeping of Gods commands.]

6 *Or, when ye did eat, and when ye drank, were not ye they that did eat,and ye they that did drink?*[*i.e.* have ye not eaten and drunk for your ſelves? Not I, but ye your ſelves were the better for, or, had the benefit of it.]

7 *Are they not the words which the LORD proclaimed by the Miniſtery* [Heb.*hand*, as alſo below verſ.12.] *of the Prophets*, [The ſenſe is, your queſtion is eaſie to be reſolved: look but into the Prophets, and read what they preached and publiſhed formerly, on ſeveral occaſions, and ye will ſoon finde, in what eſteem I hold your *faſtings*. See *Iſa.* 58. 3,4. But others read the words of the Text thus, *(ought ye not (to do) the words which the LORD proclaimed by* &c. or thus: *(Have) ye not (heard)*&c.] *when Jeruſalem was inhabited and at reſt*, [*viz.* before the Babylonian captivity, or, whiles Jeruſalem was yet in a flouriſhing condition] *and her cities round about her? and the ſouth, and the plain was inhabited.*[See *Joſ*.15.1,2. The meaning is; when the Kingdom of Juda was in a good eſtate yet, and the Tribes entire.]

8 *Moreover the word of the LORD came to Zacharia, ſaying;*

9 *Thus ſpake the LORD of hoſts*, [*viz.* unto your fathers] *ſaying: Judge* [the meaning is; This indeed is a true Faſt, well pleaſing to me. See further of a true Faſt, *Iſa*.1.16,17,18. *Mat*.23.23.] *a true judgement,* [Heb.*a judgement of truth*, or *faithfulneſs*] *and practiſe kindneſs and compaſſions the one on the other:* [Hebr.*the man with his brother*, or, *with his neighbour*.]

10 *And do not oppreſſe the widow, nor the fatherleſs, nor the afflicted: and think not evil in your heart,* [*i.e.* deviſe, contrive no miſchief, dammage, prejudice, the very thoughts whereof are ſin] *the one of the other.* [Heb.*the man of his brother.*]

11 *But they refuſed* [*viz.*their fathers and foreſathes. See above chap. 1.4.] *to attend, and withdrew their ſhoulders, and they made their ears heavy, that they might not hear*, [compare *Iſa*.6.10.*i.e.* they would not bear the yoak of the *LORD*, nor hear of it. Heb. *they gave a backſliding ſhoulder*. See *Neh*. 9.on verſ.29.]

12 *And they made* [Heb.*put, ſet*,] *their heart like a Diamond*, [*i.e.* exceeding hard and refractorie. Compare *Jer*.48.4.*Ezc*.11.19. and 36. 26. Heb. *as a durable (ſtone)* ſee the annotat. on *Jer*.17.1.] *that they might not hear the Law,* [*viz.* of the *LORD*] *and the words which the LORD of hoſts ſent in his ſpirit, by the miniſtery of the former Prophets*, [Hence it appears, that they were refractorie,not ſo much againſt the Prophets, as againſt the ſpirit of God, that ſpake in and by the Prophets] *from whence aroſe great anger of the LORD of hoſts.*

13 *Therefore it came to paſſe, that as he had called,* [*He, viz.*the *LORD*, or the Prophet of the *LORD*. See above chap.7.and *Hoſ*.11.2.and *Mich*.3.4.]*yet they heard not; ſo they alſo called*, [*Iſa*.1.15. *Jer*. 11.11.and 14. 12.*Prov*.1.28.] *but I heard not, ſaith the LORD of hoſts.*

14 *But I have ſtormed them away among all the heathen, whom they knew not, and the Land became deſolate behind them*, [And it remained deſolate a long time, namely after they were carried away captive] *ſo that no man paſſed thorow, nor returned there*, [*i.e* none paſt to or fro, in or out there, all that time, till I brought you back again] *for they* [*viz.* your fathers, as above ver.11. Oth.*ſo they*] *made* [Or,*put, ſet*] *the deſired Land to (be) a deſolation:* [meaning the Land of Juda. The ſenſe is, that through their diſobedience and obſtinacie they were themſelves the cauſe, that ſo excellent a countrie, as God had given them for their inheritance, was made ſo lamentably deſolate; as they confeſſed at length themſelves. *Dan*.9.16.]

CHAP. VII.

The Prophet comforteth the Jewes, that were active in the building of the Temple, that God would bleſſe them abundantly, and reſtore his decayed Church by Chriſt verſ.1, &c. *after that he exhorts them to godlineſs,* 16. *with promiſe, that then inſtead of the former miſeries, they ſhould have cauſe to rejoyce,* 18. *and laſtly he ſpeaks of the calling of the Gentiles,* 20.

After *that came the word of the LORD of hoſts unto me, ſaying;*

2 *Thus ſaith the LORD of hoſts, I have been zealous for Zion* [*i.e.* for Jeruſalem, built upon mount Zion] *with a great Jealouſie:* [*viz.* to redeem Zion from the ſhame and dammage, which their enemies put upon them] *yea I have been jealous for her, with great fierceneſs.* [*i.e.* I have been provoked to great wrath againſt thoſe that perſecuted and diſtreſſed them ſo Tyrannically, to wit, againſt the Babylonians. Compare *Iſa*.9.6. and the annot.there.]

3 *Thus ſaith the LORD, I am returned to Zion, and I will dwell in the midſt of Jeruſalem: and Jeruſalem ſhall be called, a city of truth*, [That is, a city, which the lovers of truth ſhall inhabit; and where the truth ſhall be preached and embraced. Compare below verſ. 8. 16. and *Zeph*.3.13. 1 *Tim*.3.15.and ſee the contrarie, *Iſa*.1.21.] *and the mountain of the LORD of hoſts, a mountain of holineſs.*

4 *Thus ſaith the LORD of hoſts; There ſhall ſit yet old men and old women in the ſtreets of Jeruſalem: and every one ſhall have his ſtaff in his hand, becauſe of the multitude of dayes:* [*i.e.* becauſe of his great age. The ſenſe here is, that God would bleſs the inhabitants of Jeruſalem with great age and abundance of children verſ.5. This bleſſing Zerubbabel, Joſua, Ezra, Nehemia,and other godly people, were made partakers of according to the letter. But theſe temporal promiſes and bleſſings muſt eſpecially be applied to the ſpiritual benefits of the Kingdom of Chriſt; for the children of God are to live eternally contented and joyful in the celeſtial Jeruſalem.]

5 *And the ſtreets of that city ſhall be filled with boyes and girles, playing upon her ſtreets.* [*viz.* Jeruſalems. See the note on the former verſe.]

6 *Thus ſaith the LORD of hoſts; Becauſe it* [*i.e.*that which was foretold juſt now, verſ.4. and 5.] *is wonderful* [or, *impoſſible*, as *Gen.* 18.14.] *in the eyes of the remnant of this people in theſe dayes,* [*i.e.* at this time, ſo alſo below verſ.9.and 23.] *ſhould it (therefore) be alſo wonderful in mine eyes? ſaith the LORD of hoſts.*[That which is impoſſible to men, is poſſible to God.]

7 *Thus ſaith the LORD of hoſts: Behold I will deliver my people, out of the Land of the riſing, and out of the Land of the going down of the ſun.* [Heb. *entrance viz.* of the ſun, ſee *Pſal.* 19.6. The meaning is I will aſſemble and gather my people together by the preaching of the Goſpel, from all the corners and quarters of the world. Compare *Mat.* 8.11. and *Luke* 13. 29.]

8 *And I will bring them hitherwards, that they ſhall dwell in the midſt of Jeruſalem:* [*i.e.* that they ſhall become true members of my Church] *and they ſhall be a people unto me, and I will be a God unto them, in truth and in righteouſneſs.* [*i.e.*I will aſſuredly give them what I promiſed, and I will juſtifie them through *Jeſus Chriſt*. Compare *Hoſ*.2.19,20.]

9 *Thus ſaith the LORD of hoſtes; Let your hands be ſtrong, ye who in theſe dayes have heard out of the mouth of the Prophets, that were in the days when the foundation of the Houſe of the LORD was laid, that the Temple ſhould be built* [Oth. *that from that day, when the foundation was laid in the houſe of the LORD of hoſts, the Temple ſhould have been built.* In this verſe the Prophet doth encourage the people, to go on courageouſly in the building of the Temple, not ſo much looking at their own profit, nor heeding the diſcouraging Counſel of timerous men,nor being daunted by the enemies threats and attempts, but only hearkning to, and obeying the words and exhortations of the Prophets, ſuch as were then Haggai, Zacharia himſelf and Malachi.]

10 *For, for thoſe days*, [*viz.* wherein they went not on in the building of the Temple] *a mans wages came to nothing,* [according to the Hebrew letter: *the wages of man was not.* The meaning is; as ye were ſlack and ſparing toward the building of the Temple, ſo the *LORD* alſo was ſlack and ſparing, to impart his bleſſing unto you, but there was a dearth of all things, and ye were grievouſly plagued by your enemies: yea it was all in vain, what ever ye took in hand, Gods curſe was upon all your labour; See *Hag*.1.6,10.and 2.16,17.]*and the wages of the cattel was none:* [Or, *of the beaſt viz.* of ſuch as bear burthens, horſes, camels, aſſes, oxen &c. people earned no money by them, there was no profitable imployment for them: or, their labour was all in vain, the Land yeelded no fruit, though it was never ſo well manured, ploughed and huſbanded] *and they that went forth and they that came in had no peace, becauſe of the enemie,* [or,*becauſe of the diſtreſſe.* The Hebrew word doth ſignifie an *enemy*, and an *hoſtile diſtreſſe*; the ſenſe is; no body could get ſafely into or out of Jeruſalem; the ſtragling and licentious ſouldiers, and divers of your enemies, that grudged you the proſperitie ye enjoyed, and were vexed to ſee Jeruſalem building up again, did hinder and miſchieve you, how and where-ever they could. Compare herewith the divine threatings,*Deut*.28.verſ.16,19.and 2 *Chro*.15.5.] *for I ſent all men, every one againſt his neighbour.* [The ſenſe is, I did ſo order it in my righteous Judgement; that people perſecuted and undid one another:nay I,even, did ſet them one againſt another. The *LORD* makes often uſe of evil inſtruments, to execute his good intents. See *Joel* 2.25.]

11 *But now* [to wit, ſince ye go on ſo cheerfully in the building of my Temple, making it evident; that ye took my worſhip to heart]*I ſhall not be to the remnant of this people as in the former days,*[*viz.*whiles the building of the Temple ſtood ſtill: henceforth, implyeth he, will I not be ſo ſevere to the remnant] *ſaith the LORD of hoſts.*

12 *For the ſeed ſhall be proſperous,* [Heb.*ſhall be ſeed of peace i.e.* it ſhall take well, and yield good encreaſe; it ſhall be ſown, and grow up in peace] *the vine ſhall give its fruit, and the earth ſhall give her encreaſe, and* the

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the heavens ſhall yeild their dew,and I will cauſe this people to inherit all this. [*i. e.* to enjoy it, poſſeſs it, according to Gods promiſes, *Deut.* 28. 8, 11, 12. *Pſalm.* 65. 10. and 67. 7. *Joel* 2. 22.]

13 *And it ſhall come to paſſe, that as ye O houſe of Juda, and ye O houſe of Iſrael, have been a curſe among the Heathen;* [*i. e.* Overwhelmed with all manner of miſerie and calamity, the effect of Gods curſe] *ſo I will keep you, and ye ſhall be a bleſſing:* [*i. e.* ye ſhall be bleſſed by me, and favoured with all manner of graces and mercies. See *Gen.* 12. 2. and Compare *Hag.* 2. 19.] *fear not, let your hearts be ſtrong:*

14 *For thus ſaith the LORD of hoſts;even as I thought* [See *Ezek.*18.on ve. 19,20.] *to do evil unto you,* [*i. e.* to plague,both your fathers and your ſelves their Remnant, return'd out of the Captivity] *when your fathers provoked me greatly to anger, ſaid the LORD of hoſts, and I repented not:*

15 *So I think again in theſe dayes,to do good to Jeruſalem, and to the houſe of Juda, fear not:*

16 *Theſe are the things which ye ſhall do; ſpeak the truth every one with his neighbour: judge truth, and a judgment of peace in your gates.* [*i. e.* in your publick Aſſemblies and Judicatories, which of old were held in the gates. See *Gen.* 34. 10. *Deut.* 22. 16.]

17 *And do not think the one the others evil in your heart; and do not love a falſe oath: for all theſe are (things) which I hate, ſaith the LORD:* [Or, *all theſe are that which I hate,* and therefore ye ought to hate them likewiſe.]

18 *Again the word of the LORD of hoſts came unto me ſaying:*

19 *Thus ſaith the LORD of hoſts; the faſting of the fourth,* [Intituled in remembrance of the City broken thorow. *Jer.* 52. 7.] *and the faſting of the fifth,* [See above chap. 7. 3.] *and the faſting of the ſeventh,* [See above chap. 7. 5.] *and the faſting of the tenth (moneth)* [in remembrance, that Jeruſalem was then begun to be beſieged. *Jer.* 52. 4. See alſo 2. *Kings* 25.] *ſhall be unto the houſe of Juda* [*i. e.* to the tribe, or people of Juda] *for joy and for gladneſs and for cheerful feſtevals:* [the ſence is, all the trouble and ſorrow which ye had hitherto, ſhall be turned into rejoycing and chearfulneſs, to wit, if ſo be,that ye turn ſeriouſly to the *LORD* and hold on diligently in the building up of my houſe] *love ye therefore truth and peace.*

20 *Thus ſaith the LORD of hoſts: yet it ſhall come to paſs, that the people, and the inhabitants of many cities ſhall come:* [This is a prophecy of the calling and converſion of the heathen unto Chriſt. See the fullfilling, *Act.* 2. 5, &c. and 8. 27. and 10. 1.]

21 *And the inhabitants of the one (city) ſhall go to the Inhabitants of the other, ſaying; let us diligently go (now),* [Oth. *let us go,let us go.* Heb. *let us going go*] *for to entreat the face of the LORD, and for to ſeek the LORD of hoſts, I alſo will goe.* [thus ſhall the one ſpeak to the other. Oth. *let me go alſo.*]

22 *Thus many nations, and mighty heathen* [Or, exceeding many, *i. e.* ſtrong numbers, great heapes, multitudes of them] *ſhall come for to ſeek the LORD of hoſts at Jeruſalem, and for to entreat the face of the LORD.*

23 *Thus ſaith the LORD of hoſts, it ſhall come to paſſe in thoſe dayes, that ten* [*i. e.* many *Lev.* 26. 16.] *men of all tongues of the heathen, ſhall take hold, yea take hold of the ſkirt* [or *ſeam,* Heb. *wing i. e.* skirt or looſe part of the garment] *of a Jewiſh man, ſaying; we will go with you* [or, *let us go with you for we have heard, that God is with you.* [by this prophecy is ſhewed, that the Gentiles ſhall with great numbers and with as great a zeal, come in and joyn themſelves unto the church of God, which formerly conſiſted onely of the Jewes. Compare *Iſa.* 2. 3. and *Mich.* 4. 2.]

CHAP. IX.

A prophecy touching the deſtruction of the enemies of Gods people, verſe. 1. &c. *and of the deliverance and protection of his church by Chriſt her everlaſting king,* 8. *whoſe entrance into Jeruſalem is plainly deſcribed,* 9. *an exhortation to the reſt of the Jewes, remaining in Babel yet, to depart thence, and to return to Jeruſalem,* 12. *And God doth promiſe them victory againſt their enemies, and all manner of bleſſings* 13, &c.

THe *burthen of the word of the LORD upon* [Or, *in* or, *againſt*] *the land of Chadrach,* [the burthen here ſignifies a burthenſom and grievous propheſie, or foretelling what ſhould befall the land of Chadrach (See *Iſa.* 13. on verſe 1.) whereby *Syria* ſeemes to be underſtood, ſeeing *Damaſcus* is preſently joyn'd with it, the Metropolis of *Syria.* Some hold that *Chadrach* was the name of an idol, which the Syrians worſhipped. Others read for, *the land of Chadrach,* the *land of honour* or *glory,* or, *the glorious land;* Oth. *the land that lies round about thee O Judea,*] *and Damaſcus,* [Heb. *Dameſek*] *the reſt thereof:* [Oth. though Damaſcus be its reſt, *i.e.* that which it doth rely on or though it relie and repoſe it ſelf upon it, Oth. *but Damaſcus ſhall be its* (*viz.* that Burthens) *reſt, i. e.* it ſhall light on Damaſcus at laſt. Oth. *and Damaſcus ſhall be his reſt, i. e.* Gods wrath ſhall reſt upon Damaſcus; he ſhall ſpare that City as little as any other place] *for the LORD hath an eye (upon) Man,as upon all the tribes of Iſrael.* [Heb. *to the LORD (there) is an eye, i. e.* the LORD hath a watchful or providential eye upon all mankind, whereſoever they are all the world over,as well as upon the Jewes; by the *eye of the LORD* there being underſtood here his providence, that is Gods omni preſent power, influence, whereby he governeth heaven, and earth, and all within them]

2 *And he* [*viz.* the LORD] *ſhall limit Hamath alſo with the ſame:* [*viz.* with his eye. Oth. *Hamath ſhall limit the ſame. i. e. Hamath* ſhall lie upon the borders thereof. See *Joſ.* 19. 35. See of *Hamath Numb.* 13. 21. Oth. *by the ſame, viz.* the foreſaid burthen of the land, The ſence ſeems to be,God ſhall order the Syrians, how far they ſhall advance and extend themſelves, for the good of his Church. Others take it thus, *alſo ſhall that* (burthen) *limit Hamath,* in the ſame ſence] *Tyre, and Zidon, though ſhe* [*viz.* Tyre, *i. e.* the inhabitants or Citizens of Tyre, as alſo the Zidonians] *be very wiſe;* [*viz.* in her own conceit. See *Ezech.* 28. the annot. on verſe 3. &c.]

3 *And Tyre built her ſelf ſtrong holds, and gathered ſilver like duſt,* [*i. e.* very great abundance. Compare 1 *Kings* 10. 27. and 2 *Chron.* 9. 27. See alſo *Pſalm.* 78. 27.] *and fine gold, as mire upon the ſtreet.*

4 *Behold the LORD ſhall thruſt her out of the poſſeſſion,* [Or, diſpoſſeſſe, or impoveriſh her, whereas before ſhe was ſo rich and glorious] *and he ſhall ſmite her forts into the Sea: and ſhe ſhall be conſumed with fire.* [*i. e.* although the Tyrians do hold themſelves invincible, becauſe of their ſituation, being round about environed with the ſea, yet ſhall they not eſcape the judgement of God, but they ſhall be deſtroyed by fire,which was executed by *Alexander the great* as *Curtius lib.* 4. and *Diod. Siculus lib.* 17. teſtifie.Some do here, by their *Forts,* underſtand their ſtrong and mighty Navies.]

5 *Askelon ſhall ſee it, and ſhall be afraid,* [*i..e.* when Askelon ſhall ſee the deſtruction of Tyre it ſhall make them be afraid of the like.Askelon and the other cities named in this verſe, lay in the land of the Philiſtines, and by them the Philiſtines themſelves are underſtood.]

likewiſe Gaza,and ſhall have great pain [*viz.* as a woman in labour] *together with Ekron, becauſe that which they lookt upon* [*i.e.* which they relied on, *viz.* the city of Tyre, which they held invincible] *did confound (them):* [*i. e.* deceived and diſappointed their expectation;for Alexander the great took and deſtroyed Tyre.See the like example, *Iſa.* 20. 5, 6.] *and the king of Gaza* [*i.e.* the Prince: for the countrey of the Philiſtines was divided into five principalities] *ſhall periſh,* [*i. e.* there ſhall be no king or prince more in Gaza] *and Askelon ſhall not be inhabited.*

6 *And the baſtard* [*i.e.* a foreign, outlandiſh prince or king,with a rabble of foreign, baſe, unruly people] *ſhall dwell at Aſdod,* [*viz.* the Prince as Lord and maſter of the city,and the rabble as the poſſeſſours of all the houſes,goods and lands thereof] *and I will extirpate, the haughtineſs of the Philiſtines.* [*i.e.* their pride, glory and excellency, with whatſoever made them proud and inſolent. Compare *Lev.* 16. 19.]

7 *And I will put away his blood out of his mouth* [That is to ſay, after that I ſhall have puniſhed,or chaſtized the Philiſtines, and received them to be my people then will I cleanſe them from their ſins, eſpecially from the murders which they committed. Heb. *bloods.* Here God promiſeth, that he will receive the heathen alſo into his church, and make them his people, that were not] *and his abominations* [underſtand the idols and their ſacrifices] *from between his teeth:* [*i. e.* I ſhall cauſe them to mention them no more, *Pſalm.* 16. 4. or, that they ſhall eat no fleſh or meat more, that is offered or conſecrated to the idols] *thus he alſo* [to wit the Philiſtine,the Philiſtine people, or he alſo,that is,not only the common people, but even the king himſelf alſo] *ſhall remain to our God:* [*i. e.* be brought to and received among the people of God, and into the church of true believers. See above chap. 8. 23.] *yea he ſhall be as a Prince in Juda* [or, *as a leader, i.e.* they ſhall be of great repute in the church of God, and goe before others with exemplarie piety] *and Ekron as the Jobuſite.* [*i. e.* thoſe of Ekron ſhall likewiſe dwell at Jeruſalem, to wit in the ſpirituall Jeruſalem, as formerly the Jebuſites inhabited the material city of Jeruſalem, and the Jebuſites ſhall likewiſe be taken in to be Gods people.]

8 *And I will camp round about* [Or, *by*] *mine houſe* [*i. e.* church. 1. *Tim.* 3. 15. to wit by mine angels, *Pſalm.* 34. 8. and 121. 3. 4. and 124. 1, 2, 8.] *becauſe of the camped army, becauſe of the through-paſſing, and becauſe of the returning,* [underſtand it of the enemies forces, that they may not ſet upon nor do any hurt to mine houſe, in their campings, marching and removings. See above chap. 2. 5.] *that the driver* [*i.e.* the enemy] *may paſs no more through them,* [to wit, through my people, family, true believers, meaning it eſpecially of the ſpiritual deliverance and freedom of them, from the force of the law] *for now I have regarded it* [to wit, mine houſe] *with mine eyes.* [underſtand this of a kinde and gracious regard, whereof ſee *Deut.* 12. on verſe 13. Compare *Ex.* 3. 7. *Act.* 7. 34.]

9 *Rejoyce much, thou daughter of Zion, ſhout thou daughter of Jeruſalem,* [*i. e.* thou people of Jeruſalem, yea all thou people of God, both Jews and Gentiles] *behold thy king* [*Chriſt Jeſus*] *ſhall come (to) thee* [*i.e.* for thy good and ſuccour. See *Iſa.* 62. 11, &c. *Mat.* 21. 5.] *righteous, and he is a Saviour:* [or *Redeemer, Deliverer,* that ſhall ſave and deliver all his choſen ones, out of the power of the devil, death and all their enemies. Oth. *that is provided with ſalvation,* or *is ſaved, viz.* from his ſufferings, through his own divine power, for to ſave his church alſo. Compare *Iſa.* 53. 8. *Heb.* 5. 7.] *poor, and riding upon an aſſe,* [*i. e.* in a very mean and deſpicable condition, in the ſhape or form of a ſervant, *Phil.* 2. 7. &c.] *and* [or, *namely*] *upon a colt, a young one of the ſhee aſſes.* [the ſame in other words, which he had ſaid juſt now.]

10 *And I will deſtroy the charets out of Ephraim,and the horſes out of Jeruſalem,* [That is,I will give peace to my church, ſo that they ſhall need no more charets nor horſemen, nor any other warlike proviſions, the heathen being reconciled and united to the church of Chriſt. See *Iſa.* 2. 2, 4. *Hoſ.* 2. 18. *Act.* 10. 34, &c. *Eph.* 2. 17. By *Ephraim* are underſtood all the ten tribes of Iſrael; by Jeruſalem the tribe of Juda; by both the whole church of God] *alſo the battel-bow ſhall be deſtroyed, and he ſhall ſpeak peace to the heathen:* [*i. e.* teach peace; by the preaching of the goſpel declare and publiſh peace and reconciliation with God] *and his dominion ſhall be from Sea to Sea, and from the river unto the ends of the earth.* [by the *river* here is underſtood the river Phrat, or *Euphrates.* See *Pſa.* 72. on v. 8. and *Ex.* 25. 31. By theſe places beſt known to the Jewes, others alſo are to be underſtood, and the meaning is,that the dominion of Chriſt ſhould extend and ſpread it ſelf mightily all the world over.]

11 *Concerning thee alſo,(O Zion)* [*i.e.* O my church and people. The parentheſis is put in here, for clearneſſe, out of verſ. 9.] *by* [or, *in*] *the blood of the covenant have I let forth thy bounden ones, out of the pit, wherein no water is.* [meaning, that the *LORD,* in, or by the efficacie of the blood of Chriſt, whereby he purpoſed to eſtabliſh the covenant made with them, had or would deliver their priſoners, bound with the bonds of ſin, out of the pit. *i. e.* out of the power of hell and the devil, under which they had been made to ſtarve and periſh through a ſpiritual thirſt,that is to ſay,the grievous ſence & feeling of Gods heavy wrath lying upon them.]

12 *Return unto the ſtrength ye bounden ones, that hope:* [Heb. *ye bounden ones of hope,* or of expectation. *i.e.* ye to whom hope is given,ye that are in good hope of being delivered out of your bonds and bondage. Here the Jewes, which ſtayed in Babel yet, are invited to return and repair to the city and temple at Jeruſalem: yet,withall this, declare unto all ſuch as are deſirous to participate of Gods deliverances promiſed by the Meſſia, and to be protected and defended againſt the power and malice of Satan, that their only way is to get themſelves incorporated into the church of Chriſt,in the true heavenly Jeruſalem] *this day alſo I declare unto you,* [*i. e.* as in former times I have declared it often, ſo I doe it now again] *that I will render you double.* [the meaning is; I will beſtow far greater gifts upon you, than is the deliverance out of the Babylonian captivity, namely ſpiritual mercies and benefits,ſuch as are,forgiveneſs of ſin,renewing of the minde by the holy Ghoſt, and life everlaſting]

13 *When* [Here God promiſeth aid and protection to his people, againſt the enemies that ſhall aſſault and fight againſt them;yet ſo nevertheleſs,that it ſhall not be without combat and gain-ſtriving,as afterwards it was manifeſted in the wars,which the Macchabees were engaged in with the kings of Aſia and Syria] *I ſhall have bent Juda (and) ſhall have filled the bow to Ephrain:* [(*bent*) Hebr. *trodden.* as the foot bow was to be to get it bent. (*filled*) *viz.* with arrows,for to ſhoot in the fight. Some read thus, in this verſ. *after that I ſhall have bent my Juda (like) a bow, and ſhall have filled Ephraim (like a quiver)*] *and I ſhall have raiſed thy children, O Zion, againſt thy children O Greece,* [to wit, againſt the poſterity or ſucceſſours of *Alexander* the great, the kings in Aſia and in Syria, againſt whom the *LORD* moſt wonderfully defended and protected the Jewes. See the books of the Macchabees, and the hiſtory of *Joſephus*] *and ſhall have ſet thee* [O Zion] *as the ſword of a champion.*

14 *And the LORD ſhall appear over them,* [To wit, the Jewes. Oth. over Juda and Ephraim. Oth. *againſt them,viz.* the Greekes] *and his arrows* [Heb. *his arrow*] *ſhall ſhoot forth* [*viz.* out of heaven againſt the enemies

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of his people] *like lightning*: *and the Lord LORD shall blow with the Trumpet, and he shall step-forth with storms out of the south.* [or, *like a storm*, or *tempest*. The fence is he shall come and fall upon the enemies of the church with that fierceneſs and violence, that it ſhall be like unto the tempeſts coming from the ſouth. See *Iſa.* 2. the annot. on verſ. 1. and compare *Joſ.* 10. 11. and 2. *Sam.* 5. 24.]

15 *The LORD of hoſts ſhall protect them*, [*viz.* the Jewes, fighting againſt the Greeks] *and they ſhall eat* [*i.e.* they ſhal enjoy their goods quietly and comfortably] *after that they ſhall have ſubdued the ſling-ſtones*: [*i.e.* overcome their enemies that uſed to throwſlingſtones. Others render theſe words thus, *and they ſhall ſubdue them (with) ſling-ſtones*, as of old it was the practiſe to fight, not only with arrowes, but with ſlings alſo. See *Jud.* 20. 16.] *they ſhall drink alſo* (*and*) *make a noiſe, as the wine*: [this noiſe or ſtir ſhall proceed from an holy rejoycing] *and they ſhall be filled, like unto the baſin, like unto the corners of the altar.* [*i. e.* they ſhall have abundance of all manner of good things, according as the Baſin, which uſed to ſtand by the altar, was full of the blood of ſlain beaſts, and as they were wont to moiſten or ſprinkle the corners of the altar with the ſame blood. See *Lev.* 4. 18, 30. and chap. 7. 4. ſpiritually it ſignifies their thankfulneſs to God for all his mercies. Compare *Eph.* 5. 18, 19, 20.]

16 *And the LORD their God, ſhall keep them in that day*, [Or, *deliver them, ſave them*, procure ſalvation for them] *as being the flock of his people*: [and himſelf their ſhepherd. See *Pſalm.* 100. 3. *John* 10.] *for in his land* [to wit, in the land of *Judea*, which is called Gods land and the holy land] *there ſhall be ſet up crowned ſtones*, [*i. e.* pillars, or, monuments adorned with crownes or garlands. Others take it in this ſence, *for they ſhall be exalted upon*, or *in the earth*, *as ſtones of the crown. i.e.* as rare precious ſtones, ſuch as are worn by Kings in their Crowns. Heb. ſtones of the Crown] *like unto a Banner*; [*viz.* in token and remembrance of the victorie, which God had, or ſhould grant them over their enemies.]

17 *For how great ſhall his good* [*i.e.* the *LORDS* beautie, or *her good*, *i.e.* the Churches benefit] *and how great ſhall his Beautie be!* [*i.e.* his happineſs. The meaning is, how greatly *ſhall the LORD* bleſſe his Church, filling the ſame with honour and glory!] *The corn ſhall make the yong men ſpeaking*, [Or, *bring forth fruit abundantly*, *viz.* the fruit of the lips. Compare *Iſa.* 57. on verſ. 19.] *and the new wine the maides.* [*i.e.* God ſhall give ſuch plenty of corn and wine, that the young people ſhall be chearful and rejoycing. Compare *Iſa.* 9. 2. Compare alſo *Jer.* 48. 33.]

CHAP. X.

The Prophet exhorts the Jews, to betake themſelves to God for refuge in all their diſtreſſes, who would bleſſe them verſ. 1, &c. *which becauſe their Fathers had not done but repaired for refuge to the Idols, therefore did all theſe calamities befall them,* 2. *after that the Prophet ſpeakes of ſpirituall mercies and beneſits, and the victorie, which the LORD would give his Church in the time of the Meſſias*, 4, &c.

DEſire *rain of the LORD in the time of the latter rain*; [Of which ſee *Deut.* 11. 14. and compare *Hag.* 1. 6. and 2. 15. *Zach.* 8. 12. See alſo *Joel* 2. 23. and *Prov.* 16. 15. The ſenſe here is, If ye want any thing, make your addreſſe unto the *LORD* for it, by your prayers; whether it be rain, for the growth and encreaſe of your fruits, or what ever elſe it may be, do not ye run unto the idols, as your fathers did, and by me were puniſhed for it] *the LORD makes the lightnings*; [or, *ſhowring clouds*, or *ſtorms*. See *Job* 38. 25.] *and he ſhall give them* [to wit, to them, that ſhall deſire and ask it of him. Here is a change of perſon, *to them*, for *you*, or, *unto you*] *rain enough* [Heb. *rain of the ſhower* or, *rain*, (*yea*) *ſhowers*; ſo *Pſal.* 40. verſe 3. *dirt of the mire i.e.* a ſink of it, deep mire, quag-mire] *for every herb of the field.*

2 *For the Teraphim ſpeak vanity*, [Or, *verily*, (*ſurely*) *the Teraphim* &c. Here the reaſon is given why the godly ought to addreſſe themſelves to God, for what they ſtand in need of, to wit, becauſe the idols are nothing but vanity. See *Pſal.* 115. 3, 4, &c. See alſo *Jer.* 10. 8. *Hab.* 2. 18. Of Teraphim, ſee *Gen.* 31. 19.] *and the ſoothſayers ſee falſhood*, [*i.e.* here is as much to ſay as to propheſie, fore-ſee, foretell; *viz.* by the mouth of their falſe Prophets] *and they ſpeak vain dreams, they comfort with vanity: therefore* [*viz.* becauſe they worſhipped the Images of their idols, and believed their ſooth-ſayers] *they* [to wit, the Jews, your fathers] *went their way*, to wit, into the Babylonian captivity] *like ſheep, they were oppreſſed*, [*i.e.* they openly confeſſed (ſaid, uttered)] *for there was no ſhepherd*: [or, that there was no ſhepherd: becauſe neither Prieſts nor governours heeded their office, nor took any courſe, or pains to withdraw the people from that idolatrie. Compare *Jer.* 23. 1. *Ezec.* 34. 2. *Mat.* 9. 36.]

3 *Mine anger was kindled againſt the ſhepherds*, [Spoken of in the former verſe] *and upon the goates* [*i. e.* the Governours, or the rich and mightie ones, uſing Violence, as *Iſa.* 14. 9. *Ezek.* 34. 17. *Dan.* 8. 5.] *I have made Viſitation*: [*viz.* in my wrath] *but the LORD of hoſts will viſit his flock, the houſe of Juda, and he ſhall ſet* [or *appoint*, (*prepare*)] *them, as the horſe of his Majeſtie in the battel.* [*i. e.* as his own horſe of war, decket and ſet out gloriouſly, and which he honoureth with his own perſon going to war, and entering, the battle conſidently upon it. The meaning here is, that the *LORD*, after that he ſhall have chaſtned his people, he was reſolved to prepare and ſet them out, as a well mannaged ſtately horſe: implying, he would give them heart and courage, and every way enable them, both to reſiſt and ſubdue their Enemies. Spiritually, this ſignifieth, that God endueth, armeth and ſtrengthneth his Church with the power of his holy Spirit, ſo as they become ſufficiently able to withſtand the devil and all their Enemies, valiantly, and to trample them under foot at length, *Rom.* 16, 20.]

4 *From the ſame ſhall the corner-ſtone*, [Heb. *the corner*. See *Zeph.* 1. the annot. on verſ. 16. and chap. 3. 6. The chief of the people are likewiſe called *Corners*, 1 *Sam.* 14. 38. and *Iſa.* 19. 13.] *from the ſame ſhall the Nail*, [or *pin*, to wit, ſuch wherewith they uſed to pitch and faſten their Tents. By it is here ſignified the Chief Ruler, or Commander, as *Iſa.* 22. 23, 25. but here eſpecially a Military one; as is plain by the ſequel] *from the ſame ſhall the battel-bow*; *together from the ſame, ſhall all drivers* [Hebr. *all* (or, *every*) *driver*] *come forth.*

5 *And they ſhall be* [*They, viz.* of the houſe of Juda, and all true Members of the Church. For theſe words have relation to that which was ſaid before verſ. 3.] *as the Champions, which tread in the mire of the ſtreet, in the battel*: [Oth, *which ſhall trample* (*their Enemies*) *in the battel, as the mire of the ſtreet*] *and they ſhall fight*; *for the LORD ſhall be with them*: *and they ſhall ſhame thoſe*, [that is, confound them] *that ride upon horſes.* [*i. e.* the Enemies of Gods Church, notwithſtanding they were ſo well horſed and armed for the battel.]

6 *And I will ſtrengthen the houſe of Juda, and I will ſave* [Or *deliver*, as above chap. 9. 16.] *the houſe of Joſeph*, [underſtand hereby, firſt, the ten Tribes, and then

then all true Iſraelites, which were yet to be gathered with the literal ones, to make up the Church of *Chriſt*] *and I will ſet them in again*, [the Hebrew verb here, ſeemes to be made one of two melted together, ſignifying *ſetting in*, and *bringing again*. Oth. *I will ſet*, (*or cauſe them to dwell*) *quietly*] *for I have had compaſſion on them*: *and they ſhall be as if I had not caſt them off*: *for I am the LORD their God, and will hear them.*

7 *And they ſhall be as a Champion of Ephraim*, [*i. e.* Stout and Couragious. Compare *Pſalm* 78. verſ. 9, &c. Oth. and the Ephraimites ſhall be as a Champion] *and their heart ſhall rejoyce as* (*with*) *wine*; *and their Children ſhall ſee it* [that is, behold, hear, get and take notice of it] *and rejoyce*; *their heart ſhall rejoyce in the LORD.* [*i.e.* becauſe of the *LORD*; that is, becauſe of his gracious and mighty protection.]

8 *I will hiſſe to them, and gather them*, [*i. e.* Call and gather them into my Church by the preaching of the Goſpell, *Matt.* 11. 28. *Mark.* 16. 20. *Joh.* 7. 37. If this hiſſing be underſtood of the calling together an aſſembly of Gods people, for to withſtand their Enemies; then is it an argument, that it is very eaſie for God, when ever it pleaſeth him, to raiſe and get great hoſts together. See *Iſa.* 5. the annot. on verſ. 26. and chap. 7. 18.] *for I will deliver them*, [or, *when I ſhall deliver them*, *viz.* by the blood and Spirit of my ſon *Jeſus Chriſt*] *and they ſhall be multiplied* [or, *they ſhall grow many*, or *great*] *according as* (*before*) *they were multiplied.*

9 *And I will ſowe them among the Nations*, [That is to ſay, I will cauſe my Church, that ſhall be diſperſed all the world over, to ſpread it ſelf more and more, and to be fruitfull as ſeed, ſown in a fruitfull ſoil. See *Hoſ.* 2. on verſ. 23. See the fulfilling *Acts* 2, 5. and 8. 1, 4. 1 *Pet.* 1. 1.] *and they ſhall remember me in far* (or, *remote*) *places*, [*i. e.* they ſhall believe in me, call upon and ſerve me, as alſo make known and publiſh my holy Name. This came to paſſe eſpecially in the time of the preaching of the Goſpel, by the Apoſtles and their aſſociates] *and they ſhall live with their children*, [this is to be underſtood of the ſpirituall life; yet ſome take it, for a happy and proſperous life here on earth] *and return*. [*viz.* unto God, by converſion, or unto their earthly poſſeſſions, after their deliverance out of the hand of their Enemies.]

10 *For I will bring them back out of Egypt, and I will gather them out of Aſſyria, and I will bring them into the land of Gilead, and of Libanon*; [The ſenſe is, as in former times I delivered and led forth my people Iſrael out of Egypt and other countreys, where for a time they were kept in miſery and bondage, and brought them into the land of Canaan: ſo will I likewiſe deliver my choſen people out of the blindneſſe, idolatry and ſervice of ſatan, to bring them into my Church, and ſave them everlaſtingly] *but it ſhall not be enough for them.* [Oth. *but there ſhall not be found place enough for them. viz.* for to inhabit; their numbers ſhall ſo mightily encreaſe. Of the ſignification of the Heb. word, ſee *Numbers* 11. the annotat. on verſe 22. *Hoſ.* 12. 9.]

11 *And he* [*viz.* the Lord *Chriſt*] *ſhall paſſe through the ſea, diſtreſſing the ſame*, [Heb. *with ſtrait*, or *diſtreſſe*: the meaning is] He ſhall terrifie the ſea, as it were, and put it to ſtraits, as formerly he did to the red ſea. See *Pſal.* 114. 3. *Iſa.* 11. 15, &c. meaning, that God would diſcover and open a free paſſage, for his elect, whereby to go forth out of the ſpiritual Egypt of this world, and to enter into the heavenly Canaan. Oth. *and it* (to wit, my people) *ſhall paſſe through the ſea of diſtreſſe*, or, *anguiſh*, before it ſhall be tranſported into the heavenly Canaan] *and he* [*viz.* the *LORD*] *ſhall ſmite the waves in the ſea, and all the depths of the rivers ſhall drie up*, [*i.e.* the *LORD* ſhall take away all impediments] *then ſhall the haughtineſs* [or, eminency] *of Aſſur be caſt down*; *and the Scepter of Egypt ſhall remove.* [*i.e.* all their ſtate and government: as *Gen.* 49. 10. for the Aſſyrians and Egyptians, together with all other heathen nations, which were wont to perſecute the Church of God, they ſhall ſubject themſelves to the Scepter and government of Chriſt.]

12 *And I will ſtrengthen them* [God the Father will ſtrengthen his people] *in the LORD*, [*i.e.* in the faith in Jeſus Chriſt, that is the head of his Church] *and they ſhall walk in his name, ſaith the LORD.*

CHAP. XI.

A propheeie of the deſtruction of the City of Jeruſalem and the Jewiſh nation, verſ. 1. *becauſe of their great unthankfulneſſe to Chriſt, their good and faithfull ſhepherd*, 4. *whom they ſold for thirty ſilverlings*, 12. *wherefore God would give them wicked leaders, for their deſtruction*, 15.

OPen *thy doors* [Gates, ſtrong holds, forts, caſtles; here the Prophet begins to foretell, that the Jews, rejecting Chriſt, and the preaching of the Goſpel, ſhould be deſtroyed and ſcattered] *O Lebanon*, [the Prophet turns his addreſſe to the woods and mountains, here and in the next verſe: implying that nothing at all, ſhall be able to hinder or withſtand God, when he is once reſolved to puniſh: Lebanon is a mountain lying in the north-part of Canaan] *that the fire may devour thy Cedars.* [*i.e.* that your enemies, and here, by name, the Romans, may take your cities, and waſte your country, and more eſpecially the greateſt and loftieſt among you. See *Jud.* 9. on verſ. 15.]

2 *Howl ye firre-trees* [*i.e.* ye commons, the common and ordinarie people of the land] *becauſe the Cedars are fallen*; [*i.e.* the chiefeſt and principal men among the Jews] *becauſe the glorious* (*trees*) *are waſted*; [*i.e.* the moſt excellent of them all] *howl ye oakes of Baſhan*, [*i.e.* ye mighty inhabitants of Baſhan. Comp. *Ezec.* 27. 6.] *becauſe the ſtrong wood* [to wit, of Lebanon] *is fallen down.* [Heb. *gone down*, or, *come down. i.e. cut off*; *felled down.*]

3 *There is a voice of the howling of the herdſmen*, [*i.e.* one hears the herdſmen or ſhepherds, that is, the rulers and governours of the people, as well Eccleſiaſtical as civil, to howl, and make great and ſad complaints] *becauſe their glory is waſted*: [*i.e.* their people are deſtroyed, the chief glory of Princes conſiſting in their peoples number and welfare; *Prov.* 14. 28. Others underſtand here, by *the glory*, the Temple, or the whole city of Jeruſalem; ſome alſo, the whole countrie of Judea. See *Dan.* 11. 16, 41.] *a voice of the roaring of the yong lions*, [*viz.* the ſtout men of war] *becauſe the haughtineſſe* [or, excellencie] *of Jordan*, [*i.e.* of Juda, lying by the Jordan] *is waſted.*

4 *Thus ſaith the LORD my God, feed theſe ſlaughter-ſheep*: [Underſtand the common people among the Jews, who were grievouſly oppreſſed by the great ones, and accounted little better then ſheep for the ſlaughter. This charge here of *feeding* them, was given to Zacharie in a viſion, or, under a figure, to ſhew, that Chriſt, the true and chief ſhepherd of his Church, had received command of his heavenly Father, to take care for his poor people, that was ſo much oppreſſed by wicked governours. And this charge is likewiſe given, to all faithful paſtours, in their reſpective functions under him.]

5 *Whoſe poſſeſſours* [*i.e.* governours, the mighty ones among the people, ſuch as were the High-prieſts, Herod, the Scribes, Phariſees, Sadduces &c.] *put them to death*, [*i.e.* ſqueeze out their ſubſtance, by their greedy avarice, uſurie, unjuſtice and violence] *and hold it no guilt*: [*i.e.* they are not troubled for it in their conſciences: nor are

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they censured, taxed, judged or punished for it. Heb. *they become not guilty*] *and every one of those that sell them, saith, blessed be God that I am grown rich,* [the power which the great ones practise upon the poor, is grown so common, that the great ones think, they are allowed to deal with the poor, as if they were their bond-slaves, putting them to sale, as free and lawfull Merchandize. And besides, they dare ascribe that which they got upon their poor brethren by hook and by crook, by all manner of oppression, violence and unjustice, unto the blessing of God. Compare *Mat.* 23.14,15. *&c.*] *and none of them, that feed them, spares them.* [*i.e.* none of their shepherds spares them, nor shewes any pity or compassion on them. See *Ezek.* 34. 2, 3, 4, *&c.*]

6 *Surely, I shall no more spare the inhabitants of this land, saith the LORD:* [Understand this of those evil men, spoken of verse 5. who made farre the greatest number among the Jewes. But God the Father notwithstanding would have *Christ* to take care of the poor slaughter-sheep, as also effectually he did, after his appearing in the flesh here on earth] *but behold, I will deliver up the men,* [Hebr. *I shall cause the men to be found.* See 2 *Sam.* 3. 8. meaning the wicked Jewes] *every one in the hand of his neighbour,* [*i. e.* I shall smite and destroy the one by the other. And so it came to passe; for by their civil, or intestine divisions and seditions, many thousands of the Jewes were miserably destroyed after that time. See *Josephus de bello Jud. lib.6.cap.1.* and 4.] *and in the hand of his King*; [after many differences betwixt the High-priest *Aristobulus, Alexander* and *Hircanus*, the Romans were called into Judea, who becoming masters of the Jewes, made and constituted *Antipater* and *Herod the great*, kings over them, who put most of the chiefest among the Jewes to death: Yet some do here by the *King*, understand the *Roman Emperour*] *and they* [to wit, the Enemies of the Jewish Nation, whether they were the Romans, or others] *shall smite them to shivers*, [as with hammers] *and I will not deliver them* [or *it*, *viz.* the land] *out of their hands.*

7 *Therefore have I fed* [Or, *will I feed*, or *keep*: they are Christs words] *these slaughter-sheep,* [see ab. vers. 4.] *because they are afflicted sheep:* [Oth. *O ye most afflicted among the flock*; understanding the pious and godly ones amons the Jewes] *and I have taken me two staves; the one I called Pleasantnesse*, [or *amiablenesse*. Oth. keep the Hebrew word *Noham*, signifying *pleasantnesse*, and shewing, that the *LORD* is dealing very friendly and tenderly with the poor sinners] *and the other I called Combinders,* [Oth. keep the Hebrew word *Chobelim*, or *Hobelim*, that is to say; *Binders*, or Bands, or Com-binders. The staff of Combinders shewed, that his care and endeavour was, to joyne and binde Juda and Israel together again. Oth. render it *Destroyers*, or *Corrupters*] *and I did feed those sheep.* [*viz.* The slaughter-sheep before mentioned.]

8 *And I cut off three shepherds in one moneth,* [*i. e.* In a very short time: understanding by the shepherds, all the Teachers of the Jewish people, who were divided into three sects, to wit, *Pharisees, Sadducees* and *Esseans*. Others take it thus, that he had bereft them of their Kings, Priests and Prophets: and observe, that the things to come yet, are here set down in propheticall terms, as if they were done already: by the *cutting off*, otherwise may also be understood, the convincing them of their false Doctrines and dangerous Errours: but if it be meant of the wicked Kings, Priests and Prophets; then *cutting off*, is as much as to say, *keep off*, or *remove*, or *confound, destroy*. And this is a Mercy, which God promiseth unto his people, to wit, that he would take away their evil Governours from them, in token of his love and favour to them] *for my soul was vexed over them,* [Hebr. *my soul was shortned for their sakes, i. e.* I could not endure them, and they could not endure me, to wit, those ungratefull Jews, or because of their false Teachers, *&c.* of the phrase see *Jud.* 10. the annot. on verse 16.] *and their souls also loathed me.* [See *Mat.* 27.21.]

9 *And I said,* [*viz.* unto those unthankfull Jewes; or as others understand it, unto the Jewish people in generall, as *Mat.* 23.37.] *I will feed you no* (*more*) [*i. e.* I, (*viz. Christ*) will take no further care on your behalf; I will preach the Gospel no longer unto you, neither immediately by my selfe, nor mediately by others. Hereby the *LORD* implies, that he was resolved to cast off the Jews, because of their great unthankfulnesse, and to own them no more for his people: See *Deut.* 31. 17.] *that which dies, let it die, and that which is cut off, be it cut off,* [the sense is, seeing you contemn and despise my instruction, even take what followes, and be subject to all the ensuing troubles and calamities, both foreign and intestine. See further vers. 10. and *Jer.* 15. 2. *&c.* and *Rev.* 22. 11.] *and let the Remnant swallow the one the others flesh.* [Hebr. the woman swallow the flesh of her she-friend or companion.]

10 *And I* [To wit, *Christ*] *took my staff pleasantnesse,* [See above vers. 7.] *and I broke the same,* [thereby shewing, that he would guide and govern them no longer with that sweetnesse, as he was wont to do in former times] *making void my Covenant,* [which I had made with them on this Condition, that they should walke in my Precepts, *Exod.* 19.5,6. *Lev.* 26.3. *Deut.* 28.1.] *which I had made* [see of this phrase *Gen.* 15. 18.] *with all these Nation.* [understand the twelve Tribes, which were to be looked upon as so many Nations.]

11 *Thus it was made void on that day, and so the afflicted ones among the sheep* [See above vers. 7.] *that waited upon me, confessed, that it was the word of the LORD.* [that is, came to passe thus, according to the word and pleasure of the *LORD.*]

12 *For I had told them, if it be good in your eyes, bring my wages, and if not, let it alone:* [Here Christ renders the reason, why he had given over his care of feeding the Jewes any longer, and cast or cut off their Shepherd. I had saith he, exhorted them, to bring me my wages, that is, fruits worthy of Repentance, that being the wages or amends, which I had deserved at their hands, for keeping and feeding them] *and they have weighed my wages, thirty silverlings.* [Implying, that on the contrary, out of the bitter hatred which they bore him, they had weighed down money to his betrayer, by him to destroy me: see *Mat.* 26.15. and 27. 9. valuing me at no higher a rate. See of the weighing of monies *Gen.* 23.16. *Exod.* 22.17. *Ezra* 8. 25. *Esther* 3. 9.]

13 *Yet the LORD said unto me, throw it* (*away*) *for the Potter,* [Or *unto, i.e.* let it be given to the Potter, and so straightway again in the same vers.] *a glorious price; which I have been counted worthy of by them:* [Hebr *that glory*, or *excellency of the price*, or *worth, value*. Understand this Ironically spoken, to shew the vilenesse and unworthinesse of the same] *and I took the thirty silverlings, and threw them* (*into*) *the house of the LORD,* [*i. e.* into the Temple] *for the Potter.* [*viz.* to buy a Potters field with it.]

14 *Then I broke my second staff,* (*the*) *Combinders,* [See above vers. 7] *to make voyd the Brotherhood, between Juda and between Israel.* [Hereby is intimated, since Juda and Israel refused to acknowledge Gods Grace and Favour, when he would have joyned them together, and owned them both alike for his people, and kept and fed them as his own flock; for which end and purpose he had sent severall Prophets unto them; that therefore he would trouble himself no further with them, to reunite them, but leave them in their divisions and to perish together.]

15 *Moreover the LORD said to me; Take thee yet* [*i.e.* besides this] *the furniture of a foolish shepherd.* [The Heb. word *for furniture*, signifies sometimes a shepherds pouch or wallet, 1 *Sam.* 17.40. sometimes a garment, *Deut.* 22.5. sometimes, all kind of furniture. *Lev.* 5.4, &c. Hereby is represented, as in a Type, the sottish and strange Government of the Jewes, after Christs time: namely, how the same would be conditioned and managed, before its last and utter destruction.]

16 *For behold, I will raise up a shepherd in this land,* [Oth. *shepherds*: understanding the Scribes and Pharisees, as also other bad teachers, who should live in Christs time, and be teaching of the people, others understand here, by the word shepherds, the bad Governours that ruled the land of Judea] *that which is ready to be cut off* [Heb. *those which are cut off. i.e.* ready to be] *he shall not visit, the yong he shall not seek*; [meaning the yong and tender Lambs. Comp. this verse with *Ezc.* 34.2, &c.] *and the broken*, [*i.e. such as are hurt and wounded*] *he shall not cure; and that which stands still*, [as not able for weaknesse to follow the other. Oth. *the standing one, i.e.* that which is in good health and well to passe yet: standing upon his own legs still] *he shall not carry:* [or, not apprehend, maintain, *take care for, feed*] *but he shall eat the flesh of the fat,* [*viz.* Lamb] *and he shall tear their claves in pieces*: [theirs namely, that stand still, and are not able to go further; being weak; and that by hard driving of them, over hills and dales, rocks and woods. Compare *Jer.* 23.2. *Ezc.* 34.2,3.4.]

17 *Wo to the shepherd of nought,* [Oth. *wo to my shepherd* of nought] *the forsaker of the flock, the sword* [*i.e.* the hand and the punishment of the *LORD*. Oth. *drought*, see *Deut.* 28.22. or, *the destruction, ruin, dammage*] *shall be upon his arm, and upon his right eye: his arm shall wither altogether,* [Heb. *withering wither*] *and his right eye shall be altogether dark:* [shall grow dark growing dark.]

CHAP. XII.

A prophecie, that the Lord shall destroy the enemies of the Christian Church: but defend and protect his own people, vers. 1, &c. *promising withall that he would endue the elect Jewes with faith and repentance, by the holy Ghost,* 10.

THe *burthen* [Or, prophesie] *of the LORD over* [or, *concerning, for,* or, *unto.* See above chap. 9.1.] *Israel*: [understand here by Israel, the Christian Church, or the Assemblie of the faithful, consisting both of Jews and Gentiles, whom the Apostle calls the Israel of God. *Gal.* 6.16. and who are promised here victory over their Enemies] *The LORD speaketh,* [*viz.* that which followeth vers. 2.] *that spreadeth forth the Heaven, and foundeth the earth, and formeth* [or, *fashioneth, shapeth* as a potter his vessel] *the spirit of man* [*i.e.* his soul] *in the inmost of him.*

2 *Behold, I will put Jerusalem,* [That is here, the Christian Church or Assembly, as *Gal.* 4.26. *Heb.* 12. 18,20.] *(to be) a cup of giddinesse* [or, *shaking* or, *a poisonous beaker*, or a *reeling-cup* or, a *sleep-bowl*; *i.e.* filled with wine that causeth *sleep* &c.] *to all Nations round about*: [The meaning is: God shall make his Church to be as it were a cup, or vessel, out of which all Nations, that rise up against the Israel of God, shall be made to drink so, that it shall cause them to reel, or fall asleep. This is that he means, the enemies of all the Nations, that afflict and persecute my Church, shall thereby get and gain for themselves, nothing, but that whiles they are in the very act of persecuting the same, I will smite them with rage and madness, or dulness and stupidity, that they shall run headlong into their own ruin and destruction. Compare *Psal.* 60.3, *Isa.* 51. 22, 23. *Jer.* 25.15,16. with the annotat.] *yea it shall be likewise upon Juda, in the siege against Jerusalem*: [*it, viz.* the same cup of giddiness. The meaning is, Not onely the Heathen Nations, but the Jews also themselves, *viz.* all such as shall persecute the Christian Church, shall be confounded and destroyed by it: or, *and it shall be also in the siege against Juda, against Jerusalem.*]

3 *And it shall come to passe in that day, that I will put Jerusalem* [*i.e.* the Church of Christ] *(to be) a burdensome stone* [Or, *a most heavy stone*] *to all Nations; all that load themselves with it, shall assuredly be cut through*: [the meaning is: even as those which go about to shew their strength, by lifting up a great and heavie stone, and by that means come to be overborn and crushed by the weight: so shall those likewise, which go about to trie and practise their strength, thereby to subvert the Church of God, themselves be overthrown and destroyed by it; and so find indeed, how hard a matter it is, to kick against the pricks. Compare *Luke* 20.18. *Act.* 9.4.] *and all the Nations of the earth shall assemble themselves against her.* [Or, *though all Nations do assemble* &c. namely to fight against my Church]

4 *In that day, saith the LORD, will I smite all horses with shienesse*, [or, with *dismayednesse*, that is, I will disable them, take away all their strength and vigour. Compare *Psal.* 76.6,7, &c.] *and their riders with senselesnesse*: [or, *stupidity*] *but over the house of Juda*, [*i.e.* over my Church] *will I open mine eyes*, [*i.e.* take notice of, and care for them, as pittying their condition. Compare *Jer.* 39.12.] *and all the horses of the Nations* [*viz.* being, or, such as are, enemies to my Church] *will I strike with blindness.*

5 *Then shall the leaders of Juda* [*i e.* the Church governours] *say in their heart, The inhabitants of Jerusalem* [*i.e.* the members of the Church] *shall be a strength to me,* [or, *are a strength unto me*: or, *that the inhabitants of Jerusalem have me a strong wall*] *in the LORD of hosts their God.* [*i.e.* because the *LORD* is with them, for the *LORDS* sake.]

6 *In that day will I put the leaders of Juda, (to be) as a fiery hearth under the wood, and as a fiery torch* [Heb. *an hearth of fire* &c. *a torch of fire*] *under the sheaves, and they shall consume all Nations, on the right and on the left side*: [The sence is; they shall get the victorie of and subdue all their enemies, which is to be understood spiritually of the true believers victorie over their spiritual enemies. Comp. *Psal.* 48. and 87. and 125. and 129.] *and Jerusalem* [*i.e.* the true Citizens of Jerusalem, the whole Church of Christ] *shall remain* [Heb. *sit*, or *dwell i.e.* abide, continue] *in her place at Jerusalem*: [in that place where God is called upon in true faith, and served according to his will, where ever it be, all the world over.]

7 *And the LORD shall save the Tents of Juda* [*i.e.* the meaner and poorer sort of *Juda*, which dwelt without Jerusalem, and were nor of the house of David] *with the foremost,* [Or, *first*, or (*as*) *formerly, in former times*] *that the glory of the house* [*i.e.* family] *of David* [or, *the excellencie, ornament* of the house of David, *i.e.* those which are in more authoritie and esteem then the rest of Juda] *and the glory of the inhabitants of Jerusalem, do not lift up* [Heb. *magnifie*] *themselves against Judah*: [*i.e.* lest the rich and mightie ones exalt themselves against the meaner sort.]

8 *In that day the LORD shall protect the inhabitants of Jerusalem, and they that are stumbling* [*i.e.* are but weak and feeble] *among them, shall be in that day like David*: [*i.e.* as valiant and couragious as David was: under-

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underſtand this of a ſpiritual valour and courage, which the holy Ghoſt begets in Gods children] *and the houſe of David*, [*i.e.* the Governours and overſeers of the Church] *ſhall be as Gods*, [oth. God; otherwiſe, *as Gods* (*houſe*); by God here may likewiſe be underſtood the Angel] *as the Angel of the LORD*, [*i.e.* as Chriſt himſelf, for ſo it appears by what followes] *before their face*: [*i.e.* that goeth before, or paſſeth along before their face. Compare *Mich.*2.13.]

9 *And it ſhall come to paſſe in that day, that I ſhall ſeek to deſtroy all the heathen, that come againſt Jeruſalem.*

10 *But upon the houſe of David, and upon the inhabitants of Jeruſalem, will I pour out the ſpirit of grace and of prayers*, [*i.e.* the holy Ghoſt, bearing witneſſe to the elect, that God will be gracious unto them: and the ſame doth ſtir them up to prayer and ſupplication, to ſue unto God for grace and forgiveneſs of ſins. Compare *Acts* 2.37.] *and they ſhall look upon me*, [partly with corporal eyes in the time of his ſuffering. See *Joh.*19. 37. partly, by faith, in regard of the penitent and believers, *Act.*2.37. and with terrour, in regard of the unbelievers at the laſt day, *Revel.*1.7.] *whom they pierced through*: [this piercing through of Chriſt; comprehends his whole crucifying. See *Joh.*19.34,and 37. and though but one ſouldier did this particular act of piercing his ſide, yet it is imputed to the whole Jewiſh nation, who importuned and preſſed Pilate ſo much to crucifie Chriſt, and put him to death in this manner] *and they ſhall mourn over him*, [*i.e.* be heartily ſorry and grieved for this their horrible ſin and ingratitude] *as* (*with*) *the mourning for an only Son*; [departed this life. See *Jer.*6. on v.26. and *Amos* 8.10.] *and they ſhall wail bitterly* [Heb.*make bitter*] *as one wailes bitterly for a firſt born.*

11 *In that day ſhall the lamention be great at Jeruſalem, like the lamentation of Hadadrimmon, in the valley of Megiddo*: [Where King Joſias was ſlain, who was exceedingly lamented and bemoaned by his good ſubjects. See the hiſtory 2 *King.* 23. verſ.29, 30. and 2 *Chro.*35.verſ.22,24,25.]

12 *And the land* [*i.e.* the inhabitants of the land] *ſhall mourn, each family apart*; [Heb. *family, family apart*] *the family of the houſe of David apart, and their wives apart, and the family of the houſe of Nathan* [See 2. *Sam.* 5.14. 1 *Chro.* 3.5. *Luke* 3. 31.] *apart, and their wives apart.* [the meaning is, that this ſhould be an extraordinary mourning among all families: It hath regard to the manner of the Jewes mourning, as then was in uſe among them.]

13 *The family of the houſe of Levi apart, and their wives apart; the family of Simei*, [Who according to the opinion of ſome, was a ſon of Gerſon, the ſon of Levi. 1. *Chr.* 6. 16,17. This man is ſet down by name for an example; but the ſame is ſaid in general of the reſt of the tribes and their families, in the next verſe] *apart, and their wives apart.*

14 *All the remaining families: each family apart, and their wives apart.*

CHAP. XIII.

A prophecy of the forgiveneſs and waſhing away of ſins, by Chriſt, verſe 1. *of the extirpation of the idolatrous worſhip and falſe doctrine,* 2. *of the ſuffering and death of Chriſt,* 7. *of the deſtruction of the wicked and ſalvation of the elect, after their trial and retirement by the croſs,* 8, *&c.*

IN *that day* [*viz*, when the Meſſia ſhall be come] *there ſhall be opened* [namely, by the preaching of the goſpel] *a fountain* [or, *ſpring-vein, well-ſpring* (*i.e.* the grace of God, for the pardon of ſin, by the blood of Jeſus Chriſt, wherein we are waſhed] *for the houſe of David, and for the inhabitants of Jeruſalem* [*i.e.* for the believing children of God] *againſt the ſin*, [*i.e.* for the waſhing away of ſin, and all defilements, from and by ſin contracted] *and againſt the uncleanneſs.* [the *Heb.* word doth properly ſignifie the ſeparation by reaſon of the monethly uncleanneſs, treated of *Lev.* 12. and 15.]

2 *And it ſhall come to paſſe in that day, ſaith the LORD of hoſts, that I will deſtroy out of the Land, the names of the idols*, [*i.e.* all idolatry whatſoever, ſo that the ſame ſhall not be ſo much as named any more among you. Compare *Pſal.* 16.4. *Hoſ.* 2.16. of the name idols ſee 1 *Sam.* 31.9.] *that they ſhall be remembred no more: yea alſo the prophets* [*viz*, the falſe Prophets. Oth. (*their*) *prophets*, to wit, thoſe of the idols] *and the unclean ſpirit* [*i.e.* the falſe teachers, teaching impure doctrines, through the inſpiration of the unclean ſpirit, the devil. Compare 1. *Joh.* 4. 1, 2, 3.] *will I put away out of the land.* [*viz.* either by judgements of deſtruction, *Deu.*13. or, by perſwading the people to renounce and aboliſh them.]

3 *And it ſhall come to paſs, when any one propheſieth more*, [To wit, falſely, making uſe of Gods name for a cloke of his lies; or, when any one ſhall prophecy any more, by the inſpiration of the unclean ſpirit] *that his Father and his mother which begat him, ſhall ſay unto him, thou ſhalt not live*, [*i.e.* thou art not worthy to live, thou ſhalt not be ſuffered to live any longer, but deſerveſt to be put to death according to the law, *Deut.* 13.1, *&c.*] *becauſe thou haſt ſpoken falſhood in the name of the LORD*: [The meaning is, the faithfull ſhall be ſo zealous that they ſhall not ſuffer nor endure a falſe Prophet; his very parents and neereſt relation ſhall not ſpare to tell and ſhew him, what he deſerves according to the law *Deut.* 13.6.8.] *and his father and his mother which begat him, ſhall pierce him through, when he propheſieth.* [to wit falſely, being acted and driven by a godly zeal, they ſhall deliver him up, to the judges, for to be puniſhed according to the law. Yet ſome take the Hebrew word, here rendred *pierced through*, for, correcting, not onely by words, but alſo by ſore ſtripes.]

4 *And it ſhall come to paſs, in that day, that thoſe Prophets*, [*viz.* the falſe ones] *ſhall become aſhamed* [as being convinced of their falſe doctrine, by the clear light of Truth, and their own parents remonſtrance] *every one becauſe of his viſion* [*i.e.* his falſe prophecie] *when he propheſieth: and they ſhall put on no hairy cloak*, [ſuch as Elia wore formerly. 2 *King.* 1.8.and John the Baptiſt. *Mat.*3.4. Compare *Iſa.* 20. 2. and this the falſe prophets imitated, to gain ſo much the more ſhew and credit of holineſs, in what they propounded] *for to lie.*

5 *But he ſhall ſay*, [*i.e.* every one of theſe falſe Prophets] *I am no Prophet, I am a man that tilleth the land*, [as if he ſhould ſay, I have given over that profeſſion; I was brought up to husbandry from a child, and I am now fallen to it again] *for a man got me* (*to it*) *from my youth.* [or, *they put me over the cattel*, or, *to bring up the cattel* &c. or *for one taught me to deal with the cattle*,]

6 *And if any one ſayes to him, what are theſe wounds in thine hands?* [*i.e.* what mean or ſignifie theſe wounds, Heb. ſtrokes, *i.e.* ſtripes, or, ſcares of wounds. Compare 1. *Kings* 18.28. By the hands here mentioned are likewiſe underſtood, the other parts of the body] *then he ſhall ſay, they are the wounds, wherewith I was ſmitten in the houſe of my lovers*, [or, *of thoſe that love me.* To wit, of my parents, or, neer friends and kindred, who by ſore ſtripes and chaſtiſements (whereof I bear the markes yet) have reclaimed and withdrawn me from lying, and propheſying falſly any more. It is a common ſaying, Hard ſtripes, leave good impreſſions, and hard knots require keen wedges. Some read, *Wherefore are theſe wounds in thine bands? then he ſhall anſwer, becauſe I was ſmitten* &c.]

7 *Awake ſword, againſt my ſhepherd*, [Becauſe it is ſaid in the former verſe, how the falſe prophet was entertained by his own friends, the *LORD*, *viz.* God the father, takes occaſion thereby, to foretel, how Chriſt, his beloved ſon, and the chief ſhepherd, ſhall be ſmitten and put to death, as if he alſo himſelf were a falſe prophet; yet that ſhould not happen accidentally, but according to divine appointment. Compare *Matt.* 26. 31. *Joh.* 14. and 16. and 18. *Act.* 2. 23. and 4. 28.] *and againſt the man, that is my companion*, [*viz*, my only begotten ſon, coeſſentiall with my ſelf] *ſaith the LORD of hoſts: ſmite that ſhepherd, and the ſheep ſhall be ſcattered, but I will turn my hand to the little ones.* [to wit for to gather them, and to ſtrengthen their faith. Of this phraſe See *Eze.* 38. on verſ. 12. Oth. and I will turn my hand *againſt the little ones*, implying that they ſhall ſuffer perſecution as well as their ſhepherd. By the *little ones* ſeem chiefly here to be underſtood, the *diſciples of Chriſt*, who were but mean men, of ſmall account and regard, of whom *Chriſt* ſaid to thoſe that took him, *If ye ſeek me, let theſe alone*, and after that they were ſcattered the *LORD* gathered them again. *John* 18. 8. Yet we may well alſo underſtand here by theſe little ones the elect children of God, who are ſmall and little enough in the eyes of the world. See *Mat.*18. 10, 14.]

8 *And it ſhall come to paſſe in all the land, ſaith the LORD, the two parts therein* [Heb. *the mouth of two* as *Deut.* 21. 17. *i.e.* the two parts] *ſhall be deſtroyed and give* (*up*) *the ghoſt*, [See of this phraſe, and compare *Gen.* 6. 17. and *Num.* 17. 12, 13.] *but the third part therein, ſhall remain.* [The ſence is the far greater part of men ſhall be caſt away, that is, continue and periſh in their ſins and unbelief; and the ſmaller part or number ſhall be ſaved, through Gods gracious ſparing and redeeming of them. See *Matthew* 1. 13. *Luke* 8. 5. *&c.*]

9 *And that third part* [To wit my choſen ones] *will I bring into the fire*, [underſtand here the fire of perſecution and of the croſs. See *Iſa.*1.25. and 48. 10. and 1 *Pet.* 1. 7.] *and I will refine them, as one refineth ſilver, and I will try them, as one tryeth gold: they* [Oth, that third part, every one of them, whom I ſhall have refined and tried thus] *ſhall call upon my name, and I will hear them; I will ſay, They are my people, and they ſhall ſay*, [*viz.* every one of them] *The LORD is my God.* [*Pſal.*144.15. *Joh.*20.28.]

CHAP. XIV.

A prophecie of the great miſerie, which was to befall the City of Jeruſalem, verſ.1, &c. *with the promiſe nevertheleſs, that the LORD would ſave and preſerve his,* 3. *Mention is made alſo of the rare gifts, which the LORD would pour forth upon his Church; of their bleſſed and glorious eſtate,* 8. *and of the puniſhment and deſtruction of their enemies,* 12. *as alſo of the converſion of ſome of them,* 16. *together with the holy zeal of the Church.*

BEhold, *the day cometh to the LORD, that your prey ſhall be divided in the midſt of thee* (*O Jeruſalem*) [Underſtand withall, *and Land of Juda: the day comes to the LORD*. *i.e.* for the *LORD*. Oth. *the day of the LORD cometh* or, *the day from the LORD*. *i.e.* that day which is well known to the *LORD*, as it is verſ.7. Some underſtand this of the deſtruction of Jeruſalem by *Veſpaſian* and *Titus*; others of the perſecution of the Church, under the cruel Tyrant *Antiochus*, in the time of the Macchabees. others refer it to Antichriſt, and his cruel perſecutions.]

2 *For I will gather all the heathen againſt Jeruſalem in battel*, [Compare *Ezek.*38.4,6,9,15. and *Hab.*1.6. *all* is here as much as *many, all ſorts*, as *Jona*,2.3.] *and the city ſhall be taken, and the houſes ſhall be plundred*, [*Iſa.*13.16,] *and the women ſhall be abuſed, and half of the City ſhall go forth into captivitie*, [*i.e.* a great many of the inhabitants of the city, ſhall be carried away captive: to wit, of them, that ſhall have eſcaped the ſword, the plague and the famine] *but the remnant of the people, ſhall not be deſtroyed out of the city.* [If we underſtand this prophecie of the beſieging of Jeruſalem, by *Veſpaſian* and *Titus*; then the meaning is here, that the godly people, ſhall get out of Jeruſalem, before the cloſe ſiege, and withdraw themſelves into the ſmall city of *Pella*, and ſo be ſaved alive. And this is the *third part* before ſpoken of, chap.13.verſ,8.9.]

3 *And the LORD ſhall march forth, and he ſhall fight againſt thoſe heathen*, [*viz.* againſt all thoſe people and Nations, which ſhall be enemies to his Church] *even as in the day, when he fought in the day of the battel*: [or; *according as he uſed to fight* (*for you*) *in the day of the battel.* *viz.* in the time of Moſeh, Joſua, Gideon, Debora, David, Aſa, and others]

4 *And his feet ſhall ſtand in that day, upon the mount of Olives* [*viz.* in the time of Chriſt, who converſed much on that mount, and there began his ſuffering and thence he aſcended up to heaven. See *Luke* 22.39. *Act*,1.12.] *that lieth before Jeruſalem, towards the eaſt*: [See *Act.*1.12. Heb. *that is before the face of Jeruſalem*] *and the mount of Olives ſhall be ſplit in twain*, [Heb. *in the midſt thereof*: or: *in its moytie*] *to the eaſt and to the weſt*, [in length from the eaſt to the weſt] (*ſo that there*) *ſhall be a very great valley; and the one half of the mount ſhall remove toward the North, and the* (*other*) *half thereof towards the ſouth.* [By means of this diviſion of the mount of Olives and the large valley that ſhould be between the two parts, removed ſo far aſunder, it ſhould come to paſs, that Jeruſalem would lie clearly in view whereas it lay hid and obſcured in a manner before, by this mount and others adjacent. Underſtand this of the ſpiritual Jeruſalem, *viz.* the Church of God, of which, the Gentiles, before the coming of Chriſt, had no knowledge: but together with his coming, all hinderances and impediments, which kept them from the ſight of the coming to Chriſt and his Church, ſhould be taken out of the way, and a free paſſage opened for their approach and reception. Compare *Iſa.* 57.14. and 62.10.]

5 *Then ſhall ye* [O my choſen ones] *flee* [*i.e.* come running haſtily, as thoſe that flee to a place of ſafetie: or it may be underſtood of the wicked Jews, who for fear and terrour of puniſhment, ſhould flee away, and make room for Gods people coming on] (*through*) *the valley of of my mountaines*; [Oth. *unto the valley* &c. *i.e.* to my Church; or, *of the mountains* *i.e.* the two parts of the mount of Olives, meaning that valley which God had made by ſplitting and dividing the mount of Olives] (*for this valley of the mountains, ſhall reach to Azal*) [oth. *to the mountain whom he had ſeparated*, or *choſen*, to wit mount Zion. *He*, to wit, *the LORD*: the meaning is; there ſhall be a large paſſage, ſo that every one ſhall have room and place enough, to come unto the Church of Chriſt. As for the mountain of *Azal*, it is uncertain where it lay, there being no mention made of it elſwhere] *and ye ſhall flee* [oth. *ye ſhall flee I ſay*,] *as ye fled before the earthquake*, [or, *becauſe*, or, *for fear of the earthquake.* See *Amos* 1. 1.] *in the dayes of Uzzia, the King of Juda*: [of whom ſee 2 *Chro.* 26. 19.] *then the LORD my God ſhall come*, [this the Prophet ſpeaketh in his own perſon: the meaning is, after the firſt appearing of Chriſt in the fleſh, the other ſhall ſucceed,

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ceed, at the last day] *and all the holy (ones)* [*i.e.* the blessed Angels. See *Dan.* 8.13.] *with thee O LORD:* [Here the Prophet addresseth his speech to Christ, which, as some conceive, is done therefore, because the Prophet knew well, that the wicked Jews would not believe him. Compare *Joel* 3.11.]

6 *And it shall come to passe in that day, that there shall not be the precious light,* [*i.e.* the clear light as *Job* 31.26.] *and the thick darkness.* [Heb. *contraction*, to wit, of darkness. Oth. *twilight*. The sense is, there shall be no vicissitudes, or turns of light and darkness, bright day and dark night, it shall be day still everlastingly, See *Isa.*60.19,20. *Rev.*21.23.and 22.5. Yet some do understand this of the light of the holy Gospel, which should shine in Christs time. Others refer it to the obscuring or darkning of the sun, at the time of Christs suffering.]

7 *But it shall be one onely day,* [*i.e.* a day to last for ever] *that shall be known to the LORD,* [The Lord alone doth know when that day shall begin. *Mat.* 24.36.] *it shall be neither day,* [to wit, such an one, as begins with the rising of the Sun] *nor night;* [such as is caused by the Suns absence] *and it shall come to passe in the evenrime,* [understand here by the *Evening*, the whole night; or that time, when the evening begins. See *Isa.*60.20. *Rev.*21.23.] *that it shall be light.*

8 *Also it shall come to passe in that day,* [*i.e.* in the time of Christs appearing in the flesh] *that there shall flow living water,* [*i.e.* ever-flowing and running. Hereby must be undestood the gifts of the holy Ghost, which Christ should pour out abundantly upon his Church. See *Ezek.* 47. 1. *Joel* 3.18. *Rev.* 22.1. Compare *Joh.*4. 14.and 7.38.] *out of Jerusalem; half of them toward the east-sea, and half of them unto the hind-most Sea,* [*i.e.* all true believers, where ever they have their abode in the world, towards the rising or setting of the Sun, shall be made partakers of these spiritual gifts] *they shall be* [*i.e.* last, continue] *summer and winter:* [*i.e.* for ever, without change or intermission. Oth. *it shall come to passe summer and winter*]

9 *And the LORD* [viz. *Jesus Christ*] *shall be king over the whole earth: in that day the LORD shall be* [*i.e.* be made known, or be acknowledged to be; thus the word *be* is likewise used, *Joh.*15.8. *ye shall be my disciples, i.e.* known and acknowledged for such] *One, and his Name one:* [*i.e.* he shall be honoured and worshipped, as being the onely true God and Saviour; all the idols shall be destroyed, above chap.13.2.]

10 *All this Land shall be made as a champain country round about, from Geba even to Rimmon, southwards of Jerusalem:* [To wit the Land of Judea, from the one end of the Land to the other. For *Geba*, otherwise *Gibea*, lay on the borders of Benjamin, 1 *Kin.*15.22.and Rimmon on the borders of the Tribe of Juda. *Jos.*15. 32.and 19.7. See of Geba. *Jos.* 21.17. and 1 *King.* 15. 22.and *Isa.*10.29.] *and she* [to wit, the city of Jerusalem, whereby the Church of God is meant here, especially that of the New Testament] *shall be exalted* [*i.e.* her fame and glory shall rise and spread much] *and inhabited in her place,* [*i.e.* many shall come to and joyn themselves with her] *from the gate of Benjamin, unto the place of the first gate, even unto the corner-gate; and from the tower of Hananeel, even to the Kings Wine-presses.* [See *Neh.* 3.1.and 12.38. and *Jer.*31.38. by all these places, are to be understood all the parts and places of the World, when the *LORD* shall have his Church. Of the Gate of Benjamin see likewise, *Jer.* 20. 2. and 37.13.]

11 *And they shall dwell therein,* [viz. in the city of Jerusalem, that is in Gods Church] *and there shall be no banning more,* [*i.e.* she shall be no more destroyed as formerly, when it seemed, that the *LORD* had altogether banned and rejected her. See *Deut.*2.34.] *for Jerusalem* [*i.e.* the inhabitants of Jerusalem] *shall dwell safely.* [Heb. *in safety*, or security.]

12 *And this shall be the plague, wherewith the LORD shall plague all Nations, that shall have made war against Jerusalem:* [After that the Prophet had spoken of the state and condition of the faithful, he now speakes of the plagues and miseries which should befall the wicked, their enemies and persecutors] *He shall cause every ones flesh* [Heb. *his flesh*, *i.e.* every ones flesh, body, limbs, members, or, *the flesh of the same*, and so presently, *his eyes*, and *his tongue*] *where he stands upon his feet* [*i.e.* suddenly, unawares, when they least expect any evil. See an example in *Herod.*, *Acts* 12.21. &c.] *to consume,* [*i.e.* utterly to be destroyed] *and every ones eyes shall consume in their holes, and every ones tongue shall consume in their mouth.* [having blasphemed and reviled God and his people with it]

13 *Also it shall come to passe in that day, that there shall be a great rushing-noise* [Or, a great tumult, uproar] *from the LORD* [Heb. of the *LORD*, *i.e.* which the *LORD* shall send] *among them, so that they shall take hold, every one of his neighbours hand,* [whether in an hostile manner, or out of fear and anguish, seeking for shelter, help and comfort to his friend, companion, or neighbour. Compare *Jud.* 7.22. and 1 *Sam.*14.20. and *Ezek.*38.21,22.] *and every ones hand shall rise up against the hand of his neighbour:* [whether to strike, or, according to others requesting help and assistance. The sense of the whole verse is, God shall not onely plague them by his own hand, as vers. 12. but also by themselves, one rising up against another, and likewise by his own people, as followeth in the next verse. Compare *Ezek.* 30. 21,&c.]

14 *And Juda also* [*i.e.* the people of Juda, the Jews] *shall fight* [viz. against the people spoken of verse 12. Oth. *Also thou Juda shalt fight against Jerusalem*] *and the substance of all heathen round about shall be gathered;* [viz. to be carried away] *Gold and silver, and garments in great quantitie:* [the sense is [illegible]d shall give unto his Church an absolute victorie, over all their enemies, so that they shall even plunder [illegible]d bereave them of all their goods, according to the use and practise of wars, when enemies are overcome by force of arms: this is a figurative speech borrowed from worldly wars and warriours.]

15 *So also shall be the plague of the horses, of the mules, of the camels, and of the asses, and of all beasts,* [Heb. *of the horse, of the mule* &c.] *that shall have been in those camps,* [viz. which shall have been round about Jerusalem] *according as the plague of them hath been:* [viz. the plague of those men spoken of before vers. 11, 12,13,14. The sense is, the *LORD* shall not only destroy the enemies of his Church, but also spoil and consume all their might and power, together with all the means and instruments which they imployed against Gods people.]

16 *And it shall come to passe, that all the remnant of all the heathen that shall be come against Jerusalem.* [*i.e.* all those of them, whom the *LORD* shall not have destroyed; to wit, all the Elect among them, who by the preaching of the Gospel shall be brought to the true knowledge of God] *those shall march up,* [viz. to Jerusalem] *from year to year, to worship the King* [*i.e.* Christ] *the LORD of hosts,* [the sense is, The *LORD* shall convert them, so that they also shall be joyned to the Christian Church, for to serve the *LORD*. The Prophet describes the inward worship of the Ghurch of the New Testament, by the outward worship used in the Old] *and to celebrate the feast of the leave-huts:* [*i.e.* to blesse and praise God for his mercies, as the people of God were wont to do, when they kept the feast of the Tabernacles. See *Lev.*23.34, &c. and under the Name of this Feast, he comprehends all the honor and worship we owe to God.]

17 *And*

17 *And it shall come to passe, if any of the families of the earth shall not go up to Jerusalem, for to worship the King the LORD of hosts, that there shall be no rain over them:* [*i.e.* the *LORD* shall not bless but rather curse them, the rain being an outward token of the blessing of the *LORD*. Compare *Isa.* 30.23. and *Deut.*28. 23,24.]

18 *And if the family of the Egyptians* [Some do here by the Egyptians (who were very great enemies to the people of God) understand likewise all other heathen nations, enemies of Gods Church] *over whom (the rain) is not, shall not march up, nor come, then shall the plague be* (over them) *where (with) the LORD shall plague these heathen, that shall not march up, to celebrate the feast of Leave-huts.* [The Egyptians are here described, *over whom the rain is not*, it raining very seldom in Egypt; the moistning of the Land being supplied by the ordinary overflowings of the river Nilus twice a year. See *Deut.*11. 10. Others read here: *although it (used not to rain) (yet) shall that plague (come upon them) where (with) the LORD shall plague those Heathen, that* &c. as if the *LORD* had said, although it usually rain not with them, yet shall they not escape the curse here threatned; for the plague, which shall come upon others by the withholding of rain from them, shall light upon the Egyptians by other means: or thus; *And if the family of the Egyptians shall not march up nor come, then (the rain) shall not be over them, the plague shall be, wherewith* &c.]

19 *This shall be the sin of the Egyptians* [*i.e.* the punishment of their sins] *together with the sin of all the heathen, that shall not go up, to celebrate the feast of the Leave-huts.* [*i.e.* to serve the *LORD*.]

20 *In that day there shall stand* [Heb. *be*] *upon the bels of the horses,* [it is the custome of several countries, that the carriers hang bells on the necks of their horses, conceiving that the sound of them doth somewhat refresh and encourage the horses] *THE HOLINESS OF THE LORD:* [this implies, that all things, even the least, yea creatures and things which had been made use of in war against Gods people &c. should at last be consecrated to the service of God. These words to be inscribed in the bells here, are the same which stood written upon a golden plate, which the High-priest used to wear on his forehead. See thereof *Exod.*28.36.] *and the pots in the house of the LORD, shall be as the sprinkling-basins before the Altar:* [to wit for quantitie and number. The sense is, There shall be plentie of means for the service of God, and of Ministers store, for the divine worship, as also there shall be great aboundance of effects.]

21 *Yea all the pots in Jerusalem* [*i.e.* those that then shall be there] *and in Juda, shall be holy unto the LORD of hosts,* [Heb. *holiness*, *i.e.* hallowed, consecrated] *so that all those that will offer, shall come, and take of them, and dresse meat in the same:* [viz. their offerings. See 1 *Sam.*2.13.] *and there shall be no Canaanite more in the house of the LORD of hosts on that day.* [*i.e.* no unclean or wicked man. Compare *Rev.* 21. 27. See also *Isa.*35.8.and *Joel* 3.17. Understand withall, that those which shall be and converse in the house of the *LORD*, shall be cleansed from their sins, and regenerated, *Eph.*5. 27. Others understand it thus, In the time of the Messias, no people nor Nation shall be excluded from the worship of God, or, out of the Temple; for the Nations, which formerly were unclean, shall then be holy and pure before the *LORD*.]

The End of the Prophet ZACHARIA.

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THE PROPHET MALEACHI.

The Argument of this Book.

AS to the Time, *Malcachi was the laſt of the twelve ſmaller Prophets, and the neareſt to the coming of* Chriſt *in the fleſh. He propheſied, when the Temple and the city of Jeruſalem were now built up again. His Name Malcachi ſignifieth, my Angel, or, my meſſenger, Ambaſſadour. The ſum of his prophecie is, That in the firſt place he reproves the wicked Jews for their great unthankfulneſs to God, that had ſhewn them ſo many and ſo great mercies, and brought them again into their own countrie, and ſet up his True worſhip among them: he checks the Prieſts, for having falſified his worſhip; and the people, for their manifold ſins and tranſgreſſions; in particular, for their profaning of mariage; matching themſelves with idolaters; and taking more wives than one; divorcing them again on ſlight occaſions; for blaſphemies, and obſtinacies, foretelling them the judgements, which hang over their heads, by reaſon of all theſe exorbitances, and thereupon exhorting them to repentance and amendment of life. He foretelleth likewiſe, for the comfort of the godly, the Communion of* Chriſt, *as alſo of his fore-runner* John the Baptiſt: *and that* Chriſt *ſhould aboliſh the ſhadowes and figures of the Old Teſtament, and inſtead thereof plant and eſtabliſh the true worſhip of God, conſiſting in ſpirit and in Truth, throughout all the world. And as he exhorts the people of God to true repentance, and ſtedfaſtneſſe in the true worſhip, ſo he threatneth no leſſe throughout, the wicked and hypocrites with heavie puniſhments. In the New Teſtament divers paſſages are quoted out of this Prophet; as* Mat.11.10. *and* chap. 11. 14. *and* 17.10,11, 12, 13. Mark 1.2.*and* 9.12.Luk.1.16,17.*and* 7.17.Rom.9.13.

CHAP. I.

The LORD puts the Iſraelites in minde of his love to them which he ſhewed therein, that he loved Jacob, and hated Eſau, verſe 1,&c.and then he complaines of their unthankfulneſſe, firſt of the Prieſts, and afterwards of the people, being altogether unfaithful in their offerings, 6. exhorting them to ſorrow and repentance, 9, and propheſying of the true worſhip of God, ſuch as the faithful among all Nations in the New Teſtament ſhould practiſe,11.&c.

THe burden [See *Iſa.*13.1.and *Zach.*9.1.] *of the word of the LORD, unto Iſrael,*[unto the people that was come back again out of the Babylonian captivity, into their own countrie, being not all of the tribe of Juda, but ſome of the ten tribes alſo. See 1 *Chro.* 9. on verſ. 3.] *by the miniſtry* [Heb. *hand*] *of Malcachi:* [commonly called *Malachias.*]

2 *I have loved you,ſaith the LORD: but ye ſay,* [To wit, ſcornfully; or at leaſt wiſe, out of weakneſſe, or ignorance. Oth. *if you ſay*] *wherein haſt thou loved us?* [*i.e.*whereby doth it appear,thou lovedſt us? We are viſited with as many, nay more adverſities and troubles then many among the very heathen, that neither know nor honour the true God] *was not Eſau Jacobs brother, ſaith the LORD,nevertheleſs I loved Jacob,* [this is the *LORDS* anſwer upon the foregoing demand: as if he ſaid; Is not this a clear evidence of my love unto you, that I choſe your Father Jacob, and rejected his brother Eſau? whence it came to paſſe, that I accepted of you for my people, and not Edom; and ſhewed you ſo many great favours, and now lately, that of delivering you out of the Babylonian captivity. See *Rom.* 9. 13.]

3. *And Eſau I hated: and I have made his mountains* [*i.e.* the

mountainous, or hilly countrie, wherein he lived, called Seir] *a deſolation* [that is to ſay, I have laid and left it waſte, and to you I have reſtored both your countrie and Religion. Compare *Jer.*49.8. and *Ezek.*25.12, &c.] *and his inheritance for the Dragons in the wilderneſſe.* [*i.e.* the country, which Eſau and his poſterity poſſeſſed many years as their own inheritance and proprietie, ſhall be given to the Dragons of the wilderneſſe to inhabit. See *Jer.*49.13,&c.]

4 *Though Edom ſaid,* [*i.e.* the Edomites] *we are impoveriſhed, yet we ſhall build the waſte places again;* [Heb. *we ſhall return, we ſhall build*] *thus ſaith the LORD of hoſts; will they build,then I will break down;* [or: *they ſhall build, but I will break down:* the meaning is, the Land of the Edomites is deſolate, and ſhall lie waſte for ever: paſt recovery] *and one ſhall call them* [that is, their country] *the border of wickedneſs, and a people, againſt whom the LORD is incenſed for ever.* [Or, *which the LORD hath loathed, or, abhorred for ever.* See of the Heb.word *Mich.*6.on verſ. 10.]

5 *And your eyes ſhall ſee it,* [Namely,this deſolation of Edom] *and ye ſhall ſay, The LORD be magnified* [*viz.* for this deſtroying of his enemies] *from the borders of Iſrael:* [or, *over, for the borders* &c. Oth. read the verſe thus: *which your eyes ſhall ſee from the borders of Iſrael; and ye ſhall ſay, the LORD doth magnifie himſelf.* Compare *Pſal.* 35.26,27. and 40. 17. and 70. 5.and 104.1.]

6 *A ſon ſhall honour the father,* [*i.e.* he is bound and obliged to do it] *and a ſervant his maſter,* [Heb. *his maſters.* See *Gen.* 39. on verſ.2.] *am I a father then, where is mine honour?* [*viz. that which is due unto me*] *and am I a maſter, where is my fear?* [*viz.* due to me] *ſaith the LORD of hoſts unto you, O Prieſts, deſpiſers of my Name:* [He taxeth the Prieſts then living, in particular, that, their office requiring of them earneſtly to reprove the ſins of the people, they,on the contrarie went before them giving evil example] *but ye ſay,* [Oth. if ye ſay] *wherewith do we deſpiſe thy Name?* [theſe wicked prieſts not onely committed all manner of groſſe ſins, but they were ſo hardned in them that they would not acknowledge them.]

7 *Ye bring upon mine altar polluted bread* [*i.e.* ſuch oblations, as are forbidden in my Law, *Lev.*22, 20, &c. *Deut.* 15. 21. whereof ſome inſtances are given verſe 8. *Bread* is put for *meat*, or, *oblation*, ſuch as were brought to to be offered upon the altar of burnt-offering, to be conſumed by fire. See *Ezek.*44.7.] *and ſay,* [not that they ſpake it in plain terms, but they plainly ſhewed it by their practiſe, that ſuch was their meaning] *wherewith do we pollute thee?* [*thee, i.e.* thine altar. He that deſpiſeth the holy things which God ordained and inſtituted, deſpiſeth God himſelf] *therewith that ye ſay, The LORDS Table* [*i.e.* the Altar of the *LORD.*See the annotat. *Ezek.* 41. on verſ.22. and chap. 44.16. Comp. 1 *Cor.*10.21.] *is contemptible:* [*i.e.* not to be ſo greatly eſteemed, that we ſhould need to offer juſt the very beſt of our flocks upon it, as the manner was in former times, when that glorious Temple and Altar ſtood yet.]

8 *For, when ye bring ſomewhat* (*that is*) *blind,* [*i.e.*a blind beaſt. See *Lev.*22. verſ.20,22,25.] *for to offer, it is not evil* (*with you;*) [or, *is not that evil?*] *and if ye bring* [*viz.*to offer] *ſomewhat that is cripple,* [*i.e.* a beaſt that is cripple, lame, or, halting. See *Deut.* 17.verſe 1.] *and ſick? it is not evil.* [Or, *is it not evil?* yea verily is it, becauſe the *LORD* did forbid to offer any ſuch] *Bring it but to thy Prince; will he take pleaſure in thee?* [do ye think it will prove an acceptable preſent to him to offer him ſuch things] *or will he accept thy face?* [*i.e.* graciouſly or favourably accept thy perſon, when thou comeſt to ſeek or ſue for ſomething at his hands? See of this phraſe,*Gen.*19.on v.21.] *ſaith the LORD of hoſts.*

9 *Now then, beſeech I pray, the face of God, to be gracious unto us;* [This the Prophet ſpeakes ironically to the wicked Prieſts; as if he ſhould ſay, trie it once, I pray, and ſee, ye hypocrites, whether you ſhall be heard; I warrant you, no: for ſince you diſpleaſe the *LORD* your ſelves, he can take no pleaſure, neither in your prayers, or offerings,] *this is done by your hands,* [to wit, that ye have brought unwarrantable ſacrifices unto the Altar of the *LORD*,and that others alſo did the ſame, you making them believe, it was not ill done, verſ.8.] *ſhall he accept your face?* [*i.e.* ſhall he regard your perſons, offices, offerings or prayers? the ſenſe is, ſurely no] *ſaith the LORD of hoſts.*

10 *Who alſo is there among you,*[To wit, Prieſts, or among you all] *that ſhutteth the doors* [*viz.*of the Temple. See 1 *Chro.*9.verſ.26.] (*for nothing?*) [as if God ſhould ſay; Have I not ſufficiently requited your labour, in giving you the Tenths, and divers other benefits and profits, as, the firſt fruits, and ſuch and ſuch ſhares and portions in the ſacrifices and oblations themſelves, for your comfortable maintenance? and nevertheleſs are you ſo remiſs and careleſs in looking to and performing your duties] *and ye do not kindle the fire* (*upon*) *mine Altar, for nothing;* [Heb. *and ye do not kindle my Altar for nothing*] *I have no pleaſure in you, ſaith the LORD of hoſts, and the meat-offering is not acceptable to me, from your hand:* [*viz.* becauſe you are ſuch wicked and baſe wretches. See *Iſa.*1.11.*Jer.*6.20.*Amos* 5.21,22.]

11 *But from the riſing of the ſun,unto his going down* [*i.e.* throughout all the world. See *Deut.*32. ver. 21. and *Pſal.*113.3.] *ſhall my Name be great among the heathen;* [*i.e.* not in Judea onely, but even all the world over, ſhall my Name be honoured and worſhipped: which was and is accompliſhed in and ſince *Chriſts* time, abundantly] *and in every place ſhall incenſe and a pure meat-offering be brought unto my Name;* [*i.e.* people ſhall ſerve me every where with true and pure worſhip; underſtand eſpecially the inward and ſpiritual worſhip and ſacrifices, whereof the ceremonial, here expreſſed, were but Types and figures. Compare *Zach.* 14.16, 20.] *for my Name ſhall be great among the heathen, ſaith the LORD of hoſts.*

12 *But*[Or,*for*] *ye profane the ſame* [*viz.*my Name] *when ye ſay; The LORDS Table is polluted,* [namely, becauſe it was deſtroyed by the Chaldeans: therefore theſe prieſts pretended, that they were not ſo ſtrictly engaged now, to the new one, ſet up but of late, inſtead of the old, nor bound to give ſuch exact heed to the ſacrifices, whether they were perfect or imperfect, clean or unclean. See above verſ.7.] *and* [oth. *therefore*] *the income thereof* [*i.e.* that which comes, or is brought in there] *the meat thereof is contemptible:* [the ſenſe is: as for the oblations or ſacrifices which are laid thereon, the ſame is but contemptible meat.]

13 *Yet ye ſay,Behold what a toilſomneſs!* [How doth it weary and tire one to bear it!] *but ye ſhould be able to blow it away,* [Oth. *and ye have blown him away:* that is, deſpiſed him, *viz.* God. Compare *Pſal.*10.4.] *ſaith the LORD of hoſts:* [the ſenſe is, Ye hypocrites, when ye have carried once ſuch a lean ſtarveling ſheep or kid to the Temple, as one might well be able to blow away, yet dare you make a ſhew and ſemblance, as if the bearing had tired you, ſo fat and heavy it was in the ſhew you made of it] *alſo ye bring that which is robbed, and that which is cripple and ſick:* [contrarie to Gods command. *Lev.*22.22.] *ye bring meat-offering likewiſe:* [to wit, ſuch as is no better then the reſt. Oth. *ye bring* (*or offer*) *me the ſame for a meat-offering*] *ſhould this* [*viz.* meat-offering] *be acceptable to me from your hand? ſaith the LORD.*

14 *Yea, curſed be the deceiver, that hath a male in his flock,* [*i.e.* hath the power and means, to offer a ſacrifice to God, according to his Law,*Lev.*1.3.] *and voweth*